

Madhusudana Sarasvati  
**Bhagavad-Gita**

*With the Annotation*  
**Gūḍhārtha Dīpikā**



*Translated by*  
**Swami Gambhirananda**



**M**ADHUSUDANA SARASVAT'S most famous work, *Advaitasiddhi*, helped to establish monism on a logical basis by refuting all criticisms of it by other schools. In his commentary on the *Bhagavad Gita*, however, he set forth a philosophy of life which also recognized other ways of spiritual development—such as Yoga, devotion to God, and the analytical penetration of Samkhya. Here, Madhusudana gave the highest place to the cultivation of devotion. According to him, devotion is the most effective means of God-realization and Sri Krishna is the highest manifestation of the Divine. Krishna is the source of all blessedness, his heart's sole resting place, and his life's joy. Once Madhusudana wrote that those who can worship the inscrutable Unmanifested may well do so; but for him there is nothing greater than the thought of surrender to Sri Krishna and nothing sweeter than love of Sri Krishna.

The present work of Madhusudana, the *Gudhartha Dipika* (an Annotation Revealing the True Import of the *Gita*) is probably the greatest of his many literary works. Though there are many classical commentaries on the *Gita*, this work stands next only to Sri Shankaracharya's commentary as regards clarity, depth, and originality.

This book is a valuable addition to our publications and is highly recommended to serious readers of Indian philosophy and religion.



# Śrīmad-Bhāgavatam

Book 10

Chapter 1

Text 1



Text 2

Text 3

Text 4







# BHAGAVAD-GĪTĀ

*with the annotation*

*Gūḍhārtha-Dīpikā*

*by*

**Madhusūdana Sarasvati**

*Translated by*

**Swami Gambhirananda**



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**Advaita Ashrama**

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(Publication Department)

5 Dehi Entally Road

Calcutta 700 014



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## PUBLISHER'S NOTE

This book has been eagerly awaited by many ever since Swami Gambhirananda began the voluminous translation some twelve years ago and completed it in 1988. Certainly it is a valuable addition to our publications. For, it adequately fulfills the long-standing need for a complete English translation of Madhusūdana Sarasvatī's beautiful explanation of the *Bhagavad-Gītā*.

Students of the Indian scriptures who are familiar with the other works of the eminent translator will find here too his usual simple and clear presentation. As regards the style of the translation, readers should make it a point to read carefully the last three paras of Swami Atmaramananda's introduction to this book. Also immensely helpful to the readers are the numerous footnotes and the detailed Glossary added by the translator. Further, an index to the first *pādas* (quarters) of the *Gītā*-verses has also been appended, though to restrict the bulk of the book an index to the words of the *Gītā*-verses was not included. However, this is available in Swami Gambhirananda's English translation of Śrī Śaṅkarācārya's commentary on the *Bhagavad-Gītā*, which also is our publication.

The book is being published posthumously, ten years after the passing away of the translator, as mentioned in its educative and informative introduction. Nevertheless, we are happy to note that the erudite translator not only completed the translation before his demise, but also revised its first and a part of the second chapter. Besides, the same two monks of the Ramakrishna Order, Swamis Mokshadananda and Atmaramananda, who had rendered considerable help and cooperation to Swami Gambhirananda in his translation of Śrī Śaṅkara's commentary

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on the *Bhagavad-Gītā* and the *Śvetāśvatara-Upaniṣad*, worked hard during the last ten years in the complete revision of this translation. In addition, Swami Atmaramananda went into every minute detail concerning this publication. But for their help the book could not have seen the light of day. We are immensely indebted and thankful to both of them.

We are hopeful that students of Vedānta, scholars and spiritual aspirants alike, will gladly welcome the release of this book.

5 April 1998  
(Rāma-navami)

PUBLISHER



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# KEY TO TRANSLITERATION AND PRONUNCIATION

	<i>sounds like</i>		<i>sounds like</i>
अ	a o in son	ड	d d
आ	ā in master	ढ	dh dh in godhood
इ	i in if	ण	ṇ n in under
ई	ī ee in feel	त	t French t
उ	u u in full	थ	th th in thumb
ऊ	ū oo in boot	द	d th in then
ऋ	ṛ somewhat between r and ri	ध	dh theh in breathe here
ए	e a in evade	न	n n
ऐ	ai y in my	प	p p
ओ	o oh	फ	ph ph in loop hole
औ	au ow in now	ब	b b
क	k k	भ	bh bh in abhor
ख	kh ckh in blockhead	म	m m
ग	g g (hard)	य	y
घ	gh gh in log-hut	र	r r
ङ	ṅ ng	ल	l l
च	c ch in chuckle	व	v in avert
छ	ch chh in catch him	श	ś sh
ज	j j	ष	ṣ sh in show
झ	jh dgeh in hedgehog	स	s s
ञ	ñ n (somewhat)	ह	h h
ट	ṭ t	•	m̐ ng
ठ	ṭh th in ant-hill	:	ḥ half h

# Table 1

Summary of the results of the analysis of variance for the effect of the treatment on the response variable. The results are presented in the form of a table, showing the mean values for each treatment and the standard error of the mean.

Treatment	Mean	Standard Error
Control	1.2	0.1
Treatment 1	1.5	0.1
Treatment 2	1.8	0.1
Treatment 3	2.1	0.1
Treatment 4	2.4	0.1
Treatment 5	2.7	0.1
Treatment 6	3.0	0.1
Treatment 7	3.3	0.1
Treatment 8	3.6	0.1
Treatment 9	3.9	0.1
Treatment 10	4.2	0.1
Treatment 11	4.5	0.1
Treatment 12	4.8	0.1
Treatment 13	5.1	0.1
Treatment 14	5.4	0.1
Treatment 15	5.7	0.1
Treatment 16	6.0	0.1
Treatment 17	6.3	0.1
Treatment 18	6.6	0.1
Treatment 19	6.9	0.1
Treatment 20	7.2	0.1
Treatment 21	7.5	0.1
Treatment 22	7.8	0.1
Treatment 23	8.1	0.1
Treatment 24	8.4	0.1
Treatment 25	8.7	0.1
Treatment 26	9.0	0.1
Treatment 27	9.3	0.1
Treatment 28	9.6	0.1
Treatment 29	9.9	0.1
Treatment 30	10.2	0.1
Treatment 31	10.5	0.1
Treatment 32	10.8	0.1
Treatment 33	11.1	0.1
Treatment 34	11.4	0.1
Treatment 35	11.7	0.1
Treatment 36	12.0	0.1
Treatment 37	12.3	0.1
Treatment 38	12.6	0.1
Treatment 39	12.9	0.1
Treatment 40	13.2	0.1
Treatment 41	13.5	0.1
Treatment 42	13.8	0.1
Treatment 43	14.1	0.1
Treatment 44	14.4	0.1
Treatment 45	14.7	0.1
Treatment 46	15.0	0.1
Treatment 47	15.3	0.1
Treatment 48	15.6	0.1
Treatment 49	15.9	0.1
Treatment 50	16.2	0.1
Treatment 51	16.5	0.1
Treatment 52	16.8	0.1
Treatment 53	17.1	0.1
Treatment 54	17.4	0.1
Treatment 55	17.7	0.1
Treatment 56	18.0	0.1
Treatment 57	18.3	0.1
Treatment 58	18.6	0.1
Treatment 59	18.9	0.1
Treatment 60	19.2	0.1
Treatment 61	19.5	0.1
Treatment 62	19.8	0.1
Treatment 63	20.1	0.1
Treatment 64	20.4	0.1
Treatment 65	20.7	0.1
Treatment 66	21.0	0.1
Treatment 67	21.3	0.1
Treatment 68	21.6	0.1
Treatment 69	21.9	0.1
Treatment 70	22.2	0.1
Treatment 71	22.5	0.1
Treatment 72	22.8	0.1
Treatment 73	23.1	0.1
Treatment 74	23.4	0.1
Treatment 75	23.7	0.1
Treatment 76	24.0	0.1
Treatment 77	24.3	0.1
Treatment 78	24.6	0.1
Treatment 79	24.9	0.1
Treatment 80	25.2	0.1
Treatment 81	25.5	0.1
Treatment 82	25.8	0.1
Treatment 83	26.1	0.1
Treatment 84	26.4	0.1
Treatment 85	26.7	0.1
Treatment 86	27.0	0.1
Treatment 87	27.3	0.1
Treatment 88	27.6	0.1
Treatment 89	27.9	0.1
Treatment 90	28.2	0.1
Treatment 91	28.5	0.1
Treatment 92	28.8	0.1
Treatment 93	29.1	0.1
Treatment 94	29.4	0.1
Treatment 95	29.7	0.1
Treatment 96	30.0	0.1
Treatment 97	30.3	0.1
Treatment 98	30.6	0.1
Treatment 99	30.9	0.1
Treatment 100	31.2	0.1



## LIST OF ABBREVIATIONS

Ā. G.	Ānanda Giri
Adh.	Adhyātma-Upaniṣad
Āg.	Āgama-Upaniṣad
Ai. Ā.	Aitareya-Āranyaka
Āp. Dh. Sū.	Āpastamba-Dharma-Sūtras
Āp. Śr. Sū.	Āpastamba-Śrauta-Sūtras
At. Sam.	Atri-Saṁhitā
Athar.	Atharva-Veda
B. G.	Bhagavad-Gītā
B. S.	Brahma-Sūtras
Bh.	Śrīmad-Bhāgavatam
Bhā. Ś.	Bhāllaveya-Śruti
Bhava.	Bhavasantarāṇa-Upaniṣad
Br.	Bṛhadāranyaka-Upaniṣad
Br. Sm.	Bṛhaspati-Smṛti
Br. Vā.	Bṛhadāranyaka-Upaniṣad-Bhāṣya- Vārtika
Br. Vā., Sa.	Bṛhadāranyaka-Upaniṣad-Bhāṣya- Vārtika, Sambandha-Bhāṣya
Br. Yā. Sm.	Bṛhad-Yogi-Yājñavalkya-Smṛti
Ch.	Chāndogya-Upaniṣad
Gau. Dh. Sū.	Gautama-Dharma-Sūtras
Gau. N. Sū.	Gautama-Nyāya-Sūtras
Gau. Sm.	Gautama-Smṛti
Hā. Sm.	Hārīta-Smṛti

<i>Hi.</i>	<i>Hitopadeśa</i>
<i>Īś.</i>	<i>Īśāvāsyā-Upaniṣad</i>
<i>Jai. Sū.</i>	<i>Jaimini-Sūtras</i>
<i>Ka.</i>	<i>Kaṭha-Upaniṣad</i>
<i>Kā. Śr. Sū.</i>	<i>Kātyāyana-Śrauta-Sūtras</i>
<i>Kau.</i>	<i>Kauṣītaki-Brāhmaṇa-Upaniṣad</i>
<i>Ke.</i>	<i>Kena-Upaniṣad</i>
<i>K.K.</i>	<i>Kṛṣṇa-Karṇāmṛtam</i>
<i>L. Y. Vā.</i>	<i>Laghu-Yoga-Vāsiṣṭha</i>
<i>M. S.</i>	<i>Madhusūdana Sarasvatī</i>
<i>M. W.</i>	<i>Monier Williams (The Sanskrit-English Dictionary)</i>
<i>Mā. Kā.</i>	<i>Māṇḍūkya-Kārikā</i>
<i>Ma. Nā.</i>	<i>Mahānārāyaṇa-Upaniṣad</i>
<i>Ma. Sm.</i>	<i>Manu-Smṛti</i>
<i>Mai.</i>	<i>Maitrāyaṇi-Upaniṣad</i>
<i>Mār.</i>	<i>Mārkaṇḍeya-Purāṇa</i>
<i>Mbh., Ār.</i>	<i>Māhābhārata, Āraṇyaka-parva</i>
" <i>Āś.</i>	" <i>Āśvamedhika-parva</i>
" <i>Bhī.</i>	" <i>Bhīṣma-parva</i>
" <i>Mok.</i>	" <i>Mokṣadharmā-parva</i>
" <i>Sa.</i>	" <i>Sabhā-parva</i>
" <i>Śā.</i>	" <i>Śānti-parva</i>
" <i>St.</i>	" <i>Strī-parva</i>
" <i>Ud.</i>	" <i>Udyoga-parva</i>
" <i>Va.</i>	" <i>Vana-parva</i>
<i>Mi. Pa.</i>	<i>Mīmāṃsā-Paribhāṣā</i>
<i>Mu.</i>	<i>Muṇḍaka-Upaniṣad</i>
<i>Mud.</i>	<i>Mudgala-Upaniṣad</i>
<i>Muk.</i>	<i>Muktika-Upaniṣad</i>



# LIST OF ABBREVIATIONS

11

<i>Nā. Par.</i>	<i>Nārada-parivrāja-Upaniṣad</i>
<i>Ni.</i>	<i>Nirukta (of Yāska)</i>
<i>P. Y. Sū.</i>	<i>Pātañjala-Yoga-Sūtras</i>
<i>Pa.</i>	<i>Paramārtha-Sāra</i>
<i>Pa. Sm.</i>	<i>Parāśara-Smṛti</i>
<i>Pā. Sū.</i>	<i>Pāṇini-Sūtras</i>
<i>Pr.</i>	<i>Praśna-Upaniṣad</i>
<i>Rg.</i>	<i>Rg-Veda</i>
<i>Rg. Sam.</i>	<i>Rg-Saṁhitā</i>
<i>S.</i>	<i>Sarvopaniṣad</i>
<i>Ś.</i>	<i>Śaṅkarācārya</i>
<i>S. Ś.</i>	<i>Śaṅkṣepa-Śārīraka-Bhāṣya</i>
<i>Ś. Sm.</i>	<i>Śaṅkha-Smṛti</i>
<i>Śā.</i>	<i>Śāṇḍilya-Upaniṣad</i>
<i>Śa. Bh.</i>	<i>Śabara-Bhāṣya</i>
<i>Śa. Br.</i>	<i>Śatapatha-Brāhmaṇa</i>
<i>Sā. Kā.</i>	<i>Sāṅkhya-Kārikā</i>
<i>Sā. Kau.</i>	<i>Sāṅkhya-Kaumudī</i>
<i>San.</i>	<i>Sangraha-śloka</i>
<i>Śi.</i>	<i>Śiva-Purāṇa</i>
<i>Śl. Vā.</i>	<i>Śloka-Vārtika</i>
<i>Śr.</i>	<i>Śreyomārga</i>
<i>Śv.</i>	<i>Śvetāśvatara-Upaniṣad</i>
<i>Tai.</i>	<i>Taittirīya-Upaniṣad</i>
<i>Tai. Ār.</i>	<i>Taittirīya-Āraṇyaka</i>
<i>Tai. Br.</i>	<i>Taittirīya-Brāhmaṇa</i>
<i>Tai. Sam.</i>	<i>Taittirīya-Saṁhitā</i>
<i>U. S.</i>	<i>Upadeśa-Sāhasrī</i>
<i>V. P.</i>	<i>Viṣṇu-Purāṇa</i>
<i>V. S.</i>	<i>Vedānta-Sāra</i>

<i>V. Sam.</i>	<i>Viṣṇu-Saṁhitā</i>
<i>Va.</i>	<i>Varāha-Upaniṣad</i>
<i>Vā.</i>	<i>Vāyu-Purāṇa</i>
<i>Vā. Rā., Ayodh.</i>	<i>Vālmīkī-Rāmāyaṇa, Ayodhyā-Kāṇḍa</i>
<i>Va. Sm.</i>	<i>Vasiṣṭha-Smṛti</i>
<i>Vai. Dh. Sū.</i>	<i>Vaikhānasa-Dharma-Sūtras</i>
<i>Vi. Sa.</i>	<i>Viṣṇu-sahasra-nāma</i>
<i>Vi. Śaṭ.</i>	<i>Viṣṇu-ṣaṭpadī</i>
<i>Vi. Sm.</i>	<i>Viṣṇu-Smṛti</i>
 <i>Y. S.</i>	 <i>Yatidharma-saṅgraha (Ananda Ashrama, Pune edition)</i>
<i>Y. Vā.</i>	<i>Yoga-Vāsiṣṭha-Rāmāyaṇa</i>
<i>Yā.</i>	<i>Yājñavalkya-Upaniṣad</i>
<i>Yā. Sm.</i>	<i>Yājñavalkya-Smṛti</i>

## INTRODUCTION

Madhusūdana Sarasvatī's *Gūḍhārtha-Dīpikā* [The Annotation (called) *Gūḍhārtha*] [lit. the annotation that reveals (*dīpikā*) the hidden or deeper implications] stands next only to Śrī Śaṅkarācārya's commentary on the *Bhagavad-Gītā* as regards clarity, depth and originality. It is an epitome of Madhusūdana's vast learning and mastery of the different schools of Indian Philosophy and religions, and also of his great spiritual achievements.

All these were due to the formative influence of his pious and learned forebears as also of his spiritual disciplines under able teachers.<sup>1</sup> His ancestor, Rāma Mīśra Agnihotri, is believed to have migrated from Kannauj (in Uttar Pradesh) in AD 1194 to escape religious persecution by the foreign invaders. Coming away to Bengal, he settled in the village Unaśiyā (in Koṭālī-pāḍā, district Faridpur, now in Bangladesh). Into this lineage was born Pramodan Purandarācārya, who begot five sons. The first four—Śrīnātha Cūḍāmaṇi, Yādavānanda Nyāyācārya, Kamalanayana<sup>2</sup>, and Vāgīśa Gosvāmi—became famous scholars while the last son, however, turned out to be average. The third son, Kamalanayana, born in about AD 1490 (according to some)<sup>3</sup> and the brightest of them, received the name Madhusūdana Sarasvatī when he embraced monasticism in later life.

While a boy, Madhusūdana was taught Sanskrit grammar, poetry, etc. by his father who was himself renowned for his schol-

1. The details of Madhusūdana's life and work given here are mostly based on what is available in Swami Sanatanadeva's Hindi translation of the *Gūḍhārtha-Dīpikā* (pub. Chaukhamba Sanskrit Sansthan, Benares; 1983), and to some extent on P. M. Modi's introduction to his English translation of *Siddhānta-Bindu* (pub. Vohra Publishers & Distributors, Allahabad).

2. 'His name as a Brahmacharin was Kamalajanayana' (Modi, p. 3).

3. There are divergent views. According to Modi, '...he must have lived from about AD 1490 to about AD 1580' (p. 1). Justice K. T. Telang:



arship. Some say that Madhusūdana renounced home when he was merely ten years and travelled all the way to Navadvip (in West Bengal) to meet Śrī Caitanya Mahāprabhu, who was famous then as an embodiment of intense love for God. But, as destiny would have it, at that time Śrī Caitanya was elsewhere in India spreading his message of *bhakti*. Disappointed, no doubt, but not disheartened, Madhusūdana nevertheless stayed on there waiting for Śrī Caitanya's return. And in the meanwhile, studying under the guidance of Mathurānatha Tarkavāgīśa, the then foremost professor of Nyāya, he mastered that philosophy. At the same time, he also deeply imbibed the devotional teachings of Śrī Caitanya with which Navadvip was vibrant.

After thorough studies at Navadvip, and still unable to meet Śrī Caitanya even after a long time, Madhusūdana proceeded to Kāśī (Vārāṇasī) in search of a teacher of Advaita philosophy. The intention behind this, it is said, was his desire to grasp the intricacies of the Advaita teachings and then finally refute them with Nyāya's logic to establish the superiority of this philosophy over that of Advaita! But on completing this course studying under Rāma Tīrtha, he felt that a command of the Mīmāṃsā philosophy too was necessary to become a complete scholar and tackle the Advaita philosophy. So he further studied Mīmāṃsā under the erudite *sannyāsin* Mādhava Sarasvatī.

However, these intellectual pursuits, instead of making Madhusūdana content with dry scholarship, increased his spiritual hunger. Besides, now he was convinced of the conclusions of Advaita, and also felt impelled to get ordained into monasti-

'We may safely lay down the proposition that Madhusūdana Sarasvatī probably flourished about the end of the fifteenth or the beginning of the sixteenth century of the Christian era'—quoted by Modi (p. 21); 'According to Prof. J. N. Farquhar, Madhusūdana must be put in the middle of the sixteenth century. As mentioned already elsewhere, Madhusūdana had an occasion to see Akbar about the year AD 1565...'—Modi (p. 21–2). Also see Prahlād C. Divanji's exhaustive Introduction to his English translation of *Siddhānta-Bindu* (Gaekwad's Oriental Series, vol. LXIV; pub. Oriental Institute, Baroda; 1933).

cism. Thus he hoped to realize directly the ultimate nondual Truth. Advised by his Advaita preceptor Rāma Tirtha, he approached the revered monk Viśveśvara (or Viśveśvarānanda) Sarasvati (a disciple of Rāma Sarasvati) with an earnest request to be ordained a monk. Needless to say, his desire was duly fulfilled.

What was the fruit of all these strivings? We get the answer from his numerous writings, which indicate that he blossomed into a great lover of God, a yogi of a high order, and a realized soul who attained the state of Perfection. Some of his important writings are i. *Vedānta-kalpa-Latikā*, ii. *Siddhānta-Bindu*, iii. *Bhakti-Rasāyana*, iv. *Advaita-Siddhi*, v. *San̄kṣepa-Śāriraka-Vyākhyā*, and vi. *Bhāgavata-Ṭikā*.

Madhusūdana also left behind three eminent disciples—Balabhadra Bhaṭṭācārya, Śeṣagovinda and Puruṣottama Sarasvati. The first of these wrote a commentary called *Siddhi* on Madhusūdana's *Advaita-Siddhi*. The second, also known as Kṛṣṇa Puṇḍita, was from Maharashtra and the teacher of the famous grammarian Bhaṭṭoji Dīkṣita; he wrote a commentary on Śrī Saṅkarācārya's *Sarva-Vedānta-Siddhānta-Sārasaṅgraha*. The last, Puruṣottama Sarasvati, was a monk and wrote an exposition of his guru's well-known work *Siddhānta-Bindu*.

Some additional facts about the barely known life of Madhusūdana found in the books referred to (pp. 13–14, f.n.) are noteworthy: He stayed for several decades at Gopāla Maṭha on the Catuḥṣaṣṭhi Ghāṭ (popularly known as the Cauṣaṣṭhi Yoginī Ghāṭ) in Benares. A historically important event at Benares in those days has been recorded by Prof. J. N. Farquhar<sup>1</sup>: One of the notorious practices of the Muslim priests, 'as good Muslims', was to frequently 'attack and kill' the Hindus, lay and monastic, especially at pilgrim centres such as Benares. Those priests were protected by a faulty law that exempted them from any legal punishment! So the hapless Hindus approached Madhusūdana to do something to stop this injustice. Since he

1. 'The Organization of the Sannyasis of Vedānta', in the *Journal of the Bombay Branch of the Royal Asiatic Society*, July 1925, pp. 479–86.

was well known at the durbar of Emperor Akbar (who ruled between AD 1556–1605), he met the Emperor through Raja Birbal and narrated to him the religious atrocities at Benares, etc. As a solution, the Emperor suggested that Madhusūdāna should organize a militant band of *sannyāsins* to defend Hinduism and its followers. At the same time he promulgated a law that thenceforth the Hindu *sannyāsins* too, like the Muslim priests, were outside the purview of legal action. Thus was born at the hands of Madhusūdāna the much respected, and feared, Nāgā sect of Vedantic *sannyāsins*. The recruits into it were mostly from the Kṣatriya caste. They lived in monasteries called *ākhādās*, lit. gymnasiums, and were trained in the martial arts.<sup>1</sup> Despite these great contributions, Madhusūdāna, it seems, was hounded out of Benares by the *paṇḍas* (Hindu priests at pilgrim centres) during his later years for some unclear reasons. As a result he had to go away to Haridvar where, it is believed, he passed away at the ripe age of 107 (in AD 1697, according to some).

Now, coming to the *Gūḍhārtha-Dīpikā*, it is possibly his best gift to the pundits as also to the not so scholarly majority of spiritual aspirants. The *Bhagavad-Gītā* is considered the essence of the mass of Indian philosophical and religious thoughts. It is also dear to innumerable people as a guide to daily life. So, perhaps this is a reason why Madhusūdāna has lucidly discussed at the appropriate places the principal Indian philosophical doctrines, and also dealt with the practical steps necessary to attain to Self-knowledge. Besides, Madhusūdāna's introduction gives an excellent resumé of the stages a seeker of Liberation has to pass through. It also gives a summary of the *Gītā*. Thus it is easy for the readers to follow his discussions in the *Dīpikā*.

He has divided the *Gītā*'s eighteen chapters into three sections, each of six chapters. According to him, the first six chapters deal with Karma-yoga, which is the means to the final goal; and the last six deal with that goal, *jñāna*, Knowledge, itself.

1. Also see *A History of Dasnami Naga Sanyasis*, Sir Jadunath Sarkar (pub. Sri Panchayati Akhara, Mahanirvani, Daraganj, Allahabad).



The middle six deal with *bhakti* and also with God's grace which makes possible the difficult stage by stage transition from *karma* to *jñāna*. Accordingly, the first section clarifies the notion of 'thou' in the Upaniṣadic declaration 'Thou art That'; the second section the 'That', the Lord, whose true nature is the supreme Bliss that is Brahman; and the third reveals the purport of the whole utterance 'Thou art That'—that the *jīva*, the individual self, is in fact identical with Brahman. In this regard the reader should refer to pp. 208–10.

One of the features of the *Dīpikā* is that Madhusūdana has explained almost every word of the *Gītā* verses (*ślokas*), even such apparently simple words such as *ca*, *and*; *tu*, *but*; *hi*, *indeed*, *for*, etc., unlike several other commentators of the *Gītā*. Besides, at many places he has attributed significant implications to those words. Again, one sees his unique style where he gives in a verse or two of his own the gist of a chapter—or of a few verses—he has just annotated. The translations of such verses have been indented and fully italicized; as for instance, at the end of the chapters 2, 3, 4, 5, etc.; under 4.6;<sup>1</sup> and at the end of verses 15.18, 19, and 20. Some other verses of his that draw attention are the verse at the end of Chapter 10, the one introducing Chapter 13, and those at the end of Chapter 15. For, they unmistakably show his abundant *bhakti* side by side with his firm Advaitic convictions<sup>2</sup>.

Further, readers who are themselves inclined to *bhakti* are

1. In this book, references given without mentioning the source book, but merely as, say, 4.6, 10.7, imply Chapter 4, verse 6; Chapter 10, verse 7. Where only numerals are given, without mentioning the number of the chapter—for example, 7, 15, 28, etc.—, they refer to the number of the *śloka* in the chapter being dealt with.

2. '...in spite of being a follower of Śaṅkara's monism, he was an ardent devotee of Śrī Kṛṣṇa. To Madhusūdana, this was neither self-contradictory nor surprising.... Just as in the days of Kumārila Bhaṭṭa and Śaṅkara the most important problem was the reconciliation of Karma and Jñāna, so in the days of Madhusūdana and Vallabha the greatest problem was that of Jñāna and Bhakti...but it was left for Madhusūdana to solve it thoroughly....' (Modi, p. 12–13.)

sure to be charmed even by such passages as in the *Dīpikā* on 7.14 and his introduction to 7.25. Again, though he says, under 6.29, that Śāṅkarites do not take to Pātañjala Yoga, still, by dealing with it exhaustively in Chapter 6 he has greatly helped spiritual aspirants who are desirous of realizing God through the path of psychic control. Then, again, in the *Dīpikā* on 12.6–7, he deals with God's grace for the meditators on the *saguṇa*, qualified, Brahman; that is to say, for those following Bhakti-yoga who are also eager to realize the unqualified, *nirguṇa*, Brahman. As in the above places and in many others of the *Dīpikā*, similarly towards the concluding portions of the book too Madhusūdana has harmonized *bhakti*, yoga and *jñāna*, e.g. while explaining *mad-bhaktim parām* under 18.54. Indeed the annotations on the verses 18.56–66, which dwell on *jñāna*, *bhakti*, the necessity of God's grace, and *mokṣa* present the unifying thread of the whole work; and under verse 88 Madhusūdana has unambiguously declared that the core message of all the scriptures including the *Gītā* is self-surrender to God, this being the culmination of all spiritual practices.

Another point to note is that at some places he has differed from the explanations of Śrī Śāṅkarācārya. For example, while explaining the first *anyah* in 2.29; the last two lines of this verse; verses 2.39 and 6.14; and at the conclusion of the *Dīpikā* on 18.66. However, these should not at all be viewed as deviations from tradition or as a sign of lack of respect for Śrī Śāṅkara. For, the points of difference are minor, and do not contradict the fundamentals of the Ācārya's views. Besides, almost at each such place he has done so with explicit humility; for example, at the end of the Annotation on 6.14 and 18.66.

Despite the fact that the charm of the Sanskrit original is lost to some extent in translation, still, Swami Gambhirananda, well known for his faithful and lucid English renderings of Śrī Śāṅkara's commentaries on the *Gītā*, the *Brahma-Sūtras* and the major Upaniṣads, has retained his felicity here also.

He has mostly depended on the text of the *Dīpikā* in *Śrīmadbhagavadgītā* with *Gūḍhārtha-Dīpikā* of Madhusūdana

Sarasvati and the Hindi commentary (and translation) of Swami Sanatanananda; Chaukhambha Sanskrit Sansthan, Varanasi; 1983. The two other books consulted are i. *Śrīmadbhagavadgītā* (with the commentaries of Śrī Śaṅkarācārya and others, and Madhusūdana's *Gūḍhārtha-Dīpikā* with *Gūḍhārtha-tattvāloka* of Dharmadatta Sharma—Bacca Sharma) (Sanskrit); ed. Wasudev Laxman Shastri Pansikar; Indological Book House, Delhi; 1984, and ii. *Śrīmadbhagavadgītā O Śrīman Madhusūdana Sarasvati-kṛta Tīkā*; trans. and explained (in Bengali) by Pandit Bhutanatha Saptatirtha; ed. Nalinikanta Brahma; Navabharat Publishers, Calcutta; 1986. The translation of the *Pātañjala-Sūtras* given here are almost always as in Swami Vivekananda's translation in his *Raja-Yoga*, published by Advaita Ashrama; so too are the *sūtras* and their numbers.

The title of the chapters are according to Madhusūdana's colophon, and naturally differ at some places from the titles the translator has given in his English rendering of Śrī Śaṅkara's commentary on the *Gītā*. Though a separate list of the places (no less than fourteen) where Madhusūdana has followed variant readings of the *Gītā*-verses is not given, parts of the *Dīpikā* where its other readings were found have been given in the footnotes.

As for the method of presentation, the words of the verses have been transliterated into English and italicized; these are followed by their translation and Madhusūdana's explanation; and these are generally separated by a ‘;’ from what concerns the next word of the *śloka*. By reading the *Dīpikā*, omitting the transliterated and italicized words of the *śloka*, one still gets continuous sentences. Often, where such simple *śloka*-words as *ca*, *eva*, *tu*, etc. have not been interpreted by Madhusūdana, they have been translated without giving their transliterated forms. This has been done more in the later chapters, presuming that by then the readers would have become familiar with their usual meanings. Words such as self, reality, knowledge, etc. refer to their empirical sense, whereas Self, Reality, Knowledge, etc. convey their transcendental sense.

Technical Sanskrit words, specially those whose transla-



tions are long, have been given the first few times in their transliterated italicized form, together with their translation in parenthesis; later on only the transliterated form is retained. But, for the sake of convenience all such words have been included in the Glossary, sometimes with the page numbers or the verses under which they have been discussed. The several footnotes in this book are the translator's, unless otherwise stated. As for the references to the quotations, some of them have remained untraced despite extensive search. We shall be greatly obliged if readers can supply them to us so that they can be added in the next edition.

We are relieved and happy that this important book is finally out. But our deep regret is that Swami Gambhirananda passed away in 1988, four months after he completed the translation. Naturally, the responsibility of revising the work, only wherever necessary, fell mostly on Swami Moksadananda<sup>1</sup>, whose valuable suggestions Swami Gambhirananda had sought even when the work was in progress. The other person involved in the revision etc. is myself—more by virtue of having had the privilege of taking down the translator's dictation of the work than by any other merit. So, whatever shortcomings or errors the readers may come across in the book are not of the translator. On the other hand, indeed, to him we are obliged for leaving us this last gift, despite his almost total blindness and advanced age of nearly ninety-one years when he passed away. Lastly, I am personally grateful to my brother monks, Swamis Amareshananda and Baneshananda, for helping me in various ways in getting the book ready.

Swami Atmaramananda

1. Swami Mokshadananda's independent English translation of Vidyāranya's *Jivanmukti-Viveka* has been published in 1996 by the Advaita Ashrama.

## THE ANNOTATOR'S INVOCATION AND INTRODUCTION

*Om!* Salutation to Rāmacandra who is possessed of divine qualities, the nectar—in the form of Consciousness—issuing from whose lotus-feet is enjoyed by the monks of the highest class (*parama-haṁsas*), and who resides in the minds of devotees.

1. After having assiduously deliberated on the meaning of the Commentary of the venerable one (Śaṅkarācārya), I write this elucidation, called *Gūḍhārtha-Dīpikā* (Exposition of the Subtle Meanings), of almost every word of the *Gītā*.

2. It has been said that the purpose of the scripture *Gītā* is absolute Liberation, which consists in the complete cessation of transmigration together with its causes.

3. That is the supreme State of Viṣṇu which is identical with absolute Existence-Knowledge-Bliss, for the attainment of which the Vedas, consisting of three parts, have commenced.

4. The three parts successively stand for rites, meditation and enlightenment. In conformity with them, the *Gītā*, consisting of eighteen chapters, has three sections.

5. Here (in the *Gītā*) each section of six (chapters) should be understood as referring to one part (of the Vedas). Steadfastness in Action (rites and duties) and steadfastness in Knowledge are taught in the first and the last (sections).

6. Since the two cannot be combined because of their extreme opposition, therefore steadfastness in devotion to the Lord has been declared in the middle.

7. As that devotion is inherent in both of them, therefore it removes all the obstacles. That (devotion) is of three kinds—mixed with rites, pure, and mixed with Knowledge.

8. There again, in the first section the pure Self meant by the word 'thou' (in 'Thou art That', *Ch.*, 6.8.6) is ascertained rationally through the Path of Action and its renunciation.

9. In the second (section), by way of describing steadfastness in devotion to God, is ascertained the meaning of the word 'That' as the Lord who is supreme Bliss.

10. And in the third is presented clearly the meaning of the sentence ('Thou art That') as the identity of the two. Thus, here (in the *Gītā*) also there is an interconnection among the (three) sections.

11. The speciality of each chapter, however, will be spoken of in the respective chapters themselves. These (following) steps in the disciplines for Liberation are being presented as the purpose of the Scripture (*Gītā*).

12. (The first step is) the performance of selfless work (*niṣkāma-karma*) by rejecting rites and duties meant for personal gain (*kāmya-karma*) and the prohibited actions (*niṣiddha-karma*). There again, the highest merit lies in repeating the name (*japa*) of and praising (the Lord) Hari.

13. When after the dissipation of sins from the mind it becomes fit for discrimination, then there arises a firm discrimination between the permanent and the transient.

14. Gradually follows detachment from things here or hereafter, called *vaśikāra*<sup>1</sup> (complete control over the mind and the organs). Then, through the perfection of *śama* (curbing of the mind)<sup>2</sup> etc., renunciation becomes fully established.<sup>3</sup>

15. Thus, from the renunciation of all things springs the

1. *Vairāgya*, detachment, is of two kinds, *para* (superior) and *apara* (lower). The latter is classified under four heads—*yatamāna*, *vyatireka*, *ekendriya* and *vaśikāra*. See under 6.35; also see Glossary.

2. *Śama* (curbing of the mind), *dama* (restraining the sense-organs from their respective objects), *uparati* (not allowing these restrained organs from drifting back to their objects), *titikṣā* (endurance), *śraddhā* (faith), *samādhāna* (concentration of mind), and *mumukṣutva* (yearning for Liberation). See *śama* in Glossary.

3. A different reading is *sannyāse niṣṭhito bhavet*: one should become fully established in renunciation.



firm hankering for Liberation. From that follows approaching a teacher, and from that the receiving of instructions.

16. Thereafter follows *śravaṇa* (hearing and understanding of Vedantā) etc. for the elimination of doubt. In this matter the whole of the *Uttara-mīmāṃsā* (Vedanta) scripture becomes useful.

17. Thereafter, through the perfection of that follows *nididhyāsana* (profound meditation). The whole of the Yoga scripture, indeed, gets its purpose fulfilled at this stage.

18. As a result, when the mind becomes freed from all the defects there arises the Knowledge of Reality from (hearing) the (Upaniṣadic) sentence ('Thou art That'). From the word (of the Upaniṣad) itself springs the Unitive Vision (i.e. immediate Knowledge of the identity of Brahman and the Self).

19. As for the complete eradication of nescience, that occurs on the rise of the Knowledge of Reality (*tattva-jñāna*). Then, when the covering is removed, error and doubt become dispelled.

20. Through the power of the Knowledge of Reality (*tattva-jñāna*) the results of actions (done in past lives) that have not commenced bearing fruit (*anārabdha* or *sañcita*) get wholly destroyed, to be sure, and the results of actions (done in the present life after the dawn of Knowledge) that are to bear fruit in the future (*āgāmīni*) do not accrue.<sup>1</sup>

21. But, because of the disturbance created by the results of actions that have started bearing fruit (*prārabdha*), *vāsanā* (past impression) does not get destroyed. That is eliminated through *saṁnyama*, the strongest of all (the disciplines).

22. The five disciplines, viz. *yama* (restraint) etc. (*P.Y.Sū.*, 2.29), practised before become conducive to that *saṁnyama*, which is a triad consisting of *dhāraṇā* (concentration), *dhyāna* (meditation) and *samādhi* (absorption). (See *ibid.* 3.1-4.)

1. *Sañcita-karma(-phala)*: results of actions done in the past lives, which are destined to fructify in the future lives; *prārabdha-karma(-phala)*: results of past actions that have set up the present life of a person and begun yielding their fruits; *āgāmīni-karma(-phala)*: results of actions performed in the present life, which will fructify in the future lives.

23. However, absorption (*samādhi*) is quickly accomplished through special devotion to God.<sup>1</sup> From that follows *mano-nāśa* (elimination of the modifications of the mind) and *vāsanā-kṣaya* (dissipation of past impressions).<sup>2</sup>

24. Knowledge of Reality (*tattva-jñāna*), elimination of the modifications of the mind (*mano-nāśa*), as also the dissipation of past impressions (*vāsanā-kṣaya*)—when these three are practised together, Liberation while still alive (*jīvanmukti*) becomes firm.

25. Total renunciation of all actions as a result of enlightenment (*vidvat-sannyāsa*) is mentioned in the Upaniṣads for this purpose—that there may be effort for completing that very part (among those three) which remained incomplete before.

26. When the mind is first held back fully from fluctuations by means of *savikalpa-samādhi*<sup>3</sup>, there occurs in it the *nirvikalpa-samādhi*<sup>4</sup>, which has three levels.

27. In the first the person awakes (from *nirvikalpa-samādhi*) by himself, (and) in the second he is awakened by others. In the last he does not awake at all; he remains ever absorbed in it.

28. He who has become such a Brāhmaṇa (knower of Brahman) is the foremost among the expounders of Vedānta. He is spoken of as having gone beyond the *guṇas*, a man of steady Wisdom (*sthita-prajñā*), and a devotee of Viṣṇu.

29. (He is) also (called) a transcender of the castes and stages of life, one who is liberated while still alive (*jīvanmukta*), and a delighter (only) in the Self. The scriptures keep away from such a person because of his being self-fulfilled.

30–1. On the authority of the Upaniṣadic text, 'He who has supreme devotion to the Deity, and as much of it to the guru as to the Deity, to him, indeed, to the great-souled one, these sub-

1. See under 6.28.

2. See Chapter 6 for a full discussion on this subject.

3. A kind of spiritual absorption of the mind in which persists the awareness of the distinction among the knower, knowledge and known.

4. Another kind of spiritual absorption in which the awareness of the above distinction is obliterated.

ject-matters that have been spoken of become revealed' (Śv., 6.23) etc., it follows that devotion to God with body, mind and speech, under all conditions, becomes useful in this context.

32. The devotion cultivated in the preceding stage leads to the next stage. Otherwise, attainment of success is very difficult owing to the abundance of obstacles.

33. And there are the words of Hari: 'Verily, by that past habit itself he is carried forward, even in spite of himself!', '...attaining perfection through many births, (thereby achieves the highest Goal)' (6.44, 45), etc.

34-5. If, however, owing to the unpredictability of the impressions acquired earlier (in past lives), someone becomes self-fulfilled in the beginning itself, like the dropping of a fruit from the sky, then the scriptures cannot be accepted as having been promulgated for him, because they have already served their purpose. The grace of God that descends as a consequence of persistence in the disciplines that were perfected in the previous lives is inscrutable!

36. Although the preceding stage is thus acquired, devotion to God should still be cultivated for attaining the later stages. They cannot be attained without that (devotion).

37. But in the state of being liberated while still alive (*jīvanmukti*), no 'result of devotion' is to be imagined: Adoring Hari is *natural* to them, like their being devoid of hate etc.

38. Such is the greatness of Hari (Viṣṇu) that, though free from bondage, the sages, who delight (only) in the Self, render spontaneous devotion to Viṣṇu (*Bh.*, 1.7.10.)

39. According to the sentence, 'Of them the man of Knowledge (*jñāni*) excels since he is endowed with constant steadfastness and onepointed devotion', etc. (7.17), this one who is full of loving devotion is declared to be the highest.

40. All this has been revealed by the Lord in the scripture *Gītā*. Therefore my mind is intensely eager to explain this (scripture).

41-2. Performance of selfless work (*niṣkāma-karma*) is declared to be the root cause of Liberation, and the hindrances



to it are the demoniacal sins such as sorrow etc. from which follow deviation from one's natural duty, recourse to what is prohibited, or action performed with selfish motive or egotism.

43. Being thus ever under the influence of the demoniacal sins, a person becomes unfit for gaining the human Goal and suffers a series of afflictions.

44. Pain is naturally repulsive to all the living beings in this world. Therefore sorrow, delusion, etc., which are its (pain's) causes, should always be shunned.

45-6. The Lord has uttered this most esteemed Scripture with a view to enlightening a person who, being filled with this desire to know the means of eradicating sorrow, delusion, etc. which are inherent in the beginningless chain of mundane existence, and which are the causes of affliction and difficult to be got rid of, has become eager to attain the highest human Goal (*puruṣārtha*).

## CHAPTER 1

### (THE MELANCHOLY OF ARJUNA)

As to that, by having taught the means for the destruction of all the demoniacal sins such as sorrow, delusion, etc. with the words, 'You grieve for those who are not to be grieved for' (2.11) etc., the instruction of the Lord, 'Attain the highest human Goal (*puruṣārtha*) through the performance of one's natural duty', is for all in general. And the story in the form of a dialogue between the Lord and Arjuna is meant to eulogize Knowledge, just like the conversation between Janaka and Yājñavalkya, and between others in the Upaniṣads. How? Arjuna, even though well known for his nobility, lost his discriminating wisdom under the influence of sorrow and delusion which were caused by affection arising from such ideas as, 'I belong to them; they belong to me', with regard to kingdom, teachers, sons, friends and others. (As a result) he desisted from the battle which was the duty of a Kṣatriya and to which he had proceeded of his own accord itself, and chose to live on alms etc., a duty for others and prohibited for the Kṣatriyas. Thereby he sank into a great evil. And receiving this enlightenment through the Lord's instruction, he, getting rid of sorrow and delusion, gained his objective by becoming once again engaged in his natural duty. Thus this Knowledge is praised by showing that it is more praiseworthy and serves a great purpose.

Moreover, by the instruction to Arjuna is pointed out the person eligible (*adhikāri*) to receive it, and the exposition will follow accordingly.

Even when the urge to take up his own duty had arisen in Arjuna, he betrayed his sorrow and delusion, which are the causes of deviating from it, by saying, '...how can I fight...in battle

against Bhīṣma,' (2.4) etc. When the question arises, why even in the absence of discrimination should there have sprung in Arjuna the desire to engage in his natural duty, viz. fighting, it is said in, 'But seeing the army of the Pāṇḍavas in battle array,' (2) etc., that the cause of that was the activity of the enemy's army.

As an introduction to that occurs the question of Dhṛtarāṣṭra to Sañjaya in the verse, '...on the sacred field,' etc. There the words, 'Dhṛtarāṣṭra said', are of Vaiśampāyana<sup>1</sup>.

धृतराष्ट्र उवाच, Dhṛtarāṣṭra said:

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१॥

1. O Sañjaya, what did my sons (and others) and Pāṇḍu's sons (and others) (actually) do when, eager for battle, they assembled on the sacred field, Kurukṣetra (Field of the Kurus)?

Having heard earlier several kinds of reasons for the victory of the Pāṇḍavas, Dhṛtarāṣṭra, seized with fear of the loss of the kingdom of his own sons, and doubting the reasons for the victory of his sons, asked: Though they were (previously) *yuyutsavaḥ*, eager for battle, entertained a desire for fighting; *kim*, what; did *māmakāḥ*, my sons, Duryodhana and others; *ca*, and; *pāṇḍavāḥ*, Pāṇḍu's sons, Yudhiṣṭhira and others; (actually) *akurvataḥ*, do; when *samavetāḥ*, they assembled; *kurukṣetre*, on Kurukṣetra? Did they undertake war itself according to their previous desire for fighting, or do something else as a result of the cessation of the desire for war due to some reason?

Visible fear, roused by such heroic persons as Bhīṣma, Arjuna and others, as a cause of the cessation of the eagerness to fight is quite understandable. To show the invisible fear as well, he said, '*Dharmakṣetre*, on the sacred field'. Kurukṣetra, which

1. The narrator of the *Mahābhārata* to Janamejaya, Arjuna's great-grandson.



is the source of coming into being of merit that did not exist before and the increase of merit that existed, as a field is of grains, is well known in all the Vedas and the Smṛtis, as is stated in the *Jābāla-Upaniṣad*, 'Bṛhaspati said to Yājñavalkya, "That which is known as Kurukṣetra is a place of sacrifices to the gods by people of divine disposition, and it is an abode of Brahman (place of Liberation) to all creatures"'(1); and in the *Śatapatha-Śruti (Brāhmaṇa)*, 'Kurukṣetra is indeed a place of sacrifices to the gods.'

'Having reached there, if the Pāṇḍavas, who were virtuous even before, refrain (from war) out of fear of the demerit arising from injuries on both sides, then my sons will surely stand possessed of the kingdom. Or, if perchance, owing to the greatness of the sacred field, even the minds of my sinful sons become purified, and they, becoming repentant, hand over to the sons of Pāṇḍu the kingdom that was acquired (earlier) through deceit, then, even without the battle, they will be as good as dead!'

So the question indeed has for its source a great anxiety—caused by not finding a stronger means for his sons' gaining the kingdom, or for the sons of Pāṇḍu losing it. And the address, 'O Sañjaya', is to indicate this—'Considering the fact that you have fully (*sam*) conquered (*jaya*) such blemishes as love, hatred, etc., you should speak honestly.' Since a question merely in the form, 'What did my sons do?', would have been sufficient, he, by separately mentioning thus—'and Pāṇḍu's sons (and others)'—indicates the absence of the idea 'of mine' with regard to the Pāṇḍavas, and thereby betrays hostility towards them.

सञ्जय उवाच, Sañjaya said:

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

2. But seeing the army of the Pāṇḍavas in battle array, King Duryodhana, then approaching the teacher (Droṇa), uttered a speech:

Vaiśampāyana introduces the reply of Sañjaya, who was very virtuous and had understood the implied intention in the question of Dhṛtarāṣṭra—who was thus absolutely blind, being deprived even of the ‘eyes’ both of kindness and of human dealings, and who was engrossed in the affection towards his sons alone.

As to that, since there was not even a possibility of the Pāṇḍavas having any visible fear, and on the other hand the invisible fear (of sin) that arose in Arjuna through delusion was removed by the Lord, therefore by the word *tu*, *but*, is suggested the superiority of the Pāṇḍavas. For reassuring the King (Dhṛtarāṣṭra) with the idea, ‘However, do not become dejected apprehending the return of the kingdom by your son’, he (Sañjaya) first narrates the wickedness of Duryodhana with the words, ‘*Dr̥ṣṭvā*, (but) seeing...’ etc. *Dr̥ṣṭvā*, seeing, making them objects of visual perception; (*pāṇḍavāṇikam*) the army of the sons of Pāṇḍu, *vyūḍham*, in battle array, placed in battle formation by Dhṛṣṭadyumna and others; *tadā*, then, when the battle was imminent; (King Duryodhana) *upasaṅgamyā ācāryam*, approaching the teacher, Droṇa by name, who had propagated the traditional knowledge of archery; i.e. himself going near him (Droṇa) but not summoning him to his presence—. Hereby is indicated the fear that arose from the sight of the army of the Pāṇḍavas. Though it was out of fear that he approached him (Droṇa) for his own protection, still, it was through his skill in diplomacy that he hid his fear under the subterfuge of honouring the teacher! Hence he said, ‘*rājā*, King’.

Although ‘Duryodhana *abravīt* (lit. told) the teacher’ would itself have been sufficient, the word *vacanam* (speech) is still used for introducing an unusual utterance that was brief and (yet) had many qualities such as possessing various meanings. Or, he only uttered a speech but (did) not (express) any idea.

He quotes that very utterance in the form of unusual sentences commencing from, ‘O teacher, (please) see this...’ (3), and ending before (the verse), ‘The valiant grandfather...to raise his (Duryodhana’s) spirits...’ (12). Assuming that the teacher, because of his heart being full of great affection for his dear

disciples, the Pāṇḍavas, would not engage in battle, he (Duryodhana), with a view to arousing intense anger by drawing attention to the disregard of the enemies for him (Droṇa), said:

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।  
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

3. O, teacher, (please) see this vast army<sup>1</sup> of the sons of Pāṇḍu arrayed for battle by the son of Drupada, your intelligent disciple.

*Paśya*, (please) see, visualize directly; *etām*, this (army), which, disregarding even noble-minded persons like you, is standing very near without any fear; *mahatīm camūm*, vast army, which is hard to contain because of its being constituted by many *akṣauhiṇīs*<sup>2</sup>; *pāṇḍu-putrāṇām*, of the sons of Pāṇḍu. The word *paśya* is used in the Imperative Mood to denote request. He said, 'Ācārya, O teacher', to mean, 'I request you, the teacher, because I am your disciple.' The idea is, 'And by seeing (them) you will yourself realize the disregard shown by them.'

Apprehending the (teacher's) idea, 'Is not their disregard to be surely suffered by us since its remedy is impossible?', he (Duryodhana) said, *vyūḍhām tava śiṣyeṇa*, arrayed for battle...by your...disciple', implying, 'The remedy of this is surely easy for you', (because) the superiority of a teacher over the disciple is taken for granted by all. But instead of saying, '...army arrayed for battle by Dhṛṣṭadyumna', the use of the phrase '*drupada-putreṇa*, by the son of Drupada' is meant for rousing anger by adverting to the earlier enmity (of Droṇa) with Drupada. The word *dhīmatā*, *intelligent*, is for indicating that he is not to be ignored. The request, 'Please see', is for making great haste by withdrawing attention from other matters.

1. *Cāmū*, vast army: Technically it is a division of an army, consisting of 729 elephants, as many chariots, 2,187 horses, and 3,645 soldiers.

2. An *akṣauhiṇī* consisted of 21,870 chariots, as many elephants, 65,610 horses, and 1,09,350 foot-soldiers. The Pāṇḍavas had seven such units while Duryodhana had eleven.



The other (construction) is: *Pāṇḍu-putrāṇāmācārya*, O teacher of the sons of Pāṇḍu, but not of mine, because of your deep affection for them!

‘By the son of Drupada, your (intelligent) disciple’—by this he implies, ‘He was instructed by you though he was born to kill you. Thus your foolishness itself is the cause of my calamity! His intelligence lies in this that he acquired from you, his enemy, the science (of arms) that is the means of killing you. Therefore, owing to your delusion, joy at the sight of that army will only be yours, but not of anyone else to whom it should be shown. So, you yourself look at it!’ Thus by showing that army he betrays his concealed spite against the teacher.

And in this way, how can there be any apprehension of repentance in him who, because of being suspicious of everyone as a result of an extremely wicked disposition, entertains such evil thoughts even against a teacher after coming to that sacred field? This is the idea.

(Droṇa might reply:) ‘Anyone among us can conquer this army commanded by this lone insignificant son of Drupada. Why do you loose heart thus?’ Hence in the three verses beginning with, ‘Here are the heroes...’, he said:

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।  
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥  
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥  
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।  
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

4. Here (in this army of the Pāṇḍavas) are the heroes wielding great bows, who in battle are compeers of Bhīma and Arjuna: Yuyudhāna (Sātyaki) and Virāṭa, and the *mahāratha* (great warrior) Drupada,—

5. —Dhṛṣṭaketu, Cekitāna and the valiant king of Kāśi

(Vārāṇasī); Purujit and Kuntibhoja and Śaibya, the choicest among men,—

6. —and the chivalrous Yudhāmanyu, and the valiant Uttamaejas; son of Subhadrā (Abhimanyu) and the sons of Draupadī—all (of whom) are, verily, *mahārathas*.

The idea is: Not that Dhṛṣṭadyumna is the only hero here, in which case there can be indifference. But there are many other heroes too in this army. Therefore it is surely necessary that effort should be made for vanquishing it.

He specifies the heroes themselves, saying, '...*maheṣvāsā*, wielding great bows'—they are those whose bows are irresistible for others. The idea is that they are skilled in routing the enemy ranks from a distance itself. Anticipating (that the teacher might reply) 'Though possessing great bows, they lack the skill in battle', he said, '*yudhi*, in battle; *samāḥ*, compeers of, equal to, Bhīma and Arjuna whose valour is admitted by all.' He names those very ones in the text beginning with *yuyudhānaḥ* and ending with *mahārathāḥ*. Yuyudhāna is Sātyaki. *Drupadaḥ ca mahārathāḥ* refers to the same person (viz. the great chariot-rider Drupada). Or the word *mahārathāḥ* qualifies Yuyudhāna, Virāṭa and Drupada. *Vīryavān*, valiant, qualifies Dhṛṣṭaketu, Cekitāna and the King of Kāśī. *Narapūṅgavaḥ*, the choicest among men, qualifies Purujit, Kuntibhoja and Śaibya. *Vikrāntaḥ yudhāmanyuḥ*, the chivalrous Yudhāmanyu; *ca*, and: *vīryavān uttamaejas*, the valiant Uttamaejas, are two different persons. Or all the adjectives are to be clubbed together and connected with all (the persons).

*Saubhadraḥ*, son of Subhadrā (by Arjuna), is Abhimanyu. *Ca draupadeyāḥ*, and the sons of Draupadī—they are five, viz. Prativindhya and others.<sup>1</sup> By the use of *ca*, *and*, are meant others as well, viz. King of Pāṇḍya, Ghaṭotkaca and others. The five sons of Pāṇḍu, however, being very well known have not been enumerated. The seventeen who have been named, as also oth-

1. The others are Śrutakīrti, Śrutasoma, Śatānīka and Śrutasena.

ers of their party, *sarve eva mahārathāḥ*, are all *mahārathas*. All of them are verily *mahārathas*, and not even one is a *ratha* or an *ardha-ratha*. The word *mahāratha* is suggestive of the *atirathas* as well. Their definitions are:

He who, single-handedly can fight ten thousand archers and is proficient in the science of arms is known as a *mahāratha*. He who can fight innumerable (but less than ten thousand) (archers) is spoken of as an *atiratha*. And a *ratha* is one who can fight against one (thousand warriors); he who is lesser than him (a *ratha*) is called an *ardha-ratha*.

‘If you are thus struck with fear on seeing the might of the enemy so great, well then, decide to make a treaty with the enemy. What is the need of eagerness for waging war?’—anticipating such an opinion from the teacher, he said:

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।  
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥७॥

7. But, O best among the Brahmins, please be apprised of those who are foremost among us, the commanders of my army. I speak of them to you by way of example.

With the word *tu*, *but*, he indicates his own boldness, hiding the fear even though it had arisen in his mind.

From my words, *nibodha*, please be apprised of, fully acquainted with; *tān*, those; who are being spoken of by me; *ye viśiṣṭāḥ*, who are foremost, who are possessed of excellence over all; *asmākaṁ*, among us all. This (*nibodha*) is a form of the verb *budh* (preceded by *ni*), which belongs to the group (of verbs) beginning with *bhū*; it is used in the Parasmaipada. *Te*, to you; *bravāmi*, I speak; *tān*, of them; who are also *nāyakāḥ*, the foremost leaders; *mama sainyasya*, of my army; *saṁjñārthaṁ*, by way of example, by mentioning by name a few from among innumerable of them in order to imply the remaining ones. Not



that I am informing you of anything unknown to you.

Praising the teacher by using the adjective, *dvijottama* (best among the twice-born), he manages to draw his (Droṇa's) attention to his own duty. From the point of view of (Duryodhana's) evil-mindedness, the epithet *dvijottama* means: Being a Brahmin, you on that account are not skilled in battle. Therefore, even if you are unwilling, still, because of the presence of Bhīṣma and other eminent Kṣatriyas, there will not be any great loss to us! This is the idea.

*Samjñārtham* implies this: This utterance of mine is made so that, in you whose mind has become full of delight at the sight of the army of your beloved disciples, the Pāṇḍavas, there may not occur forgetfulness of your own heroes! This is the import.

As to that, he names the distinguished ones:

भवान् भीष्मश्च कर्णश्च कृपश्च समितिज्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥८॥

8. (They are:) Your venerable self, Bhīṣma and Karṇa, and Kṛpa, who is ever victorious in battle; Aśvatthāmā, Vikarṇa, Saumadatti and Jayadratha.

*Bhavān*, your venerable self, Droṇa, and Bhīṣma, Karṇa and Kṛpa. *Samitiñjayah* means ever victorious (*jaya*) in battle (*samiti*). This qualification of Kṛpa (as *samitiñjaya*) is meant for dispelling his (Kṛpa's) anger, which is apprehended because of his mention after Karṇa. These four are eminent in all respects.

He enumerates the commanders: Aśvatthāmā is the son of Droṇa. Just like the mention of the teacher first before Bhīṣma, the naming of his (Droṇa's) son (Aśvatthāmā) first before Vikarṇa and others is for pleasing the teacher. Vikarṇa is his (Duryodhana's) own younger brother. *Saumadattiḥ* is the son of Somadatta; (he is also known as) Bhūriśravas because of his preeminence. Jayadratha is the King of Sindhu. 'Tathaiva ca, so

also' occurs in some editions ( in place of *jayadrathah*).

Are these alone the commanders? He answers, No,—

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

9. There are many other heroes also who have dedicated their lives for my sake, who wield various kinds of weapons and missiles, (and) all of whom are skilled in battle.

There are *ca*, also; *anye*, others, Śalya, Kṛtavarma, and so on; *tyakta-jīvitāḥ*, who have dedicated their lives—in the sense that they have decided to give up even their lives; *madarthe*, for my sake. By this is expressed their abundant love for him. Thus, through such adjectives as *śūrāḥ*, *heroes*, have been shown the vastness of his own army, its loyalty to him, its valour, readiness for battle, and skill in warfare.

Apprehending the parity of the two armies, the King once again speaks of the numerical superiority of his own army:

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

10. That army of ours, under the complete protection of Bhīṣma, is unlimited. But this army of these (enemies), under the protection of Bhīma, is limited.

Protected (*rakṣitam*) completely (*abhitah*) by Bhīṣma of well-known prowess and penetrative intelligence, *tat*, that; *balam*, army; *asmākam*, of ours, commanded by a person of such qualities; is *aparyāptam*, unlimited; it has a strength of eleven *akṣauhiṇis*. *Tu*, but; *balam*, the army; *eteṣāṃ*, of these, of the Pāṇḍavas; is *paryāptam*, limited, small, being made up of merely seven *akṣauhiṇis*. And it is *rakṣitam*, protected, by Bhīma of

very unsteady intellect. Therefore victory will be ours indeed. This is the purport.

Or: *Tat*, that, the army of the Pāṇḍavas; is *aparyāptam*, insufficient, inadequate; against *asmākaṁ*, ours. Of what kind is it (the Pāṇḍava army)? (It is *bhīṣma-abhirakṣitam*;) against which, for the repulsion of which, there is Bhīṣma completely protected by us. This is the meaning. That army of the Pāṇḍavas is *bhīṣma-abhirakṣitam*. On the other hand, *idam*, this, the army of ours; is *paryāptam*, sufficient, adequate, for the defeat; *eteṣāṁ*, of these, of the Pāṇḍavas. That army of ours, for the repulsion of which the extremely fickle-minded Bhīma stands protected, is *bhīma-abhirakṣitam*. Since Bhīma, who is surely very unfit, is protected by them for repelling this (army of ours), therefore we have no cause for any fear. This is the import.

‘If you are thus fearless, then why do you prattle so much?’ Hence (in apprehension of this remark) he says:

अयनेषु तु सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

11. However, venerable sirs, all of you without exception, while occupying all the positions in the different directions as allotted (to you, respectively), please fully protect Bhīṣma in particular.

The word *tu*, *however*, is suggestive of a particular duty. The positions at which the soldiers should remain stationed, which at the time of commencing a war are allotted to them on the battlefield in the order of their ranks—according to the different directions, east, west, etc., are here spoken of as *ayanas*. And the Commander-in-Chief, leading the entire army, stays in the middle. That being so, *bhavantaḥ sarve*, all of you without exception; *avasthitāḥ*, occupying (your positions), without leaving the parts of the battlefield; *yathābhāgam*, as allotted to each of you; (*abhirakṣantu*) please protect, *bhīṣmam eva*, Bhīṣma



in particular, the Commander-in-Chief, who being engrossed in battle will not be looking at the front or the back or the sides. The idea is that when the Commander-in-Chief Bhīṣma stands guarded, everything will be well-protected through his favour.

‘Whether he praises or defames me, my body will surely fall for the sake of this one’—with this intention, (Bhīṣma) just by way of encouraging him, sounded a lion-roar and made the conch blow:

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।  
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

12. The valiant grandfather, the eldest of the Kurus, loudly sounding a lion-roar, blew the conch to raise his (Duryodhana’s) spirits.

In order to rouse *harṣam*, the joy—a particular kind of enthusiasm that permeates the mind, which would be a dispeller of fear and an indicator of their own victory; *tasya*, of his, of the King (Duryodhana), who had thus become very much frightened at the sight of the Pāṇḍava army and had hypocritically sought refuge in the teacher for getting rid of the fear, who as a result of the teacher’s displeasure thus—‘This one (Duryodhana) is cheating me even at this time’—was not greeted by him even with mere words, and who, understanding the teacher’s indifference, had started praising Bhīṣma himself with the words, ‘...in the different directions as allotted...(please fully protect Bhīṣma)’, etc.; (Bhīṣma) *uccaiḥ*, loudly; *vinadya*, sounding; *simhanādam*, a lion’s roar; *dadhmau*, blew; *śaṅkham*, a conch.

Or, (the word *nāda* in) *simha-nādam* is formed (from the root *nad*) with the suffix *namul*. Therefore, like the use, ‘*rai-poṣam puṣṇāti*, he accumulates like the accumulation of wealth’, that root (*nad*) itself is used again (in both the places, viz. *simha-nādam* and *vinadya*, to mean ‘roaring like the roaring of a lion’).

Being the oldest of the Kurus, he (Bhīṣma) was able to understand fully the intentions of the teacher and Duryodhana; and being the grandfather, there was no lack of concern—but not indifference as shown by the teacher. And because of his prowess, there was blowing of the conch following a loud lion-roar for generating fear in the enemy. Here, although the lion-roar and the blowing of the conch on the one hand and the joy on the other hand that they generated had precedence and succession in time, still, as (in the sentence), ‘One should perform (the *Śyena*-)sacrifice while bewitching malevolently’, the *śatr* (-ing) in *janayan* (rous-ing) should be explained as having an inevitable present result.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।  
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

13. Just immediately after that, conchs and kettle-drums, and tabors, trumpets and horns blared forth. That sound was tumultuous.

*Sahasā eva*, just immediately, just at the moment; *tataḥ*, after that, after the action of the Commander-in-Chief Bhīṣma; different kinds of musical instruments, (viz.) tabors (*paṇava*), trumpets (*ānaka*) and horns (*gomukha*), *abhyahanyanta*, blared forth—(*abhyahanyanta*) being used in the reflexive passive voice. *Saḥ*, that; *śabdaḥ*, sound; *abhavat*, was; *tumulaḥ*, tumultuous. The idea is, ‘Still, the Pāṇḍavas were not shaken.’

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।  
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

14. Then, Mādhava (Kṛṣṇa) and the son of Pāṇḍu (Arjuna), stationed in their magnificent chariot with white horses yoked to it, loudly blew their divine conchs.

Though others were also stationed in chariots, still, the

mention—in, 'Then...(chariot) with white horses yoked to it,' etc.—of (Kṛṣṇa and Arjuna) being stationed in a chariot is for pointing out the excellence of the chariot because of its being extraordinary. So the idea is that, they being stationed in the indestructible chariot gifted by Fire were invincible in every way.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥

15. Hṛṣīkeśa (Kṛṣṇa) (blew the conch) Pāñcajanya; Dhanañjaya (Arjuna) (the conch) Devadatta; and Vṛkodara (Bhīma) of terrible deeds blew the great conch Pauṇdra;

16. King Yudhiṣṭhira, son of Kuntī, (blew) the Anantavijaya; Nakula and Sahadeva, the Sughoṣa and the Maṇipuṣpaka (respectively).

The mention by name of the conchs Pāñcajanya, Devadatta, Pauṇdra, Anantavijaya, Sughoṣa and Maṇipuṣpaka is to say, 'So many conchs, well known by their names, exist in the enemy's army, but in your ranks there is not even a single conch well known by its name', meaning thereby the super-excellence of the enemies.

The word *hṛṣīkeśa* (lit. Lord of the organs) is used for stating that He, the internal Controller of all as the impeller of all the organs, is the helper of the Pāṇḍavas. The word *dhanañjaya* (lit. conqueror of wealth) is used to state that he (Arjuna) is invincible in every way since during the *digvijaya*<sup>1</sup> he brought wealth by defeating all the kings. Bhīmasena is spoken of as (*bhīmakarmā*, one whose deeds are terrible) one having to his credit such terrible (*bhīma*) deeds (*karma*) as slaying Hidimba and others, and as *vṛkodara* (lit. wolf-bellied), one who is very strong by virtue

1. *Digvijaya*, lit. conquest of all the quarters: Before Yudhiṣṭhira's installation as the King, Arjuna had gone out to subjugate the various kings and gather wealth from them.



of the fact that he could digest plenty of food. *Kuntīputraḥ* means son of Kuntī, one who was obtained by Kuntī as a result of adoring Dharma (god of righteousness) through great austerity; and he was himself the foremost *rājā*, king, as a result of performing the Rājasūya-sacrifice. And he, verily, as the one entitled to win, remains unshaken (*sthira*) in battle (*yudhi*); but those who are against him will not remain unshaken. This is what is implied by the word *yudhiṣṭhira*. Nakula (blew) Sughoṣa, and Sahadeva (blew) Maṇipuṣpaka—the word ‘blew’ has to be supplied thus.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

17. And the King of Kāśi, wielding a great bow, and the great charioteer Śikhāṇḍī, Dhṛṣṭadyumna and Virāṭa, and Sātyaki the unconquered,—

18. —Drupada and the sons of Draupadī, and the son of Subhadṛā, (Abhimanyu) the mighty-armed—all (of them) together, O King, blew their respective conchs.

*Kāśyaḥ*, the King of Kāśi; *parameṣvāsaḥ*, wielding a great bow. Unconquered (*aparājitaḥ*) in the fight (against the gods) in fetching the Pārijāta flower (from heaven), and against Bāṇa, and so forth—such is Sātyaki, ‘*Prthivīpate*, O Ruler of the earth, Dhṛtarāṣṭra, listen calmly’—this is the idea. The remaining portion is easy.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलोऽभ्यनुनादयन् ॥ १९ ॥

19. That tumultuous sound pierced the hearts of the associates of Dhṛtarāṣṭra by filling the sky and the earth with its echoes.

Though the sound of the conchs etc. in the army of the

followers of Dhṛtarāṣṭra was greatly tumultuous, yet it did not become a source of agitation to the Pāṇḍavas. But the sound of conchs that rose in the Pāṇḍava army, *vyadārayat*, pierced; *hrdayāni*, the hearts; *dhārtarāṣṭrāṇām*, of all your, Dhṛtarāṣṭra's, associates, including even Bhīṣma, Droṇa and others; i.e. it created a pain as in piercing the heart, by filling up *nabhaḥ*, the sky; *ca pṛthivīm*, and the earth, with echoes; because it was *tumulāḥ*, tumultuous, very intense.

After indicating that the associates of Dhṛtarāṣṭra were stricken with fear, he (Saṅjaya) presents the reverse in the case of the Pāṇḍava army:

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।  
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥  
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

20-1. O King, then, seeing Dhṛtarāṣṭra's men standing in their positions, when all the weapons were ready for action the son of Pāṇḍu (Arjuna), who had the insignia of Hanumān on his chariot-flag, raising up his bow said this sentence to Hṛṣīkeśa.

अर्जुन उवाच, Arjuna said:

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

21. O Acyuta, please place my chariot between both the armies—

Although retreating was to be the (natural) consequence of being terrified, seeing directly to the contrary the enemy verily standing in readiness for battle, *tadā*, then; *śastra-sampāte* (*pravṛtte*)—the (suffix) *ta* (in *pravṛtte*) is used in the present tense—, when the weapons were ready for action; *pāṇḍavaḥ*, the son of Pāṇḍu; *kapidhvajaḥ*, who had the insignia of Hanumān on his chariot-flag, who was favoured by the great hero Hanumān

in the form of the insignia on the flag; (that is to say) Arjuna, because of being fearless in every way, *dhanur-udyamya*, raising up his bow *Gāṇḍīva* for fight; *āha*, said; *idam*, this; following *vākyam*, sentence; *hr̥ṣīkeśam*, to *Hr̥ṣīkeśa*, to *Śrī Kṛṣṇa*, who being the impeller of the organs was cognisant of everyone's mental states. But it was not that he (Arjuna) did something by himself without consideration.

While stating thus that the enemies were adepts in statesmanship and righteousness, as revealed by their thoughtfulness, he (Saṅjaya), by addressing (Dhṛtarāṣṭra) as *mahīpate*, O Ruler of the earth, suggests this: 'Since you have heedlessly usurped the kingdom of others, therefore, on account of lacking in statesmanship and righteousness, you can have no victory!'

He (Saṅjaya) introduces that very sentence of Arjuna: *Sthāpaya*, please place, halt; my *ratham*, chariot; *madhye*, between; *ubhayoḥ senayoḥ*, both the armies, those on our side and on the antagonists' side, which are close together. The Lord of all is thus directed by Arjuna! Hereby he (Saṅjaya) suggests that the victory of the Pāṇḍavas is assured, because what is there impossible to the devotees when even the Lord follows their bidding!

Anticipating the Lord's apprehension, 'Will not these enemies dislodge Me from the chariot when I position the chariot thus?', Arjuna addresses Him as *acyuta*, the idea being, 'Who indeed can dislodge You who remain *acyuta*, immovable, in relation to time, space and objects?' Hereby is also ruled out even anger arising from being ordered, because He is unruffled at all times.

He (Arjuna) states the need of placing the chariot in the middle:

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥ २२ ॥

22. —until I survey these who stand intent on fighting, and those who are going to engage in battle with me in this impending war.



(Place my chariot) *yāvat*, at such a point reaching which I can survey (*nirīkṣe*)—or *yāvat* is used to indicate time, meaning ‘until’; *etān*, these, Bhīṣma, Droṇa and others; *avasthitān*, who stand—but have not flinched out of fear; *yoddhukāmān*, intent on fighting, but not desiring a treaty with us.

‘Is it not that you are a warrior and not a spectator of the war? So what need have you for surveying these?’—anticipating this question he (Arjuna) said, ‘*Kaiḥ*,’ etc. *Asmin*, in this; *raṇa-samudyame*, impending war; in the preparation for fight among relatives themselves, *kaiḥ saha*, with whom; *mayā yoddhavyam*, am I to fight? Who are the opponents in the fight by me? *Kaiḥ mayā saha yoddhavyam*, who are going to engage in battle with me, and in the battle undertaken by whom do I stand as an opponent?—this is the great curiosity. The purpose of placing the chariot in the middle is indeed for knowing this. This is the meaning.

‘Is it not that these relatives themselves will bring about a mutual treaty? Therefore, why should there be a war?’—expecting this question he says:

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।  
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

23. These who have assembled here and want to accomplish in the war what is dear to the perverted son of Dhṛtarāṣṭra, I find them to be intent on fighting.

*Ete*, these, viz. Bhīṣma, Droṇa and others; *ye*, who; rather than removing his perversion or doing something else, *priya-cikīrṣavaḥ yuddhe*, want to accomplish in the war what is dear; *durbuddheḥ dhārta-rāṣṭrasya*, to the perverted son of Dhṛtarāṣṭra, (i.e.) to Duryodhana, who does not know the means of his own protection; *aham*, I; *avekṣe*, find them; *yotsyamānān*, to be intent on fighting, but not on making a treaty.

The idea is: Therefore, in order to fight it is but proper for him to survey his antagonists.

“In all probability, the Lord who was thus directed by Arjuna would, having recourse to virtue in the form of non-injury, dissuade him from war”—anticipating this thought of Dhṛtarāṣṭra, Sañjaya said (as follows) in order to dispel it—this is what Vaiśampāyana related:

सञ्जय उवाच, Sañjaya said:

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।  
 सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥  
 भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।  
 उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥ २५ ॥

24-5. O scion of the line of Bharata (Dhṛtarāṣṭra), Hṛṣīkeśa, on being told so by Guḍākeśa (Arjuna), placed the excellent chariot between the two armies, in front of Bhīṣma and Droṇa as also all the rulers of the earth, and said, ‘O Pārtha (Arjuna), see these assembled people of the Kuru<sup>1</sup> dynasty.’

‘*Bhārata*, O scion of the line of Bharata, Dhṛtarāṣṭra’: the idea implied by the address is, ‘Bearing in mind also the rules of decorum of the Bharata dynasty, give up hostility among relatives.’

On being told so, *guḍākeśena*, by the conqueror of sleep, by Arjuna, who because of his conquest of sleep was alert in every way, the Lord did not become angry by attributing guilt to him under the idea, ‘This one, though My servant, employs Me as his charioteer’; nor did He restrain him from battle. But, *sthāpayitvā*, placing; *rathottamam*, the excellent, divine, chariot—which was given by (the god) Fire, and which was also the best of all, being driven by the Lord Himself as the charioteer; *madhye*, between; *ubhayoḥ*, the two; *senayoḥ*, armies; *bhīṣmadroṇa-pramukhataḥ*, in front of Bhīṣma and Droṇa—the

1. The Pāṇḍavas also belonged to the Kuru dynasty. But somehow Duryodhana and others alone are referred to as Kauravas, and Pāṇḍu’s sons as Pāṇḍavas.

separate mention of Bhīṣma and Droṇa is for indicating their preeminence; before them, *ca*, as also; in front *sarveṣāṃ mahīkṣitām*, of all the rulers of the earth; *hr̥ṣīkeśaḥ*, Hṛṣīkeśa, the Lord, who knows the most secret of intentions of everybody; understanding that Arjuna was smitten by sorrow and delusion, said to Arjuna with a satirical smile, 'Pārtha, O Pārtha,...', by which word He indicated that, 'Being the son of Pṛthā, who due to her femininity is subject to grief and delusion, to you also have come those on account of your relation with her!' Thus the Lord reveals His rulership over the organs. And He also assures him of safety and protection by adverting to (their mutual) relationship thus: 'Pṛthā is my father's sister, (and) you are her son.'

'Remaining free from anxiety under my charioteership, *paśya*, see, without fear; *samavetān kurūn*, all the assembled Kurus, who are intent on war'—this is the purport of the direction about seeing (in *paśya*). 'I am very careful in charioteership whereas you will shortly give up your ridership! So what is the need of your surveying the enemy's army?' Thus the speech of the Lord up to, 'see....,' etc. is meant for sustaining Arjuna's courage. Otherwise, he (Sañjaya) would have reported only this much: 'The Lord placed the chariot between the (two) armies.'

The suffix *tas*, which can be used in all the cases, is used (at the end of *pramukhataḥ*) since it (*pramukha*) belongs to the group of words enumerated under *ādi*. Because of the use of the word *ca*, as also (after *sarveṣāṃ*), it is to be understood that *pramukhataḥ* has to be connected (with *sarveṣāṃ mahīkṣitām*) even though it is involved in a compound (*bhīṣmadroṇa-pramukhataḥ*).

तत्रापश्यत् स्थितान् पार्थ पितृनथ पितामहान् ।  
 आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखींस्तथा ॥ २६ ॥  
 अशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।

26-7. Then Pārtha (Arjuna) saw marshalled among both the armies (his) uncles as also grandfathers, teachers, maternal uncles, brothers (and cousins), sons, grandsons, as well as comrades and fathers-in-law and friends.



'*Tatra*, then, on being permitted by the Lord to see the armies with a view to commencing the battle; *Pārtha apaśyat*, saw; *sthitān*, marshalled; *senayoḥ ubhayoḥ api*, among both the armies'—this is the construction. The word *atha* is synonymous with the word *tathā*, as also.

(He saw) in the enemy ranks (his) *pitṛn*, uncles, Bhūriśravas and others; *pitāmahān*, grandfathers, Bhīṣma, Somadatta and others; *ācāryān*, teachers, Droṇa, Kṛpa and others; *mātulān*, maternal uncles, Śalya, Śakuni and others; *bhrātṛn*, brothers (and cousins), Duryodhana and others; *pautrān*, sons, Lakṣmaṇa and others; *sakhīn*, comrades, Aśvatthāmā, Jayadratha, and so on of his own age; *śvaśurān*, fathers-in-law, fathers of wives; *suhṛdaḥ*, friends, Kṛtavarmā, Bhagadatta, and so on. By the word *suhṛdaḥ* are to be understood all those who have done some good, for instance, fathers of mothers, and others. This is to be understood with respect to his own army as well.

Such being the situation, he (Sañjaya) shows that upon Arjuna—whose discernment became overpowered due to the contrary understanding, called delusion, that 'killing is a great sin', and also due to the mental confusion, called grief, which is an obstacle to the understanding that this (battle), being sanctioned by the scriptures, is meritorious, and which (grief) arises from the idea of 'mine'—, there came a greatly calamitous desire to refrain from his own caste-duty, viz. battle, for which he had previously become ready:

तान् समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥२७॥  
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

27-8. The son of Kuntī (Arjuna), seeing all those relatives arrayed (there), became overwhelmed by supreme compassion and said this sorrowfully:

*Kaunteyaḥ*, the son of Kuntī—this word, a matronymic name like the word *pārtha* (see 25), is used having in view his

ignorance of Reality—became *āviṣṭaḥ*, overwhelmed; *kṛpayā*, through the instrumentality of compassion; (i.e. overwhelmed) through its own influence itself, but not that he came under the influence of compassion through some effort of his own. Hereby it is implied that his compassion was verily spontaneous. The adjective *parayā*, supreme, is used for expressing this idea. Or, (the phrase *kṛpayā-parayā* has to be) split up as (*kṛpayā*) *aparayā*. The idea is, he surely had compassion for his own army even before, but at that time he came to have another compassion for the army of the Kurus as well.

*Abravīt*, he said; *viṣīdan*, sorrowfully, becoming afflicted with distress—. By thus stating the simultaneity of (Arjuna's) talk and sorrow, he (Sañjaya) suggests the effect of sorrow, viz. trembling of voice, shedding of tears, etc. at the time of (Arjuna's) talking.

That very utterance of Arjuna addressed to the Lord, Sañjaya introduces with the words beginning with '*Arjuna uvāca*, Arjuna said' and ending with the text preceding '*evam uktvā arjunah saṅkhye...*', having said so, Arjuna...in the midst of the battle...' (47). As to that, by describing the symptoms of that (sorrow), Sañjaya shows in three verses that a great sorrow—which is an obstruction to the right understanding that is the source of engaging in one's own duty—came over Arjuna who was not a Self-realized man, who visualized the destruction of his own and others' bodies through war, and who entertained the ideas of 'I' and 'mine' with regard to his own and others' bodies.

अर्जुन उवाच, Arjuna said:

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

28. O Kṛṣṇa, seeing these relatives and friends, who have assembled here with the intention of fighting,—

29. —my limbs become languid and my mouth becomes completely dry. And there is trembling in my body, and there is horripilation.

30. Gāṇḍīva (the bow) slips from the hand and even the skin burns intensely. Moreover, I am not able to stand firmly since my mind seems to be whirling.

*Dr̥ṣṭvā*, seeing; *imam*, these; *svajanam*, relatives and friends of mine, who are desirous of war and have assembled on the battle field; *mama*, my—of mine who am standing here, i.e. of mine who am seeing; limbs ache, *ca*, and; *mukham*, the mouth; *parīśuṣyati*, becomes completely dry. The word *pari*, denoting totality, is used to indicate excessive dryness as compared to that resulting from physical exertion etc.

*Vepathuh* (means) trembling, (and) *romaharṣaḥ* (means) horripilation. By the slipping of Gāṇḍīva is indicated a weakness in the form of lack of fortitude; and by the burning of skin is shown mental agony. 'Ca, moreover; *na śakṇomi*, I am not able; *avasthātum*, to stand firmly, to hold the body upright'—by this is suggested swoon. The cause of that (unsteadiness) is, 'my *manaḥ*, mind; *bhramati iva*, seems to be whirling.' Similarity with something revolving consists in a peculiar feeling in the mind, the state preceding swoon. *Ca* is used in the sense of causality, meaning—'Since this is so, therefore I am not able to stand firmly.'

Once again he states the reason for his inability to stand firmly:

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥३१॥

31. And I notice the omens to be adverse, O Keśava (Kṛṣṇa). Besides, even after long consideration I do not see any good (to be derived) from killing my own people in battle.



*Ca*, and; *paśyāmi*, I notice, experience; *nimittāni*, the omens, fluttering of the left eye, and so on; to be *viparītāni*, adverse, indicative of impending sorrow. 'For this reason too I am unable to stand firmly'—this is the purport.

By the word *kṛṣṇa* (in 28) is suggested (by Arjuna)—'I, being sorrow-stricken on account of the lack of Self-realization, feel the pain arising from grief, whereas You are untouched by sorrow since You have the nature of eternal Bliss. Hence, though seeing one's own people is common to both of us, still, since you have the characteristic distinction of not being affected by sorrow, therefore You make me sorrowless.' This is the idea. And by the word *keśava* is indicated the ability to accomplish such an act, since that (word *keśava*) is derived in this way: 'He who approaches with compassion (*vāti*), (i.e. who has at His mercy) *ka*, Brahmā the Creator, and *īśa*, Rudra the Destroyer.' Or, by the word *kṛṣṇa* is implied 'One who has the power of removing the sorrows of devotees'; and by the word *keśava* is meant 'One who always protects (His) devotees by destroying wicked demons such as Keśi'. 'Therefore You will protect me also by dispelling my grief'—this is what is suggested.

Having thus described with the help of its signs the sorrow, which is an obstacle to the right understanding that leads to proper action, now he (Sañjaya) shows its (sorrow's) effect, viz. contrary understanding, which is the source of the opposite disposition: *Anu*, even after long consideration; *na paśyāmi*, I do not see; (any) *śreyah*, good, any human goal, seen or unseen. I do not see any good to be derived, *hatvā*, by killing, even those who are not our own (*a-svajanam*); for, by such verses as, 'There are these two classes of people in the world who go beyond the Solar Orb (and attain the highest Goal)—the monk engaged in Yoga, and he who dies in a face to face battle' (*Pa. Sm., Aśauca-vyavasthā-varṇanam*, 117), a special excellence is mentioned only with regard to the one killed, but no good result (is foretold) with regard to the killer. Thus the phrase, '*sva-janam*, our own people', is used to indicate that, 'Since there is an absence of good even in killing those who are not one's own, therefore

its absence is more so in killing one's own.' So, the word *āhave*, in battle, is used in order to prevent establishing an already proven fact that there is no good from killing outside a battle.

There may not be an unseen gain, but is it not that there are unquestionable and palpable gains, (for instance) victory, dominion and pleasure?

Hence he (Arjuna) says:

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च  
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

32. O Kṛṣṇa, I do not hanker after victory, nor even a kingdom, nor pleasures. O Govinda! What need do we have of a kingdom, or what (need) of enjoyments or even of life?

Indeed, the desire for results is the motive for engaging in its means.<sup>1</sup> As a man who has no desire for food does not engage in cooking etc., so in the absence of desire for those things my engagement in war, which is a means for them, is out of the question. This is the idea.

'Why, again, is it that you have no desire for those things which are sought after by other people?' Hence he (Arjuna) says, '*Kim naḥ...*, What need do we have...', etc. What need is there for these desirable things, viz. *bhogaiḥ*, of enjoyments; (or) *jīvitena*, of life, of the means of living, i.e. of victory, for us who were dwellers in the forest—without dominion, enjoyments, and victory over the Kauravas; for whom that alone was the commendable means of living in the world? This is the idea. He (Arjuna) addresses Him (Kṛṣṇa) as *Govinda* with a view to indicating this: 'You Yourself know my dispassion for worldly rewards, because You are ever the Master of the organs—denoted by the word *go*—by way of presiding over them.'

1. A different reading is: *Pūrvatra-sukham parataḥ phalākāṅkṣā hi upāya-pravṛttau kāraṇam*—A previous experience of joy and the succeeding hankering for (that very) result is the motive for engaging in its means.

He (Arjuna) states the reason for the rejection of kingdom etc.:

येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।  
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

33. Those for whom kingdom, the means of enjoyments, and pleasures are desired by us, those very ones stand arrayed for battle, risking their lives and wealth!

Hereby is refuted the argument that in spite of one's own detachment, efforts should be made for those who are one's own. Indeed, kingdom etc. are surely unnecessary for a solitary person.

*Yeṣām*, those, relatives and friends, however;<sup>1</sup> *arthe*, for whose sake that (kingdom) is desired (by us); *te*, those very ones; *avasthitāḥ yuddhe*, stand arrayed for battle; *tyaktvā*, risking;<sup>2</sup> their *prāṇān*, lives, their hope of living; and *dhanāni*, wealth, hope for wealth. The idea is, 'On that account this effort is neither for myself nor for my own.' Though the word *bhoga* was interpreted before as meaning enjoyment, here it stands for the means of enjoyment since *sukham* (pleasure) has been mentioned separately. But the words *prāṇa* and *dhana* are indicative of the hope for them. Even if one's life is lost, there may still be the possibility of hope for wealth for the enjoyment of one's relatives! Hence wealth is mentioned separately in order to deny that.

Anticipating (the objection), 'Those for whose sake kingdom etc. are sought are not present here', he identifies them:

1. Enjoyment becomes complete when shared with one's dear friends and relatives. But, if they are all killed, securing enjoyments becomes pointless.

2. The literal translation should have been 'giving up their lives and wealth'. But this is not factually correct; they were only risking their wealth and lives.



आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।  
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥३४॥

34. Teachers, uncles, sons, and so also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law as also relatives.

The meaning is clear.

(It may be argued:) 'Is it not that, if out of compassion you do not kill them, then these persons will definitely kill you out of greed for the kingdom? So you yourself enjoy the kingdom by slaying these people.' Hence he says:

एतात्र हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।  
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥

35. O Madhusūdana, even while we die by them (in battle), I do not want to kill them even for the sake of a kingdom extending over the three worlds; what to speak of doing so for the earth!

*Ghnataḥ api*, even while we die by them (in battle); *na iccahāmi hantum*, I do not want, I would not even entertain the desire, to kill—what to say that I should kill; *etān*, them; *api hetoḥ*, even for the sake of, even for the sake of winning; *trailokya-rājyasya*, a kingdom extending over the three worlds. That is to say, what indeed to speak of killing for the sake of winning merely this world!

By addressing Him as *Madhusūdana*, he points to the Lord's being the founder of the Vedic Path.<sup>1</sup>

(It may be said:) 'Is it not that, leaving aside others the

1. The demon Madhu, who had stolen the Vedas from Brahmā, was killed by the Lord for recovering the Vedas and reinstating the Vedic Path. Arjuna meant that the Lord therefore should not urge him to undertake an un-Vedic war.

sons of Dhṛtarāṣṭra alone have to be killed? For there is the possibility of joy in killing them who had inflicted various pains that were successively greater in cruelty?' Hence he says:

निहत्य धार्तराष्ट्रात्रः का प्रीतिः स्याज्जनार्दन ।  
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥

36. Janārdana, what happiness shall we derive by killing the sons of Dhṛtarāṣṭra? Sin will certainly accrue to us by killing these felons.

*Kā prītiḥ*, what happiness; *syāt*, will accrue, to us who will live; *nihatya*, by killing; *dhārtarāṣṭrān*, the sons of Dhṛtarāṣṭra, Duryodhana and (his) brothers? Nothing whatever. This is the meaning.

The idea is, 'Out of greed for a semblance of happiness lasting only momentarily, which befits a foolish person, killing friends and relatives, which leads to everlasting suffering in hell, is not proper for us.' By addressing with (the word) *Janārdana* (lit. killer of men), he (Arjuna) suggests. 'If these deserve killing, then You Yourself slay them, because You remain untouched by all sins even by becoming the destroyer of all persons during the dissolution (of the world).'

'Are not these felons, Duryodhana and others, to be surely slaughtered, because according to the Smṛti verse,

One who sets a house on fire, one who poisons another, one brandishing a sword, one who is a stealer of wealth, and a stealer of another's land and wife—these six are felons (*Va.Sm.*, 3.19),

these are felons in every respect, and because according to the saying,

When one finds a felon approaching, one should certainly kill him without (any other) consideration. No sin whatever is

incurred by a killer from slaying a felon (*Ma. Sm.*, 8.350-1),

it is gathered that there is no sin?' Having this in mind he (Arjuna) says, 'Sin...certainly....' The construction of the sentence is: *Pāpam eva āśrayet*, sin will certainly accrue; *asmān*, to us, who will survive; *hatvā*, by killing; *etān*, these; even though they are *ātatāyinaḥ*, felons.

Or the meaning is: *Pāpam eva*, sin alone; *āśrayet*, will accrue, and no other result seen or unseen, for in comparison with the Science of Morals (Dharma-śāstra) saying, 'One should not injure', the Science of Political Economy (Artha-śāstra), which says, 'One should kill a felon', is weaker. This has been stated by Yāñjavalkya:

The rule is that, in a case of contradiction between two Smṛtis in worldly matters, reason prevails. But the Science of Morals (Dharma-śāstra) is more authoritative than the Science of Political Economy (Artha-śāstra) (*Yā. Sm.*, 2.21).

The other explanation is: 'Is it not that, even if there be no joy to you all when the sons of Dhṛtarāṣṭra are killed, there will surely be joy to the sons of Dhṛtarāṣṭra when you all are killed? So they will kill all of you.' Hence in reply Arjuna says, 'Sin alone....' *Pāpam eva*, sin alone, and no other joy whatsoever; *āśrayet*, will accrue, even now; *etān*, to these; *dhṛtarāṣṭrān*, sons of Dhṛtarāṣṭra, who are felons, who were sinners before also; who will survive *hatvā*, by killing; *asmān*, us. This is the meaning. And thus, by killing us who abstain from battle, these alone will become sinners. There will be no loss to us whatever, because of (our) remaining untouched by sin. This is the idea.

In the text beginning with, 'Besides, even after long consideration I do not see any good (to be derived)' (31), it has been stated that no injury should be inflicted on others, because of the absence of gain and the possibility of evil. (Now) he concludes that:



तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।  
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

37. Therefore it is not proper for us to kill the sons of Dhṛtarāṣṭra who are our own relatives. For, O Mādhava, how can we be happy by killing our kinsmen?

By the word *tat* (i.e. *tasmāt*) are referred to the absence of unseen results and the possibility of evil. With the words, 'Hi, for,...; *svajanam*, our kinsmen', etc., he refers to the absence of tangible joy. The idea conveyed by addressing as *Mādhava* is, 'Being the husband of Lakṣmī (lit. auspiciousness), it does not befit You to urge me to inauspicious actions.'

How then is there the urge in the enemies to destroy the family and inflict injury on persons who are their own?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।  
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

38. Although these people, whose hearts have become vitiated by greed, do not see the evil arising from destroying the family and the sin in hostility towards friends,—

The idea is: The urge in them is possible on account of their hearts (*cetas*, *buddhi*) being vitiated (*upahata*) by greed (*lobha*), resulting in their becoming bereft of the awareness of the evil (*pāpa*) arising from the destruction (*kṣaya*) of the family (*kula*) etc. Hence also, in accordance with the logic advanced in (the aphorism), 'And since the motive is evident (therefore the Smṛti under consideration is invalid)' (*Jai. Sū.*, 1.3.4.)<sup>1</sup>, is rebutted (the argument that) since good people like Bhīṣma and

1. Though any conduct of good people that does not violate Vedic injunctions may be inferred to have a Vedic sanction, yet when their behaviour is motivated by greed etc. it cannot be inferred to be so.

others are engaged in killing friends and relatives, therefore it (such killing), being a practice of good people, has a Vedic basis and (so) such an activity is proper for others also. For there (under that aphorism) it has been established that when motives like greed etc. are in evidence, it (good people's behaviour) is not considered to have a Vedic basis.

'*Yadyapi*, although; *ete*, these people; *na paśyanti*, do not see; even then, *katham*, how; *na jñeyam asmābhiḥ*, can we remain unaware'—this is the connection with the next verse.

Is it not that although these have proceeded out of greed, still, according to such texts as,

One (a Kṣatriya) should not, when challenged, refrain from either (gambling with) dice or battle (cf. *Mbh.*, *Sa.*, 448.1; *Ār.*, 235.1),

and,

What is won belongs to the Kṣatriya, etc. (*Gau. Dh. Sū.*, 2.1.41),

since battle is meritorious for a Kṣatriya, and that whatever is won through battle is a rightful wealth, and since you all have been challenged by them, therefore it is but proper to engage in battle?

Anticipating such a question Arjuna says:

कथं न ज्ञेयमस्माभिः पापादस्मान्नवर्तितुम् ।  
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

39. —(yet) how can we who clearly see the evil arising from destroying the family remain unaware of (the need of) abstaining from this sin?

*Asmāt pāpāt*, from this sin, in the form of a battle resulting in the killing of friends and relatives.

The idea is this: The knowledge of something as being conducive to what is beneficial is, indeed, what urges one to action; and the beneficial is that which does not have any harmful consequence. Otherwise, the Śyena-sacrifice<sup>1</sup> etc. also would become righteous. So too has it been said:

That action is said to be righteous which leads only to happiness and which, even in its consequence, is not attended with evil (*Śl. Vā.*, 2.268–9).

And hence, though sanctioned by the scriptures, it is not proper for us to engage in this battle—as it is in the case of Śyena-sacrifice etc.—since its consequence is attended with what is not good.

‘And thus, since victory etc. are not to be sought after, on account of their being harmful, we should not exert for them’—in order to confirm this, he, by way of elaborating their harmfulness on account of having evil as their result, says:

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।  
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

40. From the ruin of the family are totally destroyed the traditional rites and duties of the family. When rites and duties are destroyed, vice overpowers the entire family also.

*Kulakṣaye*, from the ruin of the family; *sanātanaḥ*, the traditional; *kula-dharmāḥ*, rites and duties befitting the family; *praṇaśyanti*, are totally destroyed, owing to the absence of their performers. *Dharme naṣṭe*, when rites and duties are destroyed, as a result of the elimination of the persons who can perform the Agnihotra-sacrifice etc.; *adharmāḥ*, vice; *abhibhavati*, overpowers, spreads by bringing under its sway; *kṛtsnam*, the en-

1. A sacrifice performed to cast an evil magical spell on others.



tire; *kulam uta*, family also, consisting of the surviving children and others. *Uta*, used in the sense of *also*, is connected with *kṛtsnam*, entire. The singular (in *dharme*) is used for embracing all the rites and duties as a class.

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।  
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥४१॥

41. O Kṛṣṇa, when vice predominates, the women of the family become corrupt. O descendant of the Vṛṣṇis, when women become corrupted, it results in the intermingling of castes.

The idea is: *Kula-striyaḥ*, the women of the family, also will become corrupt, led by the perverted logic, 'When our husbands have ruined the family by transgressing righteousness, what wrong will result if adultery is committed by us as well?' Or, the corruption of the women results from their very relationship with their husbands who have become corrupt by ruining the families, for there are such Smṛti texts as, 'One should verily wait for (i.e. have no contact with) a person guilty of heinous sins, until he becomes purified (through expiation)' (*Yā. Sm.*, 1.77).

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।  
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

42. And the intermingling in the family leads the ruiners of the family verily into hell. The forefathers of these fall down (into hell) because of being deprived of the offerings of rice-balls and water.

*Ca*, and; *saṅkaraḥ*, the intermingling; *kulasya*, in the family; leads *kulaghñānām*, the ruiners of the family; *narakāya eva*, verily into hell. Not only do the ruiners of the family fall into hell, but their forefathers also. Thus he says, '*patanti*, fall down', etc. The particle *hi* is used in the sense of either *also* or *because*

of. (*Lupta-piṇḍodaka-kriyāḥ* are) those who are deprived (*lupta*) of the offerings (*kriyā*) of rice-balls (*piṇḍa*) and water (*udaka*) owing to the want of sons and others who can undertake (such) rites. The connection is: The *pitaraḥ*, forefathers, of the ruiners of the family fall down (*patanti*) 'verily into hell'.

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

43. Due to these misdeeds of the ruiners of the family, which cause intermingling of castes, the traditional rites and duties of the castes and families are destroyed.

*Etaiḥ doṣaiḥ*, due to these misdeeds; *jāti-dharmāḥ*, the rites and duties of the castes, those that are consequent on being a Kṣatriya etc.; and *kula-dharmāḥ*, rites and duties of families, those that particularly belong to them; *utsādyante*, are uprooted, i.e. destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

44. O Janārdana, we have heard it said that living in hell becomes inevitable for those persons whose family duties are destroyed.

Consequently, owing to the absence of the means to end the departed state, *narake vāsaḥ*, living in hell itself, endlessly, becomes inevitable (*niyatam*). *Iti*, thus; *anu-śuśrūma*, we have heard it said, from the mouths of teachers; not that we assume through our own conjecture. This is in confirmation of what was said before itself.

Even the determination to fight a battle culminating in the slaying of friends and relatives is most heinous, what again to speak of war (itself)! In order to express this he said, pitying himself for having decided on it (war):

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।  
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥

45. What a pity that we have resolved to commit a great sin by being eager to kill our own kith and kin out of greed for the pleasures of a kingdom!

‘It should not be asked, “If such be your understanding, then why have you come (here) with the resolve to wage war?”’, for I have acted arrogantly due to heedlessness.’ This is the purport.

It may be asked, ‘In spite of your aversion, there will surely occur slaughter of friends and relatives as a result of the eagerness for war of Bhimasena and others. What, again, can be done by you?’

Hence he says:

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।  
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

46. If in this battle the sons of Dhṛtarāṣṭra, armed with weapons, kill me who am non-resistant and unarmed, that will be more beneficial to me.

‘Superior even to one’s life is righteousness, consisting in non-injury to living beings; for, it results in no sin. Therefore, in comparison with living, death itself *bhavet*, will be; *kṣematarām*, more beneficial, extremely good, for me.’ Even if the reading be *priyataram*, the meaning is the same. ‘*Apratīkāṣaṇaḥ*: who am non-resistant—not doing anything for saving my own life’; or, ‘not undertaking any other expiation even for having merely resolved to kill friends and relatives’. Thus purification will come from the expiation in the form of an end of (my) life itself. This is the idea.

Anticipating the question (from Dhṛtarāṣṭra), 'What happened after that?',—

सञ्जय उवाच, Sañjaya said:

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।  
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

47. Having said so, Arjuna, with a mind afflicted by sorrow, sat down on the chariot in the midst of the battle, casting aside the bow along with the arrows.

Having previously stood up to observe and also for war, Arjuna, whose mind (*manas*) was afflicted (*saṁvigna*) by sorrow (*śoka*), sat down *ratha-upasthe*, on the chariot; *saṅkhye*, in the midst of the battle.



## CHAPTER 2

### AN APHORISTIC PRESENTATION OF THE *GĪTĀ* AS A WHOLE

‘Desiring to remove the curiosity, “What happened then?”’, which arose from the joy of Dhṛtarāṣṭra who had become relieved in mind by concluding that, since Arjuna with this kind of an idea, viz. “Non-injury and eating by begging constitute the highest virtue”, had turned away from war, therefore the kingdom of his own sons would remain undisturbed, Sañjaya answered (as follows)’—this is what Vaiśampāyana said.

सञ्जय उवाच, Sañjaya said:

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।  
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

1. To him who had been thus filled with pity, whose eyes were filled with tears and showed distress, and who was sorrowing, Madhusūdana uttered these words:

*Kṛpā*, pity, is a kind of tenderness that springs from bewilderment in the form, ‘These are mine.’ *Āviṣṭam*, filled with, overwhelmed by, that (pity) which was spontaneous<sup>1</sup>. By speaking of Arjuna as the *object* and pity as the *agent*, the adventitiousness of that (pity) is refuted. ‘To him who was therefore *viṣīdantam*, sorrowing’: *Viṣāda* is the distressed state of mind which goes by the other name ‘sorrow’, caused by an apprehension of death of one’s own people who are the objects of one’s

1. See Annotation on 1.27.

love; to him who had got that (sorrow)—. Here, by the use of *viṣāda* (sorrow) in the objective case and *Arjuna* in the nominative case, it is indicated that sorrow was adventitious.

Hence, *tam*, to him, whose eyes (*ikṣaṇa*) were filled (*pūrṇa*) with tears (*aśru*) and showed distress (*ākula*)—whose eyes had become incapable of seeing—owing to pity and sorrow; to that Arjuna who had become depressed by pity and sorrow which had thus grown in magnitude, leading to the two effects called ‘shedding of tears’ and ‘the state of being distressed’, He (*Kṛṣṇa*) *uvāca*, uttered; *idam vākyam*, these reasoned words, as are going to be stated; but He did not ignore him (*Arjuna*). The name ‘Madhusūdāna’ implies the idea that, since He is the punisher of the wicked, therefore He will speak to Arjuna also along that line.

He (*Saṁjaya*) introduces those very words of the Lord:

श्रीभगवानुवाच, the Blessed Lord said:

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।  
अनार्यजुष्टमस्वर्गमकीर्तिकरमर्जुन ॥ २ ॥

2. O Arjuna, in this perilous place, whence has come to you this impurity entertained by unenlightened persons, which does not lead to heaven and which brings infamy?

‘Of the divine glories, virtue, fame, beauty (or majesty), detachment and Liberation, in full—of these six the technical name (*īṅganā*) is *bhaga*’ (*V.P.*, 6.5.74). The phrase ‘in full’ is connected with each of the words. By the word *mokṣa* (Liberation) is meant its cause—enlightenment. *īṅganā* means technical name. He is *bhagavān*, the Lord, in whom are present eternally and unobstructedly all these divine glories etc. that are such. The suffix *matup* (i.e. *vān*, after *bhaga*) is used in the sense of eternal possession. So also, ‘He is to be called *bhagavān* who knows the origin and destruction, gain and loss, and enlightenment and ignorance of creatures’ (*ibid.* 6.5.78). Here *of creatures* is to be

connected with each (clause). The words *origin* and *destruction* are suggestive of their causes as well. *Gain* and *loss* are used with regard to future prosperity and misfortune. This kind of meaning of the word *bhagavān* is applicable to Vāsudeva alone. Hence He is referred to thus (in *Śrī-bhagavān uvāca*, the Blessed Lord said).

*Viṣame*, in this perilous place; *kutaḥ*, whence, from what reason; *samupasthitam*, has come; *tvā*, (i.e.) *tvām*, to you, the best of all the Kṣatriyas; *idam*, this; *kaśmālam*, impurity, (viz.) refraining from your own duty, which was preceded by compassion, bewilderment, shedding of tears, etc., and which since it is condemned by virtuous people is dirty? Is it from a desire for *mokṣa* (Liberation)? or from a desire for heaven? or is it from a desire for fame?—(all) this is suggested by the word *kiṁ* (i.e. *kutaḥ*). All the three reasons are ruled out by the three adjectives in the latter half (of the verse): (*Anārya-juṣṭam*;) not entertained (*juṣṭa*) by enlightened persons (*ārya*). The meaning is, How can their duties be given up by people whose defects like attachment etc. have not been attenuated, who are desirous of *mokṣa* (Liberation) through purification of the mind by following their duties? However, the person competent for *sannyāsa* (renunciation), whose defects (attachment etc.) have been attenuated, will be spoken of later. *Asvargyam*, which does not lead to heaven: It is not to be sought after with a view to attaining heaven, since it is opposed to righteousness which leads to heaven. *Akīrtikaram*, which brings infamy: It is not to be sought after for gaining fame, because it causes loss of fame, or it brings infamy. Hence it is to be shunned by those who desire Liberation, heaven and fame.

‘And while being verily desirous of these, you entertain this (impurity)!’ So the idea is, ‘Alas! Your behaviour is unbefitting.’

‘What can be done by me who am unable even to hold the bow because of the lack of fortitude that has resulted from seeing the army of friends and relatives?’

Hence the Lord says:

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।  
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

3. O Pārtha, yield not to unmanliness. This does not befit you. O scorcher of foes, arise, giving up the petty faintheartedness.

*Mā sma gamah*, yield not; *klaibyam*, to unmanliness, the state of impotence, lack of fortitude, in the form of loss of vitality, vigour, etc.; *pārtha*, O Pārtha, son of Pṛthā. The implication is: Since it is well known that in every son of hers, born out of the grace of gods, there is an abundance of valour, therefore, being a son of Pṛthā, unmanliness does not befit you. By saying, *na etat*, He means, 'Due to the fact of being Arjuna also, that is unbefitting for you.' This unmanliness *na upapadyate*, does not befit; *tvayi*, you, Arjuna, who fought even with Śiva Himself, and whose great prowess is well known. Thus through his uniqueness is indicated that it (unmanliness) does not befit him.

Anticipating (Arjuna's objection), 'Has it not been already said by me, "Moreover, I am not able to stand firmly since my mind seems to be whirling"' (1.30), He says: *Uttiṣṭha*, arise, get ready for battle; *tyaktvā*, giving up, removing through discrimination; *hṛdaya-daurbalyam*, faintheartedness, the loss of fortitude manifest as whirling of the mind, etc.; which is *kṣudram*, petty—it is petty because it leads to pettiness, or because it is easy to get over. 'O *parantapa*'—he is thus addressed by a meaningful word implying 'one who scorches foes'.

'Is it not that this giving up of my duty is not due to sorrow, delusion, etc., but this battle is avoided by me because it is devoid of righteousness and is unrighteous?—this sentiment of Arjuna, who had not understood the idea of the Lord, (Sañjaya) introduces with the words,

अर्जुन उवाच, Arjuna said:



कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।  
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥४॥

4. O Madhusūdana, O destroyer of enemies, how shall I fight with arrows in battle against Bhīṣma and Droṇa who are worthy of adoration?

*Katham*, how; *pratiyotsyāmi*, shall I fight against, strike; *iṣubhiḥ*, with arrows; *saṅkhye*, in battle; *bhīṣmam*, Bhīṣma, the grandfather; and *droṇa*, Droṇa, the teacher? That is to say, (I cannot) in any way whatsoever, since they are *pūjārṇau*, worthy of adoration, fit to be worshipped with flowers etc. Even in a playground it is improper to have a merely verbal mock fight with the two adorable persons, though that might be delightful. What, again, to speak of striking with arrows on a battle field, which may result in parting with life? This is the idea. The two addresses, ‘*Madhusūdana*, O Madhusūdana (lit. killer of the demon Madhu)’ and ‘*Arisūdana*, O destroyer of enemies’, are due to the inability to remember what was said before and what is said later, caused by being overwhelmed by sorrow. Hence there is no fault of repetition of the same idea in *madhusūdana* and *arisūdana*. ‘When even mere fight is improper, killing is a far cry!’—this is suggested by this word ‘*pratiyotsyāmi*, shall fight against’.

Or: How shall I fight the adorable ones...? The adorable ones themselves are being specified as Bhīṣma and Droṇa. The construction is as in, ‘Feed the two Brahmins, Devadatta and Yajñadatta.’

The idea is this: Duryodhana and others would not get ready for war without placing Bhīṣma and Droṇa in the front. Such being the case, it is surely not righteous to fight with those two, for this has not been sanctioned like worship etc. Nor can it be said that, this does not become even unrighteous due to its not having been prohibited. Since in, ‘talking challengingly, or uttering “thou”,’ etc. (*Yā. Sm.*, 3.292)<sup>1</sup>, offence against a vener-

1. ‘Should anyone inadvertently show disregard to a venerable per-

able person even by mere word is prohibited by being shown to be productive of evil consequence, therefore it is needless to say that fighting with them is unrighteous and prohibited.

‘Is it not that Bhīṣma and Droṇa are adorable just because they are respectable elders? This holds good even about others like Kṛpa. But acceptance of them as venerable is now not proper, since a Smṛti says,

Rejection is enjoined even of an elder who is vain, who is not mindful of what should or should not be done, and who treads an evil path (*Mbh.*, *Ud.*, 178.48).

Therefore it is preferable to kill these who are vain of their prowess in battle, who are devoid of discrimination between what ought to or ought not to be done, as evident from their improperly usurping a kingdom and their hostility to their disciples, and who are bent on evil ways’—apprehending this he says:

गुरुनहत्वा हि महानुभावान्  
 श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।  
 हत्वार्थकामास्तु गुरुनिहैव  
 भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

5. Rather than killing the respectable elders, who are verily noble minded, it is better in this world to live even on alms. By killing even the respectable elders, we shall only be enjoying here the pleasures of wealth and desirable things drenched in blood.

‘As to that, *gurūn ahatvā*, as a result of not killing the respectable elders, the other world exists as a matter of course. On the other hand, in this *loke*, world; it is *śreyah*, better, more

son by talking challengingly or uttering “thou”, or defeat a Brahmin in debate and tie him up with a cloth, then he should instantly pacify him and fast for a day.’

praiseworthy, proper, for us who have been deprived of our kingdom by them; *bhoktum*, to live; *api bhaikṣyam*, even on alms, though it is prohibited for kings and others. But even a kingdom is not worthwhile by killing them'—he speaks in this way by conceding that even a rightful battle has mere livelihood as its result, and stigmatizing it as sinful. 'Has it not been said already that they have lost their respectability by being vain etc.?'—anticipating this he says, *mahānubhāvān*, the noble-minded, whose great (*mahān*) dignity (*anubhāva*) is due to hearing and study of the scriptures, austerity, good conduct, etc. And so the idea is that, petty sins like vanity do not touch them who have conquered time (death)<sup>1</sup>, passion, etc., and who are possessed of an abundance of virtue.

Or, *himahānubhāvān* is a single compound—meaning, those who have power (*anubhāva*) like that of *himahā*, the destroyer (*hā*) of *hima*, coldness, i.e. the sun or fire. And hence, being very powerful, they verily do not have any such defect as vanity:

In lordly people are seen transgression of righteousness and daring. These are not productive of defects in the mighty ones, as in the case of fire that burns everything (*Bh.*, 10.33.30).

When these have entered the battle out of greed for wealth, then from where can these who have sold themselves have the above-mentioned greatness? And thus has it been said by Bhīṣma to Yudhiṣṭhira:

A man is a slave of wealth, but wealth is a slave to none. O King, this is the truth. I am bound by the Kauravas through wealth (*Mbh.*, *Bhī.*, 43.56).

Having this (objection) in mind he (Arjuna) says, '*Hatvā*, by killing....' By the repetition of the word *guru* is meant,

1. Bhīṣma had the power to choose the time of his death; and he had taken the vow of celibacy.

'Though they are greedy for wealth, in relation to me they still are surely respectable elders.' The word *tu*, *but*, is used in the sense of *even*: By killing the respectable elders even of this kind, *bhuñjīya*, we shall enjoy; merely *bhogān*, the pleasurable things, but we shall not get Liberation. *Bhoga* means material objects, derived in the sense of 'those which are enjoyed'. The suffix *ghañ* has been used in the Accusative sense. And those material objects are (present) *iha eva*, only here (in this world), not in the other world. And here too they are, as it were, *rudhira-pradigdhāḥ*, drenched in blood. That is, they are most hateful since they are covered with infamy. The idea is, since this is so even here, how far then can the sorrow in the other world be described?

Or: *Gurūn hatvā*, by killing the respectable elders; *bhuñjīya*, we shall have; *bhogān*, enjoyment, (*artha-kāmān*) consisting merely in the attainment of wealth (*artha*) and desirable objects (*kāma*), but not merit and *mokṣa*. Thus is to be understood another explanation by taking the compound word *artha-kāma* as qualifying *bhoga*.

'Is it not that since living on alms is prohibited for the Kṣatriyas, whereas fighting is enjoined, therefore fighting itself, as your duty, is (more) beneficial for you?'

In anticipation of this he says:

न चैतद्विद्यः कतरन्नो गरीयो  
यद्वा जयेम यदि वा नो जयेयुः ।  
यानेव हत्वा न जिजीविषाम-  
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

6. We do not know this as well, as to which is the better for us, (and) whether we shall win, or whether they will conquer us. Those very followers of Dhṛtarāṣṭra, by killing whom we do not wish to live, stand in confrontation!

We do *na*, not; know *etat*, this; *ca*, as well; as to *katarat*, which; is *gariyah*, the better; *naḥ*, for us, between begging and



fighting: whether begging is (better) since it is devoid of injury, or is it battle since it is our own duty. And we do not know this also, *yadvā*, whether; even after the battle has started, *jayema*, we shall win, prevail; *vā yadi*, or whether; the sons of Dhṛtarāṣṭra *jayeyuḥ*, will conquer; *naḥ*, us. (The other possibility) of both sides being evenly matched is also to be understood by implication. Moreover, even if the result be victory, it will be verily a defeat for us from the point of view of consequence, because *te eva*, those very; *dhārtarāṣṭrāḥ*, followers of Dhṛtarāṣṭra, (viz.) Bhīṣma, Droṇa, and all (the others) without exception; *hatvā*, by killing; *yān*, whom, the friends and relatives; we do not wish even to live—what to speak of enjoying things!—*avasthitāḥ*, stand in confrontation. Hence the idea is that it is not proved that fighting is superior to begging.

Thus through the determination of the defects of the world, the qualifications of a 'competent person (*adhikāri*)' have been stated by the foregoing text. There the highest goal (*śreyah*), called *mokṣa*, established by such Śruti texts as, 'The highest goal (*śreyah*) is different indeed; and so indeed is the pleasurable different' (*Ka.*, 1.2.1), has been presented in the text, 'Besides, even after long consideration I do not see any good (*śreyah*) (to be derived) from killing my own people in battle' (1.31), because it has been said that the goal attained by a person killed in battle is the same as of a monk. And by implication, anything different from it is not the highest goal. Thus has been shown the discrimination between the permanent and the impermanent. In, 'O Kṛṣṇa, I do not hanker after victory' (1.32), (has been shown) dispassion for mundane gains. In, '...even for the sake of a kingdom extending over the three worlds' (1.35), (has been shown) dispassion for otherworldly gains. In, '...living in hell becomes inevitable' (1.44), (has been shown) that the self is distinct from the gross body. In accordance with the explanation of, '...What need do we have of a kingdom' (1.32), *śama*, control of the internal organ (has been shown there). In, '...what (need) of enjoyments' (*ibid.*), (has been shown) *dama*, control of the external organs. In, 'Although these people...do not see'

(1.38), (has been shown) greedlessness. In, '...that will be more beneficial to me' (1.46), (has been shown) *titikṣā*, endurance.

Thus the purpose of the first chapter is to indicate the disciplines needed for monasticism (*sannyāsa*). In this chapter, however, in, 'it is better in this world to live even on alms' (5), has been presented *sannyāsa* implied by 'going about begging'.

Now is being presented 'sitting at the feet of a teacher'; for, the competence to receive Knowledge belongs only to him who has become very much detached by having come to know all the defects of the world, and who has approached a teacher according to the prescribed methods. (Sañjaya) after having thus shown Arjuna's desire for wandering about begging for alms, which is sanctioned by the Śruti, 'renounce..., and lead a mendicant's life' (*Br.*, 3.5.1), and which arose from the critical situation brought about by Bhīṣma and others, (now) points out 'approaching a teacher according to the prescribed methods' as well through the artifice of that difficult situation itself:

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वा धर्मसम्पूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शशि मां त्वां प्रपन्नम् ॥७॥

7. With my nature overpowered by the defect due to unenlightenment, with a mind bewildered about duty, I ask you: Tell me that which is the absolute and everlasting highest goal. I am Your disciple; instruct me who have taken refuge in You.

It is well known in the world that a *krpāṇa* (miser) is one who cannot bear the least loss of his possessions. Since everyone who has not realized the Self is of that kind,<sup>1</sup> therefore he is a miser on account of not having achieved the goal of human life. This follows from the Śruti, '...he, O Gārgī, who departs

1. i.e. unwilling to part with even the least of worldly enjoyments.

from this world without knowing this Immutable is a *krpaṇa* indeed' (ibid. 3.8.10). The abstract form of that (*krpaṇa*) is 'kārpāṇyam, having the superimposition of the non-Self'. The defect (*doṣa*) arising from that (*kārpāṇya*) is characterized by a sense of ownership (and) takes the form of intense attachment under the idea, 'These very ones are mine in this life. What is the use of living when they are killed?' (*Kārpāṇya-doṣa-upahata-svabhāvaḥ*;) one whose nature (*svabhāva*), readiness for battle, which befits a Kṣatriya, has been overpowered (*upahata*), covered, by that (*doṣa*, defect).

(*Dharma-sammūdha-cetāḥ*;) One whose mind (*cetas*) is bewildered (*sammūdha*), beset with doubts, as a result of not finding a decisive authority with regard to one's duty (*dharma*), as to whether the duty lies in killing these or the duty lies in protecting these, and so also whether the duty is to rule over the earth or the duty is to dwell in the forest itself as at present, and so on. This position has been explained in connection with 'na ca etat vidmaḥ katarat naḥ garīyaḥ, we do not know this as well, as to which is the better for us' (6).

Being thus, *prcchāmi*, I now ask; *tvā* (i.e. *tvām*), You;—'as to which is better (*śreyah*)' has to be supplied at the end. Therefore, *brūhi*, tell; *me*, me; *yat tat*, that which; *syāt*, will be; the *nīscitam*, certain and everlasting; result that is *śreyah*, the highest human goal. *Certainty* consists in (its) inevitably following immediately after undergoing (spiritual) disciplines. *Everlastingness* consists in the non-destruction of that which has come into being.

As for instance, sometimes there may not occur the cure of a disease even after using medicine; and even the cure of the disease that might have come about may be set at naught by a recurrence of the disease. Similarly, even after the performance of a sacrifice, heaven may not be attained due to an obstacle. And heaven, even after being attained, becomes lost by an onset of sorrow. Thus these two are not certain or everlasting. Accordingly has it been said:

When there is an onslaught of the three kinds of sorrow, then arises the enquiry into the means of their destruction. If

it be said that the remedy being obvious the enquiry (into the means presented by the scriptures) is useless, then (the answer is) it is not so, since the perceptible means are not absolute and permanent in their results (*Sā. Kā.*, 1),

and,

The remedy known from the scriptures is similar to the perceptible means, for it (also) is mixed with impurity and decay, and is subject to variation (in efficacy).<sup>1</sup> (But) of a contrary nature is the highest goal (which results) from the discriminating knowledge of the manifest (gross objects), the unmanifest (subtle causes) and the Witness' (ibid. 2).

'Is it not that you are My friend and not a disciple?' Hence he (Arjuna) says, *aham*, I; am *te*, Your; *śiṣyaḥ*, disciple. I am Your disciple because I am fit to be instructed by You; but I am not a friend, since my knowledge is poorer. Therefore, out of compassion, *śādhi*, instruct; *mām*, me; *prapannam*, who have taken refuge; *tvām*, in You. But I should not be ignored by considering me to be not a disciple. This is the idea.

By this is conveyed the purport of the Vedic texts dealing with 'approaching a teacher', as shown in,

For knowing that Reality he should go, with sacrificial faggots in hand, only to a teacher versed in the Vedas and absorbed in Brahman (*Mu.*, 1.2.12),

Bhṛgu, the well-known son of Varuṇa, approached his father Varuṇa with the (formal) request, 'O revered sir, teach me Brahman' (*Tai.*, 3.1.), etc.

'Well, you yourself determine what is the highest good; you are versed in the scriptures. What is the need of becoming someone else's disciple?'

1. Vedic sacrifices sometimes involve killing of animals, which is sinful and hence impure. The merits acquired through sacrifices etc. get depleted after they are enjoyed. The result may be higher or lower according to the nature of the sacrifices.



Hence he says:

न हि प्रपश्यामि ममापनुद्याद्  
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
अवाप्य भूमावसपत्नमृद्धं  
राज्यं सुराणामपि चाधिपत्यम् ॥८॥

8. Because I do not see that which can, even after acquiring on this earth a prosperous kingdom free from enemies and even sovereignty over the gods, remove my sorrow (which is) blasting the senses.

*Hi*, because; *na (pra-)paśyāmi*, I do not see; that highest good, *yat*, which; on being achieved, *apanudyāt*, can, as an agent, remove, dispel; *mama śokam*, my sorrow, therefore instruct me. Thus is shown the import of the Śruti, 'Such as I am, I am full of sorrow. O venerable sir, please take me beyond sorrow' (*Ch.*, 7.1.3). 'What harm is there if the sorrow is not removed?' In anticipation of this he states its (sorrow's) characteristic: *indriyāṇām ucchoṣaṇam*, (which is) blasting the senses, i.e. it is continually tormenting.

'Is it not that when you apply yourself to the battle, there will come about the cessation of your sorrow? If you win, then (the sorrow will be dispelled) by gaining the kingdom; otherwise (it will be removed) through the acquisition of heaven, in accordance with the Dharma-śāstra, 'There are these two classes of people in the world (who go beyond the Solar Orb and attain the highest Goal—the monk engaged in Yoga, and he who dies in a face to face battle).' In anticipation of this he says, *avāpya*, after...acquiring a kingdom...etc. The construction is this: I do not see that which can remove my sorrow, *api*, even; if I live *avāpya*, after acquiring; *rājyam*, a kingdom, free from enemies and prosperous with grains etc.; and so also (after acquiring) *ādhipatyam*, sovereignty; *surāṇām*, over the gods, supremacy upto the state of *Hiraṇyagarbha*. This is in accord with the Śruti,

As to that, as in this world the result acquired through actions gets exhausted, in the very same way the result acquired through virtue gets exhausted in the other world (ibid. 8.1.6).

In accordance with the inference, 'Whatever is a product is impermanent', and even from the direct experience of the destruction of temporal objects, it follows that enjoyment neither in this world nor in the other world is a remover of sorrow. On the other hand, since a person remains a slave and so forth of enjoyment even during its existence, and during its cessation gets separated from it, therefore it is verily a producer of sorrow. Hence this battle should not be undertaken with a view to removing sorrow. This is the idea. Hereby is shown 'dispassion towards enjoyment here and hereafter' as a qualification of the person eligible (for the highest good).

When the curiosity, 'What did Arjuna do after that?', arose in Dhṛtarāṣṭra,

सञ्जय उवाच, Sañjaya said:

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥

9. Having spoken thus to Hṛṣikeśa (Kṛṣṇa), Guḍākeśa (Arjuna), the afflictor of foes, verily became silent, telling Govinda, 'I shall not fight.'

Guḍākeśaḥ, (derivatively meaning) one who has conquered sloth, Arjuna; *parantapaḥ*, the afflictor of foes, the scorcher of enemies; having first *uktvā*, spoken; *evam*, thus, of the impropriety of the battle itself, in, '...how can I fight...in battle against Bhīṣma...', etc. (4); *hṛṣikeśam*, to Hṛṣikeśa, who is the internal Ruler by virtue of being the impeller of all the organs; *govindam*, to Govinda, who in accordance with the derivation, 'He who is

possessed of (*vindati*) the words (*gām*) in the form of the Vedas', is omniscient by virtue of being the source of all the Vedas; and then *uktvā*, having stated, the absence of any gain from the battle;—in, '*na yotsye*, I shall not fight'; *babhūva*, became; *tūṣṇīm*, silent, i.e. became passive as a result of stopping the activities of the outer organs that had been performed previously with a view to fighting. The particle *ha* is used to indicate that the adventitious sloth and inability to afflict (others) will not find a place in him who is by nature a conqueror of sloth and a scorcher of all enemies. By the words *govinda* and *hr̥ṣīkeśa*, signifying omniscience and omnipotence (respectively), it is implied that the removal of that delusion is easy to accomplish for the Lord.

The Lord did not become indifferent towards Arjuna even though he had thus abandoned the battle. Hence, for removing the vain hope of Dhṛtarāṣṭra he (Sañjaya) said:

तमुवाच हृषीकेशः प्रहसन्निव भारत ।  
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

10. O descendant of Bharata, to him who was sorrowing between the two armies, Hṛṣīkeśa, mocking as it were, said these words:

*Tam*, to him, to Arjuna; who having come prepared for battle was becoming, *madhye*, in the midst; *senayor ubhayor*, of the two armies, overpowered by delusion in the form of sorrow, which was opposed to that (preparedness); *hr̥ṣīkeśaḥ*, Hṛṣīkeśa, the Lord, the internal Ruler of all; *prahasana iva*, mocking as it were, drowning him in a sea of shame as it were, by exposing his improper behaviour; said *idam vacaḥ*, these following words, '(You have grieved) for those who are not fit to be grieved for' (etc.), which had a very profound meaning and which exposed his improper conduct. But He did not ignore him. This is the idea.

'Mocking' means putting one to shame by exposing his

improper behaviour. And shame is indeed painful; so mockery primarily relates to something disdainful. But since Arjuna was an object of the Lord's grace, and since the exposure of improper behaviour was meant for arousing (Arjuna's) discrimination, therefore this mockery is in a secondary sense, because one of its aspects is absent here; *as it were* is used to express this. The improper behaviour of Arjuna is exposed by the Lord for arousing discrimination, just as (in other cases) it is done for arousing shame. However, whether or not shame arises as an invariable consequence (after mockery) is not the intention (of the Lord); this is the idea.

Indeed, had he shunned the battle while at home itself, before the battle was begun, then he would have done nothing improper. But it is highly improper to shun the battle after reaching the battlefield with great zeal. The qualifying words, 'between the two armies', etc. are used for expressing this. And this will become clear in, '(You have grieved for) those who are not to be grieved for,' etc.

As to that, although Arjuna's urge to engage in his own (caste-)duty, called fighting, had arisen spontaneously, it still became obstructed by two kinds of delusion, as also by sorrow that had them as its cause. So his delusion of two kinds has to be dispelled. Of these (two), the one that is common to all beings is in the form of the appearance of mundane existence, even though it is unreal, as true, natural to the Self, etc.; (this appearance is) on the Self—which is by nature self-effulgent, supreme Bliss, and untouched by all the attributes of mundane existence—owing to the non-discrimination of the three limiting adjuncts, viz. the two gross and subtle bodies and their cause called ignorance. The other, however, is that which is personal to Arjuna only, and results from such defects as pity and consists in one's own duty, called fighting, appearing as unrighteous since it abounds in injury etc. Thus, the remedy for the first, for all in common, is the realization of the pure nature of the Self by distinguishing the three limiting adjuncts (from the Self).



However, (the remedy) for the second is a personal one, consisting in understanding that though fighting involves injury etc., unrighteousness is still absent in it since it is one's own duty. As for sorrow, however, since it is dispelled through the removal of its cause itself, therefore there is no need of any separate means. Having this in mind,

श्रीभगवानुवाच, the Blessed Lord said, referring successively to the two errors:

अशोच्यानन्वशोचस्त्वं प्रजावादांश्च भाषसे ।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

11. You have grieved for those who are not to be grieved for, and you speak words that are fit to be uttered by the wise! The wise do not grieve for the departed and those who have not departed.

*Tvam*, you, though a learned person; *anvaśocaḥ*, grieve, have grieved; *aśocyān*, for those who are not to be grieved for, those whom it is verily improper to grieve for—(i.e.) for Bhīṣma, Droṇa, and others including yourself, by having said, '...seeing these relatives...' (1.28) etc., which conveys the idea, 'They die because of me. Becoming separated from them, what shall I do with enjoyment of kingdom etc.' And thus it is improper for a very learned person like you to commit the error of grieving for those who are not to be grieved for, as is common to animals and so forth. This is the idea.

*Ca*, and; similarly, from My words, '...whence has come to you this impurity' (2) etc., though you got the idea, 'This act of mine has been improper', still, you yourself, even though learned, *bhāṣase*, speak; *prajñāvādān* (*prajñānām avādān*), words that are unfit to be uttered by the wise (*prajña*)—'...how shall I fight...in battle against Bhīṣma' (4) etc.; but you do not become silent out of shame! The word *ca*, and, is used to indicate, 'What can be more improper than this!' The idea is, 'And

so it does not befit you, who are very learned, to have the personal wrong notions of considering what is unrighteous as righteous, and what is righteous as unrighteous.'

Or (the explanation is): *Bhāṣase*, you speak, but do not understand; *prajñāvādān* (*prajñānām vādān*), the words of the wise.

Since grieving is prior in time as compared with speaking, therefore it is indicated as a past event. On the other hand, since the *speaking* as an event succeeding that (grieving) is not remote, therefore it is used in the present tense. Or the explanation should be made by a change of tense (in *anvaśocaḥ*, you have grieved) to '*anuśocasi*, you grieve' in the present tense, as a scriptural peculiarity.

Is it not that mourning for the departure of friends and relatives is not improper, since it was resorted to even by such illustrious persons as Vasiṣṭha?

In anticipation of this He says, '*gatāsūn*, for those whose vital forces have departed....' Those who are *paṇḍitāḥ*, wise, possessed of the knowledge of the Reality of the Self arising from *vicāra* (deliberation); *na anuśocanti*, do not grieve—for those whose vital forces have departed and those whose vital forces have not departed, i.e. for the bodies that are imagined to be friends and relatives. They do not become deluded by thinking, 'What will these do and where will they stay who have died, departed, leaving behind all the accessories of subsistence? And how will these living ones survive after being separated from friends and relatives?' For, during the time of *samādhi* (Self-absorption) these (thoughts) do not appear in the mind, and during the time of emergence (from *samādhi*), even though these (thoughts) do appear they are known for certain to be unreal.

Indeed, when the erroneous perception of a snake (on a rope) is removed as a result of the knowledge of the reality that is the rope, there is no possibility of fear, trembling, etc. due to it. Or, again, for a person whose organs have been affected by biliousness, should there occur at any time even an experience of bitterness in molasses, there can be no inclination towards it

when he (later) desires something bitter; for, the certitude about sweetness (of molasses) is strong. Thus, since the erroneous idea that they are to be grieved for arises from the ignorance of the true nature of the Self, therefore when that ignorance is removed by the knowledge of Its true nature, how can the erroneous idea that they are to be grieved for, which is an effect of that (ignorance), persist? This is the purport.

As for Vasiṣṭha<sup>1</sup> and others, however, their various actions, performed in conformity with the predominance of *prārabdha-karma* (the results of past tendencies that produced their bodies), does not make them fit to be performed by others on the ground of their being actions of the noble ones, because only those actions of the noble ones as are productive of supermundane results and are undertaken with the idea that they are virtuous are (to be accepted as) such actions (that deserve emulation). Otherwise, there arises the contingency of (their) spitting etc. also having to be followed! Thus it is to be understood. So the idea is, 'Since this is so, therefore you too, becoming wise, do not sorrow.'

The elaboration of this—'You have grieved for those who are not to be grieved for'—is being made in nineteen verses (12–30) beginning with, '*Na tveva*, but certainly (it is) not (a fact)...', and (the elaboration) of this—'and you speak words of the wise'—is made in eight verses beginning with, 'Even considering your own duty' (31), because the two kinds of delusions have to be removed by (two) different efforts. As to that, He establishes the eternality of the Self with a view to distinguishing It from the gross body:

1. The sage Vasiṣṭha, binding his hands and feet, had tried to drown himself in a river when all his sons were devoured by a demon! However, the bonds snapped and he survived. That river came to be known as *Vipāśā* (*free from bondage*), modern Beas. When he tried a second time in another river, it divided itself into a hundred currents, and so he was saved! And this river came to be known as *Śatadru*, modern Sutlej.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

12. But certainly (it is) not (a fact) that I did not exist at any time; nor you, nor these rulers of men. And surely it is not that we all shall cease to exist after this.

The word *tu*, *but*, indicates distinction from the body etc.: Just as it is *na eva*, certainly not (a fact); that *aham*, I; *na āsam*, did not exist; *jātu*, at any time before the present, but, on the contrary, I did indeed exist; similarly *tvam*, you also (did exist). And *ime*, these; *janādhīpāḥ*, rulers of men, did surely exist. By this it is shown that the Self is not a counter-correlative (*pratiyogi*) of an antecedent nonexistence (*prāg-abhāva*)<sup>1</sup>. So also, *na*, it is not; that *vayam*, we; *sarve*, all—I, you, and these rulers of men; *na bhaviṣyāmaḥ*, shall cease to exist; *ataḥ param*, after this; but, on the contrary, we shall certainly exist. Hereby has been declared that the Self is not a counter-correlative (*pratiyogi*) of (nonexistence caused by) destruction (*dhvaṁsa*). Hence, since the Self is eternal on account of Its remaining associated with Existence in all the three times, therefore Its distinction from the impermanent body stands established.

Is it not that the materialists say, 'This Self is nothing but a body endowed with consciousness. And thus the validity of such direct experiences as, "I am fat", "I am fair", "I move", etc. will remain uncontradicted. So, how can there be a distinction of the Self from the body? Even if there be a distinction, how, again, can there be (its) freedom from birth and death, since it stands to reason that the Self also has birth and death together with the birth and death of the body. For there are such experiences as, "Devadatta is born", "Devadatta is dead"?'?

1. According to Nyāya philosophy the nonexistence of an effect, for instance a pot, before its production is termed *prāg-abhāva* (of the effect). And the pot is said to be the counter-correlative of that. The Self has no *prāg-abhāva*; It is not a product. See p. 91, footnote.



Anticipating this the Lord says:

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धौरस्तत्र न मुह्यति ॥१३॥

13. As are boyhood, youth and decrepitude to an embodied being in this (present) body, similar is the acquisition of another body. That being so, an enlightened person does not get deluded.

*Dehī*, an embodied being, is one who has all the bodies—past, future and present—existing throughout the world. Since activity in all the bodies can be justified on the ground that the very same Entity is associated with them due to Its pervasiveness, therefore there is no proof for multiplicity of the Self corresponding to each body. The singular number (in *dehinah*) is used for implying this. But the plural number in *sarve vayam*, *we all* (in verse 12), is in accordance with the previous mention of multiplicity of bodies; not from the idea of multiplicity of the Self. So there is no fault.

*Yathā*, just as; *dehinah*, to that embodied being, which verily remains the same; there come *asmin dehe*, in this present body; these three mutually contradictory states, *kaumāram*, boyhood; *yauvanam*, youth; and *jarā*, decrepitude;—but (there comes) no multiplicity of selves as a result of those differences, since there is a firmer recognition, ‘I who had perceived my parents in boyhood, that very myself am perceiving grandchildren in (my) old age’, and since an impression formed in somebody else cannot produce recollection in another—, *tathā*, similarly, in that very way, to the very same Self which remains unchanged; there comes about *dehāntara-prāptih*, acquisition of another body, acquisition of a body that is totally different from the present body. For, though in dream and in a case of power of Yoga there may occur a perception of difference in those bodies,<sup>1</sup> still, there is the recognition, ‘I am that very one.’

1. In dream and through the power of Yoga, bodies different from the present one are experienced. Still, the awareness of self-identity in the form, ‘I am that very one’, persists.

Accordingly, if the body itself were the Self, then as the bodies differ according to the differences of boyhood etc., there would not have occurred the recollection (of self-identity).

But, on the other hand, following the maxim, 'A thing persists so long as its recognition lasts', if one should say that, in spite of the fact that the states of boyhood etc. are entirely different, there is the identity of the body which is the basis of the changes, even then there should not have been the recognition (of self-identity) when the substrata, the bodies, acquired in the state of dream and through the power of Yoga are different. Hence there are two illustrations. Therefore, like the awareness of water etc. in a mirage, in a desert, and so on, the idea, 'I am fat', etc. also have surely to be admitted to be erroneous; for, the ideas are equally negated in both the instances. And this will be elaborated under, 'It is not born...', (20) etc.

Hereby is also refuted the view that the Self, which is different from the body, originates along with the body and gets destroyed with it. For though awareness (of self-identity) be justified in a case of difference in the states (of the same substratum, e.g. body), still, (that) awareness is not possible when the substratum, the body, is different.

Or: *Yathā*, just as, it is the very same changeless Self that acquires the states of boyhood etc.; *tathā*, similar; is (Its) *dehāntara-prāptiḥ*, acquisition of another body, when It leaves this body. For, though in that case there is no awareness (of self-identity) in the form, 'I am that very one', still, the experiences of joy, sorrow, fear, etc. resulting from earlier impressions are evident in a new-born child. Otherwise there would not have been the propensity to suckle and so forth, because it is admitted that such actions originate from the awareness that they are conducive to what is desirable, etc., and that they originate only from *adr̥ṣṭa* (unseen results of past actions). Thus is established the identity of the Self in the former and later bodies; for otherwise there would arise the contingency of *kṛtanāśa* and *akṛta-abhyāgama*. This has been elaborated elsewhere. *Kṛtanāśa* means the loss of acquired merit and demerit without their being experi-

enced. *Akṛta-abhyāgama* means the fruition of unearned merit and demerit without a why or a wherefore.

Or: As in you, who verily continue to remain the same embodied Self, there occurs no difference when birth and death as states of the body follow successively, since you are eternal, similarly, since you are all-pervasive, therefore even the simultaneous acquisition of all the other bodies occurs in relation to you alone who remain the same. For, if the Self has an intermediate size (between all-pervasiveness and minuteness), then, being constituted of parts, It cannot have eternity; and should it be minute, then there would arise the contingency of Its not experiencing joy etc. occurring to the body as a whole. When the Self is determined as all-pervasive on the ground of perception of Its activity (for instance, experience of sorrow, happiness; etc.) in all the bodies, then the definite conclusion is that you are, indeed, the one Self in all the bodies.

*Tatra*, this being so, you become deluded on account of being overwhelmed by imagining the distinction that someone is to be killed and another is the killer. But *dhīraḥ*, an enlightened person; *na muhyati*, does not get deluded; for (in him) there is the absence of such perception of difference as, 'I am the killer of these, these are to be killed by me'. Thus, all the 'bodies' that are within the range of controversy have the same (Entity as their) enjoyer, because they are 'bodies' like your body. There is also the Upaniṣadic text,

The same Deity remains hidden in all beings, and is all-pervasive and the indwelling Self of all beings (Śv., 6.11).

From the establishment of eternity and all-pervasiveness of the Self are controverted all those views, viz. of the followers of the Cārvākas, who say that the body alone is the Self; of some of them, that (the Self is constituted by) the organs, the mind and the vital force; of the Buddhists, that It is momentary consciousness; of the Jainas, that It is different from the body, changeless and has the same dimension as the body; and some

of them, that It is eternal and minute since that (Self) having an intermediate dimension cannot be permanent.

(*Objection:*) Is it not that we do not argue against the eternality and all-pervasiveness of the self, but we cannot accept the view that the self is the same in all the bodies? Thus, the Vaiśeṣikas think that the selves which are eternal and pervasive are endowed with the specific nine qualities—called intelligence (*buddhi*), happiness (*sukha*), sorrow (*duḥkha*), will (*icchā*), aversion (*dveṣa*), effort (*prayatna*), merit (*dharma*), demerit (*adharma*) and mental impressions (*bhāvanā*), and that they are certainly different with respect to each body. This very view is held even by the Logicians and the Mīmāṃsakas. But the Sāṅkhyas, even though differing about the possession of qualities by the self, do not differ as regards the distinction of the self in each body, for otherwise there would arise the contingency of happiness, sorrow, etc. (of one) getting mixed up (with those of the others). And thus, 'Though I, who am distinct from Bhīṣma and others, have eternality and pervasiveness, yet, since I have association with happiness, sorrow, etc., therefore when the bodies of friends and relatives like Bhīṣma and others die, I shall have dissociation from happiness and association with sorrow. So, sorrow and delusion are not improper.'

Anticipating such a sentiment of Arjuna, the Lord with a view to distinguishing the subtle body (from the Self) says:

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

14. But the contacts of the organs with objects are producers of happiness and sorrow—through cold and heat—to that (internal organ) which has a beginning and an end. They are transient. Bear them. O descendant of Bharata!

*Mātrāḥ* are those by which objects are measured up, (viz.) the organs. Their *sparsāḥ* (means) contacts with objects. Or,



(*mātrāsparsāḥ* means) the modifications of the mind corresponding to the form of their respective objects. Through cold (*śīta*) and heat (*uṣṇa*) they are *sukha-duḥkha-dāḥ*, producers of happiness and sorrow; *āgamāpāyinaḥ*, to that which has a beginning and an end, to the internal organ itself which is subject to origination and destruction; but not to the eternal all-pervasive Self, because It is attributeless and changeless. For, an eternal entity cannot have any association with impermanent qualities, because an attribute and the possessor of that attribute being non-different, there is no possibility of any other relationship between them, and because what is witnessed cannot be an attribute of the witness. So it has been said:

One cannot be sorrowful without undergoing change. How can any changeful entity have the state of being a witness? I am the witness of thousands of changes in the mind. Therefore I am changeless (*Br. Vā.*, 1.4.561).

And thus, since all the respective differences can be explained on the basis of the differences themselves of the internal organs, which are the repositories of happiness, sorrow, etc., therefore there is no valid proof of the multiplicity of the Self, which is changeless and the illuminator of all, because It permeates everything through Its nature as Existence and Self-fulgence. As for the internal organ being the cause of happiness, sorrow, etc., that is a conclusion of both the sides engaged in the debate. In that regard, since the *samavāyi-kāraṇa* (material cause) itself is considered to be the principal factor, therefore that alone should be accepted (in the case of the internal organ); on the other hand, since no other material cause is present, the internal organ should not be accepted merely as the efficient cause. In consonance with this, in, 'Desire, deliberation, doubt,...(all these are but the mind)' (*Br.*, 1.5.3) etc., the Śruti speaks of the mind as being the material cause of desire etc. by pointing out their identity in, 'all these are but the mind' (*ibid.*). And since the Śrutis make it known that the nature of the Self is

self-effulgent, Knowledge and Bliss, (therefore) It is not the resort of desire etc. So the idea is that, it is through error only that the Vaiśeṣikas and others have accepted mutability and diversity of the Self.

Since the mind has a beginning and an end, and it is an object of perception, therefore it is different from you who are the eternal witness. And even the modifications of the mind, which correspond to the form of the respective objects of the organs and give rise to happiness etc. in it (mind), are *anityāḥ*, transient, unstable by nature, because cold, heat, etc. which are at one time verily producers of happiness are at another time seen to be givers of pain; and similarly, even what is at some time a producer of pain is seen at another time to be a producer of happiness. The mention of cold and heat is meant for suggesting happiness and sorrow on the personal, material and divine planes. Cold and heat are sometimes delightful, and sometimes not, whereas happiness and sorrow do not change (their natures). This is why they are mentioned separately.

Therefore you *titikṣasva*, forbear, the modifications of the mind which correspond to the respective objects of the organs; which are extremely unstable and produce happiness, sorrow, etc. in that (mind) which is different from you and changeful; which take the form of association with and separation from Bhīṣma and others. You ignore them with this discrimination, 'These can do nothing to me.' The meaning is, 'Do not consider yourself as unhappy by superimposing the idea of identity with the sorrowful mind.'

By addressing him with the two names—*Kaunteya*, son of Kuntī, and *Bhārata*, scion of the Bharata dynasty, the Lord indicates this: Ignorance does not befit you whose parentage on both sides is pure!

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

15. O (Arjuna, who are) foremost among men, since these

do not torment a wise person, to whom sorrow and happiness are the same, therefore he becomes fit for Immortality.

‘Is it not that, if the mind itself be the seat of happiness and sorrow, then on account of (the mind) itself being the agent and the enjoyer, it has to be admitted as conscious? And thus, since there is no proof of any enjoyer (called the Self) that is different from and an illuminator of that (mind), the dispute will revolve round the name only (as to whether it is to be called “Self” or “mind”). If there be a distinction (between the Self and the mind), then there will arise the objection that bondage and Liberation are related to different entities, because the mind being the seat of happiness, sorrow, etc. will be under bondage, and the Self, distinct from that (mind), will be free.’

In order to dispel this doubt of Arjuna, the Lord says, (*Yam hi*, the person whom..., etc.) *Yam puruṣam*, the person whom: who in reality is well known to be independently self-effulgent, as stated in the Śruti, ‘In this state the man himself becomes the light’ (*Br.*, 4.3.9). *Puruṣaḥ*: so called because, being omnipresent (*pūrṇa*), he resides (*śayāna*) in the body (*puri*), as stated in the Śruti, ‘He, on account of dwelling in all bodies, is called the *Puruṣa*. There is nothing that is not covered by Him, nothing that is not pervaded by Him’ (ibid. 2.5.18). *Sama-duḥkha-sukham*, he to whom sorrow and happiness are the same: he who is self-effulgent and immutable, and to whom sorrow and happiness—they being the attributes of the non-Self and objects of perception—are the same; for, happiness and sorrow, which are subject to increase and decrease, are ruled out by the Śruti,

This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work (ibid. 4.4.23).

The reference to *happiness* and *sorrow* is suggestive of all the modifications of the mind.

*Dhīram*, a wise man, to whom: to him who, from the derivative sense of ‘he who impels the intellect’, is the director of the

intellect as a result of the superimposition of his identity with the intellect through a reflection of Consciousness; i.e. who is the Witness of the intellect, as stated in the Śruti, 'Assuming the state of dream in identification with the intellect, It transcends this world' (cf. *Br.*, 4.3.7). Hereby is shown the ascription of bondage. Accordingly has it been said, 'I am that Brahman through which the means of knowledge are determined, as also the three states of waking etc. and the distinction between existence and nonexistence. This is what is taught' (*Br. Vā.*, *Sa.*, 1.1.1082).

*Hi*, since; the modifications of the mind, which correspond to the respective objects of the organs and give happiness and sorrow, *na vyathayanti*, do not torment, do not in reality affect (this person), as he is beyond (all) changes on account of being the illuminator of all the changes, which accords with the Śruti,

Just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly the Self, which is but one in all beings, is not tainted by the sorrows of the world, It being transcendental (*Ka.*, 2.2.11),

therefore, *sah*, he, that person; through the realization of the identity of the Self with Brahman which is his real nature, *kalpate*, becomes fit; *amṛtatvāya*, for Immortality, for Liberation, which is indirectly meant by 'the eradication of the source of all misery, (viz.) the ignorance about It (Brahman)', and which (Liberation) is by nature the self-effulgent supreme Bliss that is untouched by all kinds of duality.

If the Self indeed be the substratum of (Its) inherent bondage, then since inherent qualities cannot disappear without the disappearance of their substratum, therefore It can never be Liberated. So it has been said,

If the Self be of the nature of an agent etc., then do not long for Liberation. For, like the heat of the sun, the nature of things does not get separated (*Br. Vā.*, *Sa.*, 1.1.55-6). For it is seen that without the annihilation of the substratum



there cannot occur the simultaneous annihilation of all the specific qualities (*viśeṣa-guṇa*) that do not coexist with their antecedent nonexistences (*prāgabdhāvas*).<sup>1</sup> On the other hand, bondage is not natural to the Self, but it is due to the limiting adjuncts such as the intellect, as has been stated in the Śruti,

1. According to the Vaiśeṣikas, *prāgabdhāva* means nonexistence of an effect antecedent to its production. ('Nonexistence of anything which is yet to be.'—M. W.) They hold that the Self is by nature an agent, an enjoyer, a knower, etc. In their view there are twenty-four qualities. Of these some are common qualities and some are specific. The Self under bondage has nine *specific qualities* (*viśeṣa-guṇa*), viz. intelligence (*buddhi*), happiness (*sukha*), sorrow (*duḥkha*), will (*icchā*), aversion (*dveṣa*), effort (*prayatna*), merit (*dharma*), demerit (*adharma*) and mental impressions (*bhāvanā*). Again, while these qualities exist in the Self, their antecedent nonexistences (*prāgabdhāvas*) also coexist. For at the same time that a particular *happiness* or *sorrow* exists, there is also the *prāgabdhāva* of such other kinds of innumerable future *happinesses* and *sorrows*. Besides, it is not a fact that another *happiness* will not occur again after some *happiness* has occurred at the present and then ceased. Thus all the *specific qualities* of the Self coexist with their respective antecedent nonexistences (*prāgabdhāvas*), for even when these nine *specific qualities* exist, there is also the presence of the *prāgabdhāvas* of the *specific qualities* of the respective classes. For instance, when a particular *happiness* disappears from the Self, there continues in the same Self the *prāgabdhāva* of a future *happiness* of the same class. Thus the *abhāva*, disappearance, of a particular *specific quality* coexists in the Self with the *prāgabdhāvas* of such other *specific qualities*; i.e. the same Self has, at the same time, the *abhāva* of a particular *specific quality*, e.g. *happiness*, and the *prāgabdhāva* of another such *specific quality*.

But the Vaiśeṣikas hold that, in Liberation the Self gets simultaneously freed from all its *specific qualities* and also from the *prāgabdhāvas* of such other future *specific qualities*; because if the *prāgabdhāvas* of the *specific qualities* persist in Liberation, then the latter will emerge again and there will be no Liberation. Therefore, as against this the right position would be to say that Liberation consists in the simultaneous *abhāva* of all the *specific qualities* that do not coexist with the *prāgabdhāvas* of such future *specific qualities*.

However, this cannot be justified from the Vaiśeṣika standpoint, since in that case there would also follow the destruction of the Self, the substratum of those qualities, and their *prāgabdhāvas*! For in practice it is

The discriminating people call that Self the enjoyer when it is associated with body, organs and mind (*Ka.*, 1.3.4).

*Objection:* In that case, may it not be that even while the substratum (Self) exists, Liberation may be justified on the ground of the cessation of (the qualities, viz. happiness etc., of) those limiting adjuncts (*upādhis*)?

*Reply:* Well then, since it is admitted that a limiting adjunct (*upādhi*) is that which makes its own characteristics appear as subsisting in something else, therefore it follows that the *upādhis* such as the intellect etc. make their own characteristics appear as subsisting in the Self. Thus then, by admitting the unreality of bondage, you have come to the right point! Indeed, the redness that appears in a crystal owing to the proximity of a China rose is not real. So, bondage consists in the appearance of the Self—which is verily unassociated with all the characteristics of mundane existence—as being associated with those (characteristics) of the *upādhis*.

On the other hand, Liberation consists in the spontaneous absoluteness of the Self which is full in the form of self-effulgent supreme Bliss, and is pure on account of Its freedom from being coloured by all the objects illumined (by It); this (freedom) follows from the cessation of all errors, as a result of the eradication of ignorance about the Self and its effects, viz. the *upādhis* such as the intellect etc.; (and) this (again) is a consequence of the realization of the true nature of the Self. Thus this

seen that, without annihilation of the substratum there cannot occur the disappearance of the *specific qualities* that do not coexist with the *prāgabhāvas* of such other future *specific qualities*. This would lead to the annihilation of the Self Itself. Therefore the view held by the Vaiśeṣikas that, bondage is natural to the Self because of Its being the agent etc., is totally illogical.

1. The *opponent's* standpoint was that bondage consists in the intellect being the enjoyer and the agent, whereas Liberation comes to the Self. The answer is: Bondage in the form of error, and Liberation in the form of Self-revelation through the eradication of error, both concern the Self.

is not open to the objection that bondage and Liberation are related to different substrata.<sup>1</sup> Hence the view that the dispute is only about the name is refuted, since the 'illuminated' and the 'illuminator' cannot be the same. For, in consonance with the inference, 'The sorrowful one (viz. the insentient principle called "I") is revealed by another principle that is different from it, because it is an object that needs to be revealed like a pot', it is not seen that an object that needs to be illuminated can be the illuminator (of itself). If the same principle be the object needing illumination and the illuminator (of itself), then there arises the contradiction of the same principle being the subject and the object!

*Objection:* What about the case of the Self?<sup>1</sup>

*Reply:* No, (this doubt cannot arise) for it is admitted by us that the Self is only an illuminator. Being the revealer of the sense of 'I' associated with the modifications of the mind in the form, 'I am sorrowful', etc., the Self never comes under the category of being an object of revelation. Hence, even the inference, 'The sorrowful one (viz. the insentient principle called "I") is not dependent on a "revealer" different from itself, since it is an "illuminator" like a lamp', does not hold good,<sup>2</sup> because that inference is nullified by the fact that whatever is 'revealed' requires something different from itself as the 'revealer'.

And (according to you) does (the 'I') being a 'revealer' mean its 'being an instrument of revelation', or its 'being a revelation that is self-effulgent'? If the first meaning is accepted, then, although the 'sorrowful one' (viz. 'I') does not stand in

1. 'The Self, according to you, reveals Itself and also reveals other things. Hence It becomes both the "revealer" and the "revealed".'

2. According to the *opponent*, in such experiences as, 'I am sorrowful', the Self indicated by the word 'I' is an object of experience. Thus It becomes revealed by subjective experiences. And so this very Self, being by nature Consciousness, becomes Its own revealer. Hence the same Self is both the revealer and the revealed. The *answer* to this is: The 'I' referred to is not the Self, but it is the ego associated with sorrow etc. So, even if this ego which is a modification of the mind be an object of revelation, the Self is not so.



need of another aid as does a lamp (to be a 'revealer' of other objects), the fact that it requires something other than itself to reveal it does not become contradicted. Otherwise there arises the contingency of the illustration being contrary to what is sought to be established.<sup>1</sup> But as regards the second point, the *hetu* (ground of inference) (viz. 'being a "revealer"') remains unestablished (for, 'the sorrowful one', viz. 'I', being a modification of the intellect, is not a 'revealer' but the 'revealed'. The revealer is the self-effulgent conscious Self alone). Thus the *hetu* that the 'sorrowful one' is an object of revelation is more powerful, and hence comes out victorious.

*Objection:* May it not be argued that since any 'consciousness' other than the modification of the intellect is not admitted, therefore the intellect itself is identical with consciousness?

*Reply:* Not so. Since Consciousness pervades all space and time, and is devoid of any distinguishing characteristics, there is no possibility of this one all-pervasive and eternal Entity becoming identical with the modifications of the intellect, which are transient, limited and divergent; and (also) since the experience of origination, destruction, etc. (of Consciousness) can be even explained as pertaining to the association (of Consciousness) with objects that has to be imagined as a matter of necessity.<sup>2</sup> Otherwise, if the origination, destruction, differences, etc. of those respective consciousnesses be imagined, then there will arise the fault of cumbrousness (*gaurava*) (i.e. it will violate the law of brevity). This is elaborated elsewhere (under verse 17). And in,

1. What is sought to be established (*sādhya*, or major term) is the absence of dependence on some 'revealer' other than itself, whereas in the example, viz. the lamp, there is no such absence. It stands in need of some 'revealer' other than itself. Although the lamp does not require any other aid for revealing a pot etc., still, for its own revelation it needs a 'consciousness' different from it. Similarly, though the 'sorrowful one' is an instrument for revealing objects, still, for its own revelation it depends on a consciousness other than itself.

2. Association of the Self with objects, which is created by nescience, has to be imagined perforce. For unless such an imaginary association is admitted, objects cannot be revealed by It.



...for the vision of the Witness can never be lost, because It is immortal (*Bṛ.*, 4.3.23),

...like space, It is all-pervasive and eternal (*Śā.*, 2.1.3),  
(this) great, endless, infinite Reality is but pure Intelligence (*Bṛ.*, 2.4.12),

and,

That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman (*ibid.* 2.5.19), etc.,

the Śruti shows that the Self is by nature omnipresent, eternal, self-effulgent and Consciousness. By this is established the difference (of Consciousness) even from the *upādhi* called ignorance. Hence, since Liberation follows when as the result of the knowledge of the true Self the error of bondage caused by false *upādhis* ceases, therefore everything stands clarified.

By the address, '*Puruṣarṣabha*, (lit.) O foremost among men', the Lord indicates: You are the *puruṣa* in your nature as the self-effulgent Consciousness, and you are a *rṣabha*, the supreme, in relation to all duality, since the Self is supreme Bliss by nature. You are lamenting without knowing this. Therefore the removal of your sorrow can be easily brought about only through the knowledge of your true nature; for the Śruti says, '...a knower of the Self goes beyond sorrow' (*Ch.*, 7.1.3).

The Sāṅkhya view is refuted here by the use of the word *puruṣa* in the singular number, because they admit plurality of *puruṣas*.

*Objection:* Is it not that, even if the *Puruṣa* be one, still, mundane existence is true since it is nothing but a state of visualization of the insentient by Him who is True? Hence, since so long as heat, cold, etc. which are the causes of happiness and sorrow persist, there remains the inevitability of their experience, and since the elimination of what is true is not possible through knowledge, therefore how (can there be) forbearance,

or how does 'he become fit for Immortality'?

*Reply:* Not so. Since the whole of creation consisting of duality is superimposed on the Self, it is reasonable that it should be eliminated through the knowledge of the Self, like the 'silver' superimposed on nacre being eliminated through the knowledge of nacre.

*Objection:* Why, again, should not the non-Self be as true as the Self since they are equally matters of experience, and why not the Self also be as false as the non-Self since in both cases the reason is the same?

Having this apprehension in mind, the Lord states their distinction:

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

16. Of the unreal there is no being; the real has no nonexistence. The nature of both of them, indeed, has been realized by the seers of Truth.

The *asat*, unreal, is that which is delimited by time (*kāla*), space (*deśa*) and matter (*vastu*); as for instance, a pot, which is subject to origin and destruction, is delimited by the (two) times, the before and the after (of its period of existence), it (pot) being a counter-correlative of its antecedent nonexistence (*prāgabhāva*) and nonexistence after destruction (*dhvaṁś-ābhāva*). (That is to say, the pot does not exist before production and after destruction.) A thing occurring occasionally is said to have temporal limitation. And thus that very object has spatial limitation as well; for, because of its having a form, it does not exist everywhere. Although a thing delimited by time is, as a rule, also limited in space, still, since the Logicians do not admit temporal limitation for an atom etc., which are admitted to have spatial limitation, therefore 'spatial limitation' also has been mentioned separately. And that ('spatial limitation') means absolute nonexistence (*atyantābhāva*) somewhere.

Similarly, 'objective limitation' means the three kinds of

differences (*bheda*)—viz. 'difference of a thing from other things of the same genus', 'difference of a thing from things of other genera', and 'differences among the parts of the same thing'. As for instance, a tree is different from another tree; it is different from stones etc.; and it is different from leaves, flowers, etc. Or 'objective limitation' may be of five kinds: the difference between an individual soul (*jīva*) and God; the difference between *jīva* and the world; the difference among *jīvas*; the difference between God and the world; and the difference among the various worlds. 'Objective limitation' is mentioned separately because it is held by the Logicians that space (*ākāśa*) etc. have 'objective limitation' though they have no temporal or spatial limitations. This ('objective limitation') is to be understood with regard to the Sāṅkhya view as well.<sup>1</sup>

*Asataḥ*, of the unreal which is such, (i.e.) of the whole world consisting of cold, heat, etc.; *na vidyate*, there is no; *bhāvaḥ*, being, absolute reality, which means 'being free from those (three) kinds of limitations which have a reality not less than the reality of the empirical world'.<sup>2</sup> For, the coexistence of (a

1. According to the Sāṅkhyas, though Prakṛti (Nature) and Puruṣa have no spatial or temporal limitations between them, they still have objective limitation.

2. *Sva-anyūna-sattāka-tādṛśa-pariccheda*: those (three) limitations which have a reality... world: Here *sva*, own, stands for the empirical world consisting of cold, heat, etc. *Sattāka* means 'possessed of *sattā*, reality'. That which is possessed of a reality not lesser (*anyūna*) than, i.e. possessed of a reality equal to or higher than, that of the empirical world is *sva-anyūna-sattāka*. By *tādṛśa-pariccheda*, those three kinds of limitations, are meant the spatial, temporal and objective limitations. *Sva-anyūna-sattāka* qualifies *tādṛśa-pariccheda*.

That which is the absolute Reality is free (*sūnya*) of those (three) kinds of limitations which are possessed of a reality not lesser than that of the empirical world.

Brahman, the absolute Reality, is devoid of those (three) kinds of limitations which are possessed of a reality not lesser than that of the empirical world; because the reality of time, space or objects is not *equal* to or *greater than* that of Brahman, but it is surely lesser. For, time, space and objects are sublated by the realization of Brahman, they being

thing's) limitedness and unlimitedness in the same locus is contradictory like (the coexistence of) pothood and non-pothood (in the same locus). Indeed, it is not that any object of perception is not limited by some time, space or object; for it is not omnipresent. And it is not that any (absolutely) real entity is limited by some space, time or object; for it is omnipresent. So the idea is this: A limited and transitory object is imagined on the omnipresent real entity, as a snake, a line of water, etc., which are transitory, are imagined on a rope that underlies them all.

*Objection:* Is it not that, if a transitory object be imaginary, then the real entity also will be imaginary, for, the latter too is transitory on account of its being different from the unreal?

In answer the Lord says: *Na abhāvaḥ vidyāte sataḥ*, the real has no nonexistence. For 'objective limitation' means 'being a counter-correlative (*pratiyogi*) of a difference of which the substratum is (i.e. appears to be) real. And that (objective limitation) (in the sense of being such a counter-correlative) does not follow from Its being different from the unreal.<sup>1</sup> For in accordance with the rule, 'Nonexistence (in the form of difference) is determined by two realities', there is no relation with reality in the case of such unreal objects as the horns of a hare.<sup>2</sup> (And) since the Real,

superimpositions on Brahman. And though the three kinds of imaginary limitations appear on Brahman, they do not affect the absolute Reality of Brahman, since their reality is lesser than that of Brahman.

On the other hand, that which is unreal possesses the *three kinds of limitations which have a reality not lesser than that of the empirical world*. And these limitations are sublated by the realization of Brahman, just like the sublation of the empirical world; for they have a reality equal to, and not lesser than, that of the world.

The Non-dualists (Advaitins) admit three planes of reality: *prātibhāsika* (apparent), as of dream, mirage, etc.; *vyāvahārika* (empirical), as of the world, time, space, etc.; *pāramārthika* (absolute), as of Brahman alone.

1. Though that Reality, Brahman, is different from the unreal, It cannot have that objective limitation in the sense of 'being different from the unreal'.

2. The Logicians speak of four kinds of nonexistences (*abhāva*): *prāgabhāva*, antecedent nonexistence; *pradhvaṃsābhāva*, nonexistence



which is verily one, self-effulgent, eternal and omnipresent, is all-pervasive, therefore it is not admitted that there are multifarious real entities. (Further) since such experiences as, 'The pot has reality', are universal, therefore the Reality (Brahman) cannot be the counter-correlative of a difference of which the pot etc. are the substrata.

*Sataḥ*, of the Reality, which is mere Existence permeating everything; *na vidyate*, there is no possibility; of *abhāvaḥ*, nonexistence, i.e. spatial, temporal or objective limitation; for this will involve a contradiction as before.<sup>1</sup>

*Naiyāyika* (Logician): There is no such thing at all as 'reality' [Pure Being, independent of substance (*dravya*), quality (*guṇa*) or action (*karma*)] of which the spatial, temporal and objective limitation can be denied.

*Objection*: What then is that which is called 'reality'?

*Naiyāyika*: It is the ultimate generality (*sāmānya*). Substance (*dravya*), quality (*guṇa*) and action (*karma*) are said to be 'real' on account of their being the substrata of that ('reality'), and generality (*sāmānya*), particularity (*viśeṣa*) and inherence (*samavāya*) (are said to be 'real') on account of their relationship of having the same substratum as of that 'reality'.<sup>2</sup> And thus, the unreal pot etc., which are counter-correlatives (*pratiyogi*) of their antecedent nonexistences (*prāgabhāva*), become 'real' after the operation of the causes (of their produc-

after destruction; *atyantābhāva*, absolute nonexistence; and *anyonyābhāva*, mutual nonexistence, or difference. This *difference* has a substratum and something that is a counter-correlative of it. For instance, when one says, 'A pot is different from a cloth', the pot is the counter-correlative, and the cloth is the substratum of the difference. Thus this difference is determined by two positive entities. Here we are not concerned with this *difference*.

1. It is contradictory to say that a pot, which is limited by space, time and objects, is unlimited; for that would imply the coexistence of limitedness and unlimitedness. Similarly, it is contradictory to say that the infinite Reality is finite.

2. *Sāmānya*, *viśeṣa* and *samavāya* have *dravya*, *guṇa* and *karma* as their substrata, and 'reality' too has the same substrata. Hence *sāmānya*, *viśeṣa* and *samavāya* are said to be 'real'.

tion). And though they have 'reality', they surely become non-existent when the causes are destroyed. So, how is it said, 'Of the unreal there is no being; the real has no nonexistence'?

This being the position, the Lord answers with the second half (of the *śloka*), 'But the nature of both of them...', etc.: *Ubhayaḥ*, of both of them; *api*, indeed;—of the real and of the unreal, *antaḥ*, the nature, the definition, the unchanging characteristic—viz. that which is real is verily real; that which is unreal is verily unreal; has been *drṣṭaḥ*, realized, ascertained, through deliberation with the help of Śruti, Smṛti and reasoning. By whom? *Tattvadarśibhiḥ*, by the seers of Truth, by those who are adept in realizing the true nature of things, by the knowers of Brahman; but not by the wranglers. So, it is not unreasonable that the *kutārkikas* (sophists) should understand wrongly! The word *tu* is used for emphasis: The law of invariability of nature, *indeed*, has been ascertained; not, on the other hand, the changeability of nature, (i.e.) becoming different. Or the meaning is: It has been ascertained *only* by the seers of the Real, not by the seers of the un-Real.

And in accordance with this does the Śruti beginning with, 'O good-looking one, in the beginning this was Existence alone, One only, without a second' (*Ch.*, 6.2.1), and concluding with, '...all this has got That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu' (*ibid.* 6.8.7 et seq.), reveals that the True is the Real, which is One and devoid of 'differences within the same genus (*jāti*), differences from objects of other genera, and differences from the other parts of the same thing'. But the Śruti, 'All transformation has speech as its basis, and it is name only. Earth as such is the reality' (*ibid.* 6.1.4), etc. shows that all changeful things, which are inconstant on account of having speech as their basis, are unreal. The Śruti, '...O good-looking one, through food that is the sprout understand water as the root. O good-looking one, through water that is the sprout understand fire as the root. O good-looking one, through fire that is the sprout understand Existence as the root. O good-looking one, all these beings have Existence as their root; Existence is their abode, Existence is their place of merger'

(ibid. 6.8.4), shows that all changeable things, without exception, are imagined on the Real.

And 'reality' is not *sāmānya* (generality), for there is no proof regarding this; because from the (universal) experience, 'this is real', 'this is real', it follows that 'reality' is common to all things without exception. Hence the 'reality' of that kind, which inheres only in *dravya* (substance), *guṇa* (quality) and *karma* (action), cannot be imagined to be a proof of its own 'reality'. Even a contrary view may well be advanced.<sup>1</sup> Since a single perception is determined by a single object, it is improper to imagine differences in relationship and differences in the nature of 'reality' itself.<sup>2</sup> (And) if experience is expected to be of the same kind even when the objects are not so, then there will arise the contingency of discarding the concept of *jāti* (genus) altogether.

Hence the principle called Reality, which is one and self-effulgent, and which is the revealer of the states of knowledge and ignorance (i.e. of things cognized and not cognized), is the cause of the experience of 'reality' everywhere through the superimposition on Itself of the identity (of the unreal).

As for the experience, 'the pot is', what is perceived in the pot is only its *identity* with the individualized 'reality', but not the *samavāya* (inherence) of 'reality' in it. For, a relationship, which is based on difference, cannot explain the experience of identity.<sup>3</sup> Thus, from such experiences as, 'the substance (*dravya*)

1. According to the Naiyāyikas, *dravya*, *guṇa* and *karma* are endowed with 'reality' whereas *samavāya*, *viśeṣa* and *sāmānya* derive their 'reality' on account of relation with the former three. This view can be reversed by holding that *samavāya* etc. have 'reality' whereas *dravya* etc. derive their 'reality' from their association with *samavāya* etc.!

2. If 'reality' exists in *dravya* etc. through the relationship of *samavāya* (inherence), and it exists in *sāmānya* etc. through the relationship of their subsistence in *dravya* etc., then, the relationships being different, how can there be the experience of the same 'reality' with regard to both—*dravya* etc. on the one hand and *sāmānya* etc. on the other?

3. The relationship of *samavāya* (inherence) involves the idea of relation between two different things. But the 'pot' and 'reality' in the above example are not experienced as different.



is real', 'the quality (*guṇa*) is real', etc. it becomes established that 'reality' is non-different from everything. And since 'reality' cannot be established as different from *dravya* (substance), *guṇa* (quality), etc., therefore it cannot be imagined that an attribute, called 'reality', inheres in those substrata. But according to the law of brevity the identity with *dravya* etc. appears on the substratum, viz. 'reality'. And the fact that, this (identity) is not real and therefore it is a superimposition, is a different matter.<sup>1</sup>

So has it been said by the writer of the *Vārtika*:

As *dravya* (substance) etc. have no difference even from 'reality', how can they have difference from anything else?<sup>2</sup> Consciousness is homogeneous. So also are (the experiences), 'the *dravya* is real', 'the *guṇa* is real' (*Bṛ. Vā., Sa., 1.1.968*), etc.

Reality does not differentiate even the un-Real; for it (the latter) has no real existence. But, since *dravya* etc. (as genera) are the characteristics of 'reality', they cannot create differences in Reality.<sup>3</sup> This is the meaning. For this very reason, even such experiences as, 'the cloth is different from the pot', cannot be creators of difference (in Reality), because pot, cloth and their difference are identically one on account of being non-different from Reality. Thus, wherever there is no experience of difference, there itself the experience of non-difference of Reality, finding full scope, reigns supreme.

The Naiyāyikas admit a category called Time, which is all-pervasive. Hence, since all empirical dealings can be explained by that alone, there is no valid reason for imagining any cat-

1. The principal aim here is to establish identity, and not whether this identity is real or apparent.

2. If two things are non-different from a third, then they themselves are non-different. *Dravya*, *guṇa* and *karma*, being non-different from 'reality', they cannot be different from one another.

3. Since 'reality' (*being*, or the highest *sāmānya*, according to the Naiyāyikas) is one, the *being* (*sāmānya*) of *dravya* etc. cannot differentiate 'reality'.



egory over and above this. For, the experience of the universally pervasive Time itself as identical with all can be established through its nature of Reality and Self-effulgence. And that the Self-effulgence is eternal on account of being *one* owing to its all-pervasiveness will be stated at length in the next verse.

And thus, just as 'a cloth' etc., which are not 'a pot' at any place or time, cannot become a pot in any other place or time, similarly that which is a pot at a certain place and time cannot be turned into a non-pot elsewhere by Indra even; for the nature of a thing is unalterable. Thus, something that is unreal somewhere or at some time cannot be proved to be real at some other place or time; something that is real somewhere or at some time cannot be proved to be unreal elsewhere, the reason being the same. Therefore it has been amplified in the *Advaita-Siddhi* that the constancy in the nature of both (viz. the real and the unreal) has to be understood. So, it is verily the real entity that becomes fit for Immortality through the eradication of the unreal that is imagined through nescience. And through the awareness of (this) real entity alone, forbearing (the unreal—heat, cold, etc.) also becomes justified. This is the idea.

*Objection:* If the Reality of this kind be different from knowledge, then It becomes open to the objection of 'limitedness', and hence it has to be admitted that the Reality is identical with knowledge. And that (identity) is not a product of superimposition, for otherwise It would become open to the charge of being insentient. And in that case, if the Reality be identical with knowledge, and that (identity) be not a product of superimposition (of knowledge on It), then It will be subject to origination and destruction; because that (Reality as knowledge) will come to have the root-meaning of '(the act of) knowing'. For it is a matter of experience that knowledge of a pot originates and disappears. This being so, since from the experience, 'I know a pot', there arises the contingency of it (the experience) having some basis and some object, therefore revelation (*sphurana*) (of any entity) becomes delimited by space, time and object. (And

hence) how can the Reality which is identical with that (revelation) be devoid of the spatial, temporal and objective limitations?

Having this question in mind, the Lord says:

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।  
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥

17. Know That—by which all this is pervaded—to be surely unlimited. Nothing whatsoever is able to bring about a limitation of this Immutable.

*Viddhi*, know; *tat*, that, the Self-effulgence, having the nature of Reality; to be *tu*, surely; *avināśi*, unlimited. *Vināśa* means spatial, temporal or objective limitation; that which has these is *vināśi*, limited. The opposite is *avināśi*, unlimited, free from all kinds of limitation. What is that? (It is that ) one, all-pervasive and eternal Self-effulgence, having the nature of Reality, *yena*, by which; *sarvam*, all; *idam*, this, all that is experienced, which by itself is devoid of reality and self-effulgence; is *tatam*, pervaded, held in Itself through the superimposition of Its own reality and self-effulgence, just as a snake, a streak of water, etc. are by a piece of rope. Know That to be surely unlimited. This is the meaning.

Why? Because, *na kaścit*, nothing whatsoever, be it an agent or an object, or any cause in the form of contact with the organs, etc.; *kartum arhati*, is able to bring about; *vināśam*, a limitation; *avyayasya*, of the Immutable, of the limitless Real, which is immediate, all-pervasive, and self-evident by nature. For the imaginary cannot reasonably delimit the real. And if this delimitation be a mere superimposition (or error), then it is acceptable to us.

In (the experience), 'I know a pot', the 'I' appears as the basis, and the pot as the object; and some modification (of the mind) in the form of 'I', which is subject to origination and destruction, appears as the manifestor of the all-permeating Reality that is Self-effulgence. For it is admitted by others also that conjunction between the self and the mind is the cause of

cognition.<sup>1</sup> And since in consonance with the origin and destruction of that modification itself the experience of origin and destruction with regard to the self-effulgent Reality, on which that modification is superimposed, can be explained, therefore there does not arise the question of the origin and destruction of the one self-effulgent Reality itself, just as sound (does not originate or get destroyed) according to the particular forms of it, or as space (does not originate or get destroyed) with (the origin or destruction of its) limiting adjuncts, (e.g.) pot etc.

As for the idea of 'I', though it is superimposed on that (Reality), and thus the Reality is its substratum, yet it appears as the substratum of that (Reality) through the superimposition (on the Reality) of the identity of that modification (in the form of 'I'). For though the idea of 'I' does not exist in deep sleep, Consciousness, which is the illuminator of the nescience consisting of the impressions of that (ego), still remains self-effulgent. Otherwise, to the person who has woken from deep sleep there would not have occurred the recollection, 'I did not know

1. Mere contact of the senses with the objects cannot be the cause of knowledge, since this is not seen to be true in dream. Hence the Naiyāyikas say that conjunction between the self and the mind is the cause of knowledge. This knowledge, according to them, is a *quality* of the self. But, in that case, the self will be insentient and, like all insentient things, subject to origin and destruction. Hence, following the Vedantic point of view, it must be admitted that the self is Consciousness itself. This Consciousness, however, remains covered due to nescience, and when that nescience is removed the Reality, which is the substratum of everything, becomes revealed.

A modification of the mind that takes place as a result of contact between the senses and the objects and is illumined by Consciousness removes ignorance about the object concerned. The removal of ignorance through this modification of the mind bearing the reflection of Consciousness is called *knowledge*. But when a modification is not there, objects remain concealed. Thus knowledge seems to originate according to the origination of modifications, and to vanish according to their disappearance. This kind of origin and disappearance of knowledge, due to the origin and destruction of the modifications of the mind, is superimposed on the Self, and people say, 'I know (the pot)', 'I do not know (the pot)'.

anything whatsoever during this period.<sup>1</sup> And it cannot be asserted that, for the awakened person this is only an inference of the nonexistence of knowledge,<sup>2</sup> since the *pakṣa* (major term), (viz.) 'the period of deep sleep', remains unknown, and the *liṅga* (the ground of inference) (viz. non-remembrance) is impossible. For (the ground of inference in the form of) non-recollection etc. is seen to be variable; and this non-remembrance cannot be a proof of the nonexistence of indeterminate cognitions etc. being the non-originators of the remembrance.<sup>3</sup>

1. According to Vedānta, the witnessing Consciousness directly experiences nescience in deep sleep. It cannot be objected that, it is contradictory to say that Consciousness witnesses nescience; for nescience is conceived of as a positive independent entity that is not opposed to Consciousness but to objective knowledge.

2. It cannot be asserted that nescience is not directly experienced in deep sleep, but the nonexistence of knowledge is inferred after waking from sleep.

3. According to the Naiyāyikas, an awakened person *infers* that he had no knowledge in deep sleep. But this is not correct, for his conclusion will be, 'I, in the state of deep sleep, had a nonexistence of knowledge, i.e. had no knowledge.' Here, the 'period of deep sleep' is the *pakṣa* (major term), and the minor term (*sādhya*) is 'nonexistence of knowledge'. Now, an inference requires knowledge of the major term and a valid middle term (*hetu*). But in the Naiyāyika's conclusion both these are impossible, because when there was no knowledge in deep sleep, the major term also remained unknown. And there can be no inference when the major term remains unknown. For instance, one can infer, 'The hill is on fire, because there is smoke', but one cannot infer, 'The unknown hill is on fire'. Besides, the minor term is proved by the middle term. But here the middle term is impossible, for in the conclusion, 'In deep sleep there was no knowledge, since there is no remembrance of that knowledge', non-remembrance etc. will have to be accepted as the middle term (the ground of inference, *hetu*). However, such a middle term is not invariable. There is no such rule that remembrance will follow whenever there is a perception of some object. For instance, a passer-by may notice grass etc. on the roadside, but he may not remember them, because indifferent perception does not give rise to remembrance. Besides, indeterminate knowledge also is an experience, and yet it is not a generator of memory. The Naiyāyikas also subscribe to this view. Thus, just as it cannot be proved from the non-remembrance of the experience of indeterminate



Nor can the nonexistence of the totality of the causes of cognition (be the originators of the remembrance), because that involves the logical fault of reciprocal dependence.<sup>1</sup> Thus the Śruti, 'That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable' (*Br.*, 4.3.23), etc. shows that by reason of being constant the self-revealing Effulgence exists in deep sleep. Similarly, even such an object as a pot (in the experience, 'I know a pot') is superimposed on the Self-effulgence which reveals the state of non-cognition of that (pot). For there occurs the recognition, 'That (pot) itself which was not known by me before, that very one is known by me now.'

Indeed, it is the conclusion of all the schools of thought that validity of knowledge consists in its making known what is unknown. For this is admitted even by the Naiyāyikas, who hold that valid knowledge consists in experiencing a thing just as it is, and use the word 'experience' (*anubhava*) in the sense of 'that which rules out "remembrance, which makes known what is already known"'. And the 'state of being not known' in the case of a pot etc. is not apprehended by the eye etc., because they have no such competence, and because there would arise the contingency of the persistence of ignorance (about the pot etc.) even after their perception. Nor can it be ascertained through

knowledge, that such a knowledge does not exist, similarly it cannot be inferred that knowledge, because it is not remembered, does not exist in deep sleep.

1. If it be held that conjunction of the mind with the senses, which is the cause of knowledge, did not exist during sleep and hence there was no knowledge, then it involves arguing in a circle. For how is it known that the cause of knowledge did not exist during deep sleep? If you say that, since there was no knowledge, there was no cause as well, then the knowledge about the 'nonexistence of knowledge in deep sleep' becomes dependent on the 'knowledge of the nonexistence of the cause of knowledge during deep sleep'! Again, the knowledge of 'the nonexistence of the cause of knowledge during deep sleep' is dependent on the inference of 'nonexistence of knowledge during deep sleep'. Thus this argument in a circle cannot prove the nonexistence of knowledge during deep sleep.

inference, because there is no ground of inference (*hetu*). For from the fact that something is known at present it cannot be inferred that it was unknown before; because in a continuous stream of multiple knowledge (of the same object) this (ground of inference) is inapplicable.<sup>1</sup> As for (the *hetu* in the form) 'being known *just now*', it means that something that was unknown before becomes known at present. (But) this (ground of inference) does not differ from what is sought to be proved (*sādhya*), and hence it has no legs to stand on.<sup>2</sup>

Besides, without the cognition of the state of non-experience (of the pot etc.) it is not possible to understand how (those) pot etc. become (i.e. can be determined to be) the cause of (their) knowledge (as objects),<sup>3</sup> because there is no cognition of the pre-existence (of the pot etc.). Moreover, (if it is asserted that the pot was not unknown before, then) it will contradict the universal experience, 'I do not know the pot'. So, since the un-

1. The inference of the Naiyāyikas will be of the form, 'The pot remained unknown before it was known, because it is being known now.' The *hetu* (ground of inference), 'being known now', is present in a continuous stream of multiple knowledge of the same object, but the *sādhya* (minor term), 'remaining unknown', is absent. So the *hetu* becomes variable, and a variable *hetu* cannot prove the *sādhya*.

2. When one says, 'It is known *just now*', it is understood by implication that the object was unknown just before. That is to say, the *sādhya*, 'being unknown', enters by implication the *hetu* itself, and such a *hetu*, being similar to the *sādhya*, cannot prove the latter.

3. Some may argue thus: Since it cannot be proved that the pot had any state of being non-perceived, therefore there was no such state.

In answer it is said: A cause precedes its effect. If it is asserted that a pot is the cause of the knowledge of the pot, either by way of generating the knowledge or by being the object of knowledge, then the pot has to exist before its knowledge. That is, a pot has to be known before it can produce its knowledge. But, as a matter of fact, a pot remains unknown before its knowledge.

According to Vedānta, nescience, which is a positive entity, is an object of perception by the witnessing Consciousness. In this perception, both nescience and the pot that particularizes that nescience become revealed. By 'witnessing Consciousness' is meant the reflection of Consciousness on the internal organ. And this witness perceives the state of non-

perceived Self-effulgence (Consciousness), continuing in Its self-revelation, illumines the pot etc. that are superimposed on It, therefore it becomes established that the pot etc. are imagined on the unperceived Self-effulgence (Consciousness); otherwise, the pot etc. being insentient, their remaining unknown (before) and being known (later) become illogical.<sup>1</sup> And the Self-effulgence (there) remained unperceived because of the very ne-science that is superimposed on It. This will be stated by the Lord Himself in, 'Knowledge remains covered by ignorance. Thereby the creatures become deluded' (5.15). Hereby is proved the omnipresence (of Reality).

And thus in, '...great, endless, infinite Reality is but Pure Intelligence' (*Br.*, 2.4.12) and '(Brahman is) truth, knowledge and infinite' (*Tai.*, 2.1), the Śruti reveals the greatness and infinitude of Consciousness. Greatness means association with everything superimposed on Itself, and infinitude means free-

experience of the pot, i.e. witnesses the ignorance concerning the pot.

1. It was proved that, in the experience, 'I know the pot', the Reality, which is self-effulgent, cannot be circumscribed by the ego which is considered to be Its basis. Next, it was proved that, from the point of view of the objects of revelation as well this Reality cannot become circumscribed. The objects, pot etc., being imaginary, any limitation of Reality by them is also imaginary. Pot etc. are imaginary since without being superimposed on Reality they cannot become revealed. Through reason and direct perception it is realized that an 'unknown pot' etc. become known; for, after the knowledge of a pot etc. people have this kind of recollection, 'The very pot that was unknown has become known.' Validity of knowledge consists in making known what is unknown. That is to say, the pot, which was an object of knowledge as a particularization of ne-science, becomes known through awareness or as an object of awareness. It has been already shown that this unawareness of the pot cannot be known either through sense-perception or through inference; nor is there any other means of knowing this unawareness.

So it has to be admitted that the unawareness of the pot is revealed by the witnessing Consciousness. The unawareness of the pot before its awareness is a universal experience, and unless this experience stands there as a precedent, there can be no succeeding awareness of the pot. Thus both unawareness and awareness become explained through their revelation by the witnessing Self.



dom from the three kinds of limitations (temporal, spatial and objective). This is the distinction (between the two terms).

Hereby is also refuted nihilism, because error cannot occur unless it has a substratum; and because there can be no limitless sublation.<sup>1</sup> Thus in, 'There is nothing higher than the Puruṣa. He is the culmination, He is the highest goal' (*Ka.*, 1.3.11), the Śruti specifies the Puruṣa as the culmination of all sublations. It has also been said by the Commentator (Śaṅkarācārya), 'All perishable things get destroyed with the Puruṣa as their end. The Puruṣa does not perish, because there is no means of His destruction.' Hereby is refuted the theory of momentary consciousness as well, because there occurs *recognition* which is not sublated; and because it is illogical that someone perceives (something but its) remembrance is by someone else! Hence, since the one Reality, which pervades everything and is self-revealing Effulgence, is devoid of all kinds of limitations, therefore it is proved that 'the real has no nonexistence'.

Those who hold the view that matter is consciousness say: 'How can the Reality that is consciousness be indestructible, since consciousness is an attribute of the body, and the body changes every moment?'

With a view to refuting them the Lord (in the following verse) explains (a previous verse), 'Of the unreal there is no being...' (16).

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

18. These destructible bodies are spoken of as belonging to the everlasting, indestructible, incomprehensible embodied One. Therefore, O descendant of Bharata, join the battle.

1. One has to admit that, even when all things become sublated, there remains some ultimate entity that does not become sublated.



*Ime*, these, directly perceived; *dehāḥ*, bodies—from the (use of the) plural (in *dehāḥ*, the implication is)—, those which are in the form of the gross, subtle and causal (bodies), and are called Virāt (gross cosmic body), Sūtra (Hiraṇyagarbha, subtle cosmic body) and the Unmanifest, all of which comprise the cosmic and individual bodies; which are *antavantaḥ*, destructible, because by nature they have growth and decay; *uktāḥ*, are spoken of, by the Śrutis and the expounders of the Vedas; as verily belonging to, having association with—by way of being objects of perception and enjoyment—, the *nityasya*, everlasting; indestructible (*anāśinaḥ*), *śarīriṇaḥ*, embodied One; (as belonging) to the one Self which is of the nature of self-revealing Efulgence, which through a relationship created by superimposition becomes possessed of bodies.

And thus, after imagining the five *sheaths*—beginning with that (*sheath*) *made of food* and ending with that *made of bliss*, it is shown in the *Taittiriya-Upaniṣad*, ‘Brahman is the *tail* that stabilizes’ (2.5), that the unimagined One (Brahman) is their substratum. There, (by) the *sheath made of food* is (meant) Virāt, which consists of the five great elements in their compounded forms and their effects, (and) which is the aggregate of the formed, the sum total of the gross. Its cause, Hiraṇyagarbha, or Sūtra, consists of the uncompounded five great elements and their effects, and it is the aggregate of the unformed, the sum total of the subtle. In the *Bṛhadāraṇyaka* text, ‘This (universe) indeed consists of three things: name, form and actions’ (1.6.1), this (Hiraṇyagarbha), consisting of three *foods*, has been spoken of as the *sheath made of vital force* by considering the power of action alone, because it (Hiraṇyagarbha) is identified with everything that is of the nature of action; and as the *sheath made of mind* considering its power of intelligence alone because it is identified with names; and as the *sheath made of intelligence* considering its agentship with regard to both of those (powers of intelligence and action), because it is identified with (all) forms (on account of their subsistence in it in their subtle forms). As a result, the (cosmic) subtle-body-sheath consisting of vital

force, mind and intelligence, (and) designated Hiranyagarbha, is indeed one.

The cause of this, again, is the *sheath made of bliss*, called the Unmanifest, which has for its basis Consciousness having Māyā as Its *upādhi*, and which is the last repository of all impressions.<sup>1</sup> And all these (sheaths) have been spoken of as the bodies of only one Self in the Śruti, '*Tasyaiṣa eva śārīra ātmā yaḥ pūrvasya*' (*Tai.*, 2.3–6), which mean: *Eṣaḥ eva*, this one, indeed; *yaḥ*, which has been characterized as Truth, Consciousness, etc. and has been spoken of as 'existing in (the cavity of) the intellect' (*ibid.* 2.1); (and) which is *śārīra ātmā*, the embodied self; *pūrvasya*, of the preceding one, of the *sheath of food*; is (also the self) *tasya*, of that, of the *sheath made of vital force*. This is to be understood similarly with regard to the sheaths made of vital force, mind, intelligence and bliss.

Or the construction of the (*Gītā*) sentence is: All *ime*, these; *dehāḥ*, bodies, associated with all the beings in the three worlds; *uktāḥ*, are spoken of, as belonging to the very same Self. Thus also the Śruti,

The same Deity remains hidden in all beings, and is all-pervasive and the indwelling Self of all beings. He is the supervisor of actions, (He) lives in all beings; (He is) the Witness, the bestower of intelligence, the Absolute; (He is) devoid of the (three) *guṇas* (*Śv.*, 6.11),

reveals one, eternal, omnipresent Self as associated with all the bodies.

*Objection:* Does not eternality mean lasting as long as time lasts? And thus that eternality becomes justifiable even though it gets destroyed along with time, just as nescience etc. do.

Hence (in answer) He (the Lord) says, '*anāśinaḥ*, of the

1. The individual in deep sleep and Hiranyagarbha in the state of Māyā continue in their causal states along with the impressions of the other states. The impressions do not die away.

indestructible'. Though nescience etc., which have spatial, temporal and objective limitations, are non-eternal on account of being superimpositions, still, they are empirically spoken of as eternal in the figurative sense of being co-extensive with time; (this is) in accordance with the aphorism, 'But (space is a product), for separateness persists wherever there is an effect, as it is seen in the world' (*B.S.*, 2.3.7).<sup>1</sup> But the Self, which is unimagined and devoid of the three limitations, has unchangeable eternality in the primary sense, and not eternality that is subject to transformations or is co-extensive with time; for there is no cause of destruction. This is the purport.

*Objection:* Is it not necessary to quote some valid proof in support of such an embodied One? For, otherwise, being without any valid proof, It will be open to the charge of being false. Besides, the commencement of the scriptures will be open to the charge of being useless. And thus, objective limitation becomes unavoidable following the logic (implied in the aphorism), '(Brahman is not known from any other source,) since the scriptures are the valid means of Its knowledge' (*B.S.*, 1.1.3), as well.

Hence (in reply) He says, '*aprameyasya*, of the incomprehensible'. From the Śrutis,

It should be realized in one form only, (for) It is *aprameyam*, i.e. *apramayam*, unknowable, and eternal (*Br.*, 4.4.20),

There the sun does not shine, neither do the moon and the stars; nor do these flashes of lightning shine. How can this fire? He shining, all these shine; through His lustre all these are variously illumined (*Ka.*, 2.2.15),

1. Whatever is different from other objects, i.e. has objective limitation, is non-eternal. Space is delimited by earth etc. Hence it too is non-eternal. So also is time. But these are empirically spoken of as eternal. The Self is not limited in this way, It being the transcendental Truth. And an empirical validity cannot affect a transcendental validity. So the Self cannot be proved to be limited on the ground of the limitation of space or time.

it follows that the Self is verily self-effulgent Consciousness. Hence, the Self, which is the illuminator of all, does not depend on any object illumined by It for Its own revelation. But there is need of a specific illusory modification (of the mind) for the cessation of the illusory ignorance and its effects. For, the illusory alone is opposed to the illusory, in accordance with the maxim, 'An offering should be just as it suits a demigod.' And so the scriptures are begun for the generation of the specific (mental) modification that is needed for the eradication of all illusory objects. For, that (modification) is dependent only on such (great Upaniṣadic) sayings as 'Thou art That'.

Since the Self is ever effulgent by Itself and is the substratum of all illusions, and It is the illuminator of all objects, there cannot arise the contingency of Its being unreal. So the scripture itself, speaking of 'One only, without a second' (*Ch.*, 6.2.1), 'Brahman is truth, knowledge and infinite' (*Tai.*, 2.1), etc., proves its own illusoriness in deference to what it presents as its subject matter. Otherwise, its own validity remains unproved! And it has been established before that the illusory cannot delimit the non-illusory. Besides, the self-effulgence of the Self has been proved even through reasoning by the venerable one (Śaṅkarācārya).

For instance, it is seen that when an enquirer does not have even one among *saṁśaya* (doubt), *viparyaya* (misapprehension) and *vyatireka* (sense of absence), there always exists knowledge that is opposed to them. Otherwise one among the three will exist. And with regard to oneself nobody has such a doubt as, 'Do I exist, or do I not?' Nor even does he have either misapprehension (as, 'I am not I but something else') or a sense of absence as, 'I am not'. So it has to be admitted that valid knowledge about the real nature of That (Self) does always exist, because It is the substratum of all *saṁśaya* (doubts) and *viparyaya* (misapprehensions). This is according to the maxim, 'So far as the substantive side is concerned, it is free from all misapprehensions, but there is misapprehension with regard to (its) character.'

How can there be impossibility of the existence of that



on which are based these, (viz.) validity (i.e. contrary perception), invalidity (i.e. misapprehension) as also semblance of validity (i.e. doubt) (*Bṛ. Vā.*, 1.4.874).

The semblance of validity (*pramābhāsa*) means *doubt*. The purport is this: (Whether there be) absence-cognition or illusory cognition it makes no difference on their basis, (viz.) the Reality that is self-effulgent by nature.

And had the Self remained unmanifest, then there would have occurred such doubts as, 'Has the knowledge of the pot arisen in *me* or not?'<sup>1</sup> On the other hand, it is not to be imagined that with regard to the internal entity (the Self) the objects (of Its perception, viz. happiness, sorrow, etc.) themselves have the nature of obstructing doubt etc. (with regard to the Self).<sup>2</sup> Since obstruction of doubt etc. with regard to external objects is possible by knowledge that is accepted as opposed to them (doubt etc.), therefore it is improper to assume a difference in the nature (of 'opposition') in the case of internal objects.<sup>3</sup> For, other-

1. In place of *a-bhāsamānatve*, another reading is *bhāsamānatve*. Then the translation should be: And if the Self remains manifest, there can occur the doubt, 'Has the knowledge of the pot arisen in *me* or not?'

2. It was said before that doubts etc. are possible because the Self is always the basis of all kinds of knowledge. Then it was said that, if the Self were not their substratum, then there could have arisen such doubts as, 'Has the knowledge of the pot risen in *me* or not?' But, in fact, such a doubt never arises in anyone, and this is because there always exists within each person the valid knowledge in the form of 'I', which is opposed to such doubts about oneself. Even with regard to external objects this is true that valid knowledge regarding them obstructs any doubt etc. in respect of them. It should not be imagined that, though with regard to external objects it is true that valid knowledge obstructs doubt etc. regarding them, still, as regards the existence of the internal entity, the Self, the obstructions to doubt etc. are happiness, sorrow, etc.

3. With regard to doubt etc. about external objects you admit that the opposite true knowledge stands as an obstacle to them. But with regard to doubt etc. about internal matters like joy, sorrow, etc. you say that the objects, viz. joy etc., are themselves the obstacles. Hence the character of 'opposition' changes in the two contexts. This is inadmissible.

wise, everything will be thrown into confusion. And (according to you) the mere contact between the self and the mind is the cause of the direct experience of the self. Since that is the cause of any knowledge, therefore it becomes impossible even for the most adept among the logicians to refute the conclusion that, in accordance with the rule of an aggregate being perceived together, the self also would become revealed when a pot is known.<sup>1</sup>

Nor does this involve a confusion between the perception such as through (contact with) the eye (in the case of perceiving a pot for instance) and (contact with) the mind (in perceiving the self), because this can be justified like a perception that is partially sensate and partially trans-sensate;<sup>2</sup> for, neither is the intermixture (here) productive of any defect nor are the facts of being perceived by the eye etc. accepted to be of different *jāti* (genera).<sup>3</sup> Since the cause of manifestation of the self (viz. contact of mind with self) is present in every knowledge of an object, therefore even a succeeding perception (for becoming aware of the self) is rebutted thereby.<sup>4</sup> And

1. The Logicians admit that an aggregate such as that of a pot and a piece of cloth, etc. can be perceived together; and they also admit that the contact of the self and the mind becomes the cause of the knowledge of the pot for instance. So, if the cause of the knowledge of the pot and the self be the contact between the self and the mind, then, when the pot is known, why should not the aggregate of self and pot be known?

2. According to the Naiyāyikas, somebody may see a piece of sandalwood with his eyes, and then smell it with his nose to know its odour. Later, on another occasion, by merely seeing a piece of sandalwood he may say, 'I see a piece of scented sandalwood', where the seeing of the wood is a sensate perception, but the 'seeing' of the scent is a trans-sensate perception. Thus, according to their logic, the self, mind and pot can all be perceived together, though the nature of the contacts are different.

3. Intermixture of *jāti* is a defect in the case of substance only. For instance, cowhood cannot be mixed up with horsehood; i.e. the same object cannot be a horse and a cow at the same time. But this does not hold good in cases of perceptions through eyes, ears, etc. For, such perceptions are not admitted to be *jāti* at all.

4. According to the Naiyāyikas, the contact between the self and the mind is the basis of all kinds of sense-perceptions. Thus in every perception there stands the cause of the manifestation of the self. Therefore, wherever there is any sensate perception, the manifestation of the self takes

neither (can it be said that a subsequent awareness is needed) for revealing the (preceding) perception;<sup>1</sup> for, like a lamp, it does not require another (awareness) of its own class for its use. Moreover, unlike (the difference between) a pot and its knowledge, there is indeed no difference between even an objective knowledge and its subsequent awareness to establish the relationship of one being the object and the other subject; because it is not admitted that (between them) there is any distinguishing characteristic apart from their being different.<sup>2</sup> If it is admitted that the subsequent knowledge becomes so only by virtue of its determining the object (of knowledge), then even a pot and its (indeterminate) knowledge (which is supposed to become the object of the determinate knowledge) will stand on the same footing; for there is no distinction between them<sup>3</sup> (both being insentient objects of the determinate knowledge).

place *ipso facto*. So, after the awareness of a pot the assumption of another succeeding awareness for the manifestation of the self—in the form, ‘I know the pot’—is uncalled for, because this succeeding awareness is nothing but the manifestation of the self itself.

1. According to the Naiyāyikas, the self is insentient, and knowledge comes to it as a distinct quality. When a pot becomes first perceived by the organs, the knowledge of the pot does not become self-revealed. The knowledge that arises from the contact of the organs with objects is called *vyavasāya*, or objective knowledge. For revealing this knowledge, i.e. for showing that this knowledge has become a quality of the self, or in other words, to make it known that this objective knowledge has come to subsist in the self, another knowledge becomes necessary in the form, ‘I know the pot.’ This is called *anu-vyavasāya*, of which both the self and the *vyavasāya* become objects.

2. Because both are only forms of perception.

3. That is to say, if non-manifestation, or difference from knowledge, which is common to all objects of knowledge, be the factor that determines any thing being an object of knowledge, then, since the (indeterminate) knowledge revealing the pot etc. becomes itself an object of manifestation of the determining knowledge (in the form, ‘I know the pot’) and hence becomes insentient like a pot, therefore why should not a pot be revealed by another pot? For just as indeterminate and determinate knowledge are both alike *as knowledge* and one of them is still supposed



*Objection:* May it not be argued that, as the knowledge of a pot is admitted to make possible the use of the pot, similarly, to make possible the use of the knowledge of the pot, one has to admit another knowledge with regard to this knowledge of the pot; for, any use requires the knowledge of the object to be used?<sup>1</sup>

*Reply:* What an impropriety has been discovered by a stupid person that you are against us who hold the view that knowledge is self-revealing! For, even characterizing knowledge as 'that which is different from the thing to be used' cannot be the determinant of that (knowledge) as the cause of the use, because this would lead to the defect of violating the law of brevity.<sup>2</sup> And thus, just as the knowledge of God (which is one, eternal, and all-comprising), or as the knowledge of the yogis (in the form of meditation, about the object of meditation), or as the knowledge in the form of 'everything is knowable' can reasonably become the cause of its own use (without depending on a succeeding knowledge of itself), (similarly) there is no scope for imagining some other succeeding knowledge. As for the succeeding knowledge even, it has to be thought out whether the characteristic of 'being the cause of the use of the knowledge of the pot' is derived from a knowledge of the knowledge

to become the object of the other, similarly the two pots, which have no difference so far as their insentience is concerned, may as well be the *knower* and the *object of knowledge* of each other!

1. Since somebody acts with the idea, 'I know the pot', i.e. 'I have the knowledge of the pot', or 'the knowledge of the pot has come to me', therefore it has to be accepted that he possesses the knowledge of his knowledge of the pot.

2. The Logicians' view is that, the cause of something being put to use is its knowledge. Thus when the knowledge of a pot has to be of any use, one must have the knowledge of the usability of the knowledge of the pot. This goes to prove that there is a determinate knowledge succeeding the indeterminate knowledge of the pot.

The Vedantins' reply to this is: Whenever the knowledge of the pot has to be put to any use, the knowledge itself reveals the pot and itself. So it is needless to bring in another knowledge to apprehend the previous knowledge so as to make that previous knowledge usable.



of the pot or from the knowledge of the pot itself; for that (causality) is present in both of them.

Of them, since the mere knowledge of the pot has to be accepted as the cause with regard to the use of the pot, and since it is reasonable that that knowledge itself, as such, becomes the cause even with regard to the use of the knowledge of the pot, therefore the knowledge of the knowledge of the pot is not the determinant of the causality; because that violates the law of brevity and it lacks proof. And thus the succeeding knowledge stands unproved, because it is reasonable that one single knowledge itself is the cause of such usages as 'knower', 'object of knowledge' and 'objective knowledge'. This is what is said by the followers of Prabhākara (Mīmāṃsakas), the advocates of the view of (simultaneous) threefold perception, viz. knower (self), known and knowledge.

But the followers of the Upaniṣads (Vedānta) think that the Self is by nature self-effulgent Consciousness; and that It is not the seat of self-revealing knowledge; for, in that case, owing to the contradiction of the same entity becoming both subject and object, It (Self) will not stand revealed.<sup>1</sup> Besides, if the Self be different from Consciousness, then It will be insentient like a pot, and so an imaginary entity (i.e. non-eternal).

The Self, though by nature mere self-effulgent Consciousness, is spoken of as the 'witness' when It is conditioned by the limiting adjunct, nescience. It is said to be the 'cognizer' when covered by the internal organ in the state of (some) modification. The eyes etc. are the instruments of that (cognizer). That (cognizer), emerging through the eyes etc., together with the modification of the mind, envelops the pot etc. and assumes their forms. And on the same modification of the mind, Consciousness delimited by the pot (the object) and Consciousness delimited by the mind (the cognizer) become fused. Then, the

1. According to the followers of Prabhākara, the self is the seat or the *subject* of the self-revealing knowledge, and it is also the *object* revealed by that knowledge. This view is refuted on the ground that an entity cannot be a *subject* and an *object* at the same time.

Consciousness delimited by the pot, being non-different from the 'cognizer', destroys the nescience covering It (i.e. the object-consciousness as pot etc.) and becomes immediate. It also reveals the pot that delimits It by virtue of superimposing its own identity on It. And since the transformation of the internal organ, called *vṛtti* (modification of the mind), is very transparent, therefore it becomes illumined by the very Consciousness that it delimits. Thus there is immediacy of the internal organ, its modification and the pot. These three forms constitute (the perception), 'I know the pot.'

Although the illuminating Consciousness is the same, It still becomes a *knower* (*pramātr*) of the pot through its dependence on the modification of the mind; but It becomes the *witness* (*sākṣī*) in relation to the internal organ and its modifications by virtue of Its non-dependence on any modification (for perceiving them). This is the distinction. This has been elaborated in *Advaita-Siddhi* and *Siddhānta-Bindu*.

'Since according to the aforesaid reasoning the Self is thus eternal, all-pervasive, transcendental and ever of the same nature, therefore it is not proper that out of fear for Its destruction you should desist from the battle—which is your own duty and to which you had proceeded before'—directing him thus to battle, the Lord says, *tasmāt*, therefore; *bhārata*, O descendant of Bharata; *yuddhasva*, join the battle.

Sorrow and delusion are the causes of Arjuna's withdrawal from the battle, his own duty, to which he had proceeded. And those two are sublated through enlightenment arising from *vicāra*, discrimination. Thus in accordance with the maxim, 'When a special rule (contradicting a general rule) is countermanded by another special rule, the general rule stands re-established', 'join the battle' is a reiteration and not a (fresh) injunction.

As for instance, 'When the suffix *kṛt* is added to a verb-root to form a noun, the subject and the object should occur in the Genitive case'—this is the general rule. 'When both (subject and object) are involved, then the object alone takes the

Genitive case'—this is the special rule.<sup>1</sup> 'If the suffixes *aka* and *ā* are used in the feminine gender, then this rule will not apply'<sup>2</sup>—this is a cancellation of the (prior) special rule. Thus in (the sentence), '*Mumukṣoḥ brahmaṇaḥ jijñāsā*: The Liberation-seeker's seeking of Brahman', through the cancellation of the special rule by another special rule, both the subject and the object occur in the Genitive case in accordance with the general rule itself, (viz.) 'When the suffix *kṛt* is added to a verb-root to form a noun, the subject and the object should occur in the Genitive case.' So also, since according to the rule, '*Karmaṇi ca*: In the case of the object as well', the rule denying the formation of a compound with an object occurring in the Genitive case finds no scope, therefore it becomes established that (the compound) *brahma-jijñāsā* is a *śaṣṭhī-tatpuruṣa* compound (of *jijñāsā*, *seeking*) with the object (*karma*, viz. *brahma*, used in the Genitive case).

However, on the basis of this very injunction ('join the battle') someone prattles that, in the matter of Liberation there is a combination of Knowledge and action! That is not so, because from the words, 'join the battle', it is not understood that Liberation should be accomplished through a combination of Knowledge and action. And later on we shall refute this elaborately on the very ground of its contradiction with the text of the *Bhagavad-Gītā*.

Is it not that although grief arising from separation from friends and relatives such as Bhīṣma has thus been removed by,

1. For instance, *pākaḥ*, cooking, is derived from the root *pac* by adding the suffix *ghaṇ*. So the subject and the object of cooking ought to have the Genitive case according to the general rule. But the special rule says that the object alone will take on the Genitive case. Hence the correct sentence will be not '*Devadattasya tanḍulasya pākaḥ*: Devadatta's cooking of rice', but '*Devadattena tanḍulasya pākaḥ*: Cooking of rice by Devadatta'.

2. For instance, it is correct to say, '*Bhedikā bibhitsā vā rudrasya jagataḥ*: Rudra's destruction or intention to destroy the world'.

‘You have grieved for those who are not to be grieved for...’ etc., still, there is no remedy for the sin arising from being the perpetrator of their death? For there is no such rule that sin does not exist where there is no sorrow; because this will lead to the conclusion that the killing of a hated Brahmin, though not a matter of sorrow, is free from sin! Hence this utterance, ‘Therefore, O descendant of Bharata, join the battle’, is improper ‘since I as the perpetrator and You as the instigator shall both be open to the sin arising from inflicting injury’.

Anticipating this doubt the Lord refutes it with the help of (an echo of a) verse (1.2.19) occurring in the *Katha-Upanisad*:

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

19. He who considers this One the killer, and he who considers this One the killed, both of them do not know. This One does not kill, nor is It killed.

*Yaḥ*, he who; *vetti*, considers; *enam*, this One, under discussion, the embodied One possessing such qualities as super-sensuality; *hantāram*, the killer, the agent of the act of killing, (i.e. he who) thinks, ‘I am the killer of this one’; *yaḥ ca*, and he who, another person who; *manyate*, considers; *ena.n*, this One; *hatam*, the killed, the object of the act of killing—(he who) thinks, ‘I am killed with the destruction of the body’; *tau ubhau*, both of them; due to their self-identification with the body, *na vijānītaḥ*, do not know—they do not know distinctly from the scriptures this Self which is changeless and whose nature is not that of an agent. Why? Because *ayam*, this One; *na hanti*, does not kill; *na hanyate*, nor is It killed; i.e. It becomes neither a subject nor an object. Here it would have been enough to say, ‘He who considers this One the killer and the killed’; (nevertheless) the use of the words (‘and he who thinks’) is for embellishing the sentence.

Or the sentence should be constructed thus: ‘He who con-



siders this One the killer', viz. the Logicians and others—because of their belief in the agentship of the Self; similarly, 'and he who considers this One the killed', viz. the Cārvākas (Materialists) and others—because of their belief in the destructibility of the Self; 'both of them do not know.' The separate mention (of 'and he who thinks of this One') is meant for showing the distinction between the schools.

Or, separate instruction is given in reference to excessive heroism (in the first case) and extreme distress (in the second case).<sup>1</sup>

In place of the first half (of the *Gītā*-verse), the Upaniṣadic reading is : '*Hantā cenmanyate hantum hataścenmanyate hatam*: If the killer thinks (of It) in terms of killing, and if the killed thinks (of It) as killed'.

The followers of the Nirukta say, 'According to Vārṣayāṇi, a thing is born, it endures, grows, mutates, decays and gets destroyed. These are the six transformations of a positive entity.' Of them the first and the last are being denied in, 'It is not born, and It does not die'. Why does not this Self become the agent and the object of the act of killing? Because It is changeless. This is what the Lord says through the second *mantra* (Vedic verse) (cf. *Ka.*, 1.2.18):

न जायते म्रियते वा कदाचि-  
 त्नायं भूत्वा भविता वा न भूयः ।  
 अजो नित्यः शाश्वतोऽयं पुराणो  
 न हन्यते हन्यमाने शरीरे ॥ २० ॥

20. It is not born, and It does not die; nor is it ever that this One having been nonexistent becomes existent again. This One is birthless, eternal, undecaying, ancient; It is not killed when the body is killed.

1. *Heroism* in thinking, 'I am the killer', and *distress* in thinking, 'I am the killed'.

The word *vā* is used in the sense of conjunction. The meaning is, *na jāyate*, It is not born; *vā*, and; It does not *mriyate*, die. Why is not this Self produced? Because, *na*, nor is it; *kadācit*, that at any time whatsoever; *ayam*, this One, the Self; *na bhūtvā*, having been nonexistent earlier; *bhavitā*, becomes existent; *bhūyaḥ*, again. That, indeed, which comes into being after having been nonexistent, undergoes change. But since this One is not produced, because of Its existence even before, therefore It is *ajāḥ*, birthless.

Similarly, *na*, it is not that; this Self, *bhūtvā*, having been born at some past time, will again cease to exist. The sentence is thus turned round because of the use of the words *na* and *vā*. Indeed, one who ceases to exist later on, after having been existent before, experiences the change called death. But since this One does not die, because of Its existence even later on, therefore It is *nityaḥ*, eternal, i.e. not subject to destruction.

Although here (the words) *na* and *bhūtvā* do not form a compound, yet it is no defect. This is just like the use *nānuyājeṣu*;<sup>1</sup> for, the formation of compounds with *na* is mentioned by the venerable Pāṇini in the '*Mahāvibhāṣādhikāra*'. As for the statement of Kātyāyana, 'Since the formation of a compound is compulsory and it is natural, therefore the mention of *vā* is meaningless', with the purpose of making a compound compulsory, that is not to be accepted, because it goes against what the venerable Pāṇini says.<sup>2</sup> So it has been said by the teacher Śabarasvāmi, 'An incorrect speaker may speak some-

1. 'Na, except; *anuyājeṣu*, in the case of subsidiary sacrifices'.

2. According to Kātyāyana, a *na*, not, has to be compounded with a verb-root ending with a *kṛt* suffix. Otherwise the *na* will get connected with a verb elsewhere in the sentence. Hence in the *Gītā* sentence, *na bhūtvā bhavitā*, since *na* is not compounded with *bhūtvā* (as *abhūtvā*), the *na* should be connected with *bhavitā*. But according to Pāṇini, the compound between *na* and *bhūtvā* is not compulsory. Thus in the Vedic sentence, *yajatiṣu ye yajāmahaṁ karoti nānuyājeṣu*, the *na* becomes connected with *anuyājeṣu* and not with *karoti*. So Kātyāyana is incorrect in saying that the use of *vā*, or, by Pāṇini for indicating that the compounding is not compulsory is wrong.

thing without understanding what is obvious' (*Śa. Bh. on Jai. Sū.*, 10.8.1).

Here (the syllogism runs thus): 'It is not born, and It does not die'—this is the proposition (to be proved). 'Nor is it ever that this One having been nonexistent becomes existent again'—this is the proof of that (proposition). '(This One is) birthless, eternal'—this is the conclusion of that. This is how (the verse) is to be divided.

Although by the denial of the first and the last changes the denial of the intermediate changes covered by them follows, still, to indicate such changes also as movement, which have not been mentioned, decay and growth are denied by mentioning them by name. As to that, by (the word) *śāśvataḥ*, undecaying, it is said that the Self, being unchangingly eternal and attributeless, It can have no decay either in Its nature or in Its attributes. (*Śāśvataḥ* means) that which is *śāśvat*, which exists for ever, i.e. that which does not decrease, waste away. It cannot be said, 'If it does not decay, then let It grow.' Hence the Lord says, *purāṇaḥ*, ancient, new even in the past, uniform; but not that It undergoes some new state now. That indeed which takes up some new state of increase is spoken of in the world as 'It grows'. The purport is that, *ayam*, this One, being uniform throughout, does not either decay or grow. As for duration and decline, however, they have not been denied separately, because they are included in 'birth' and 'destruction'. Since the Self is thus devoid of all transformations, therefore, though It is associated with the body, *na hanyate*, It is not killed, by any means whatsoever; *hanyamāne śarīre*, when the body is killed. It cannot be killed. The conclusion is made thus.

Having advanced the proposition, 'This One does not kill, nor is It killed' (19), the reason for Its not being killed has been given. Now (the Lord) concludes by proving 'It does not kill':

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

21. O Pārtha, he who knows this One, which is indestructible, eternal, birthless and undecaying, how and whom does that person kill, or whom does he cause to be killed!¹

(He who knows the) *avināśinam*, indestructible One, which is not subject to destruction, which is devoid of the last transformation—. The reason for that (indestructibility) is that it is *avyayam*, undecaying, one that does not have decrease, loss of either some part or attribute. (He who knows) that undecaying One—. The meaning is that, since destruction is seen to occur either through loss of some part or attribute, therefore destruction is not possible in the case of that which is devoid of both these.

*Objection:* Is not that we shall infer destructibility on the ground of 'being born'?

The Lord says, 'no', using the word *ajam*, birthless. That which is not born is *ajah*, free from the first transformation. The reason for that is, It is *nityam*, eternal, ever existent. Indeed, birth is noticed in the case of one that did not exist before, but not in the case of that which exists for ever. This is the idea. Or *avināśinam* means what cannot be contradicted, that is to say, true. *Nityam* means all-pervasive. The reason for that is, It is *ajam avyayam*, free from birth and destruction; because one that has birth and destruction can have no all-pervasiveness and truth.

*Yaḥ veda*, he who knows; *enam*, this One, under discussion, the embodied One, his own Self, which is devoid of all transformations; —knows directly, through the instruction of the scriptures and the teacher, as, 'I am by nature the Consciousness that is devoid of all transformations, and is the illuminator of all and free from all dualities, and is absolute Bliss', *saḥ puruṣaḥ*, that person, who is full by nature; realizing thus, *kam hanti*, whom does he kill; *katham (hanti)*, how does he kill! (In *kam* and *katham*) the word *kim* is used in the sense of denial. The meaning is he does not kill anyone, he does not kill in any way. Similarly, *kam ghātayati*, whom does he cause to be killed;

1. This is not a question but only an emphatic denial.



*katham (ghātayati)*, how does he cause anyone to be killed? The meaning is, he does not get anyone killed, he does not cause anyone to be killed in any way, because there can be no agentship in the matter of killing for one who is free from all changes and is not an agent. Thus the Śruti,

If a man knows the Self as 'I am this', then desiring what and for whose sake will he suffer in the wake of the body? (*Br.*, 4.4.12),

shows that, for the person who has realized the pure Self there can be no agentship and enjoyership, because when superimposition caused by that ignorance about the Self has ceased, attachment, aversion, etc., which have that (superimposition) as their root, become nonexistent.

The Lord's intention here is this: In reality, nobody does anything or cause anything to be done, because in his true nature he is devoid of all modifications. But the deluded, through ignorance, attributes to himself agentship etc. as in a dream. Hence has it been said, 'both of them do not know' (19). There is also the Śruti, 'it thinks, as it were, and shakes, as it were,' etc. (*Br.*, 4.3.7). Therefore the scriptures are binding on the unenlightened (alone). However, since superimposition together with its root becomes eradicated, therefore the enlightened person does not attribute to himself agentship etc., just as a person who knows the real nature of a stump does not mistake it for a thief. Hence it is said that an enlightened person neither acts nor does he make anyone else act, because of his being devoid of changes and being nondual. In support of this is the Śruti, 'The enlightened man is not afraid of anything' (*Tai.*, 2.9).

Arjuna, of course, attributing agentship to himself and instrumentality to the Lord, became apprehensive of the evil arising from injury in both the cases. The Lord also, being aware of his ideas, rebutted both those ideas that It kills or causes to be killed. His intention was, 'By attributing agentship to yourself, and instrumentality to Me, do not be apprehensive of sin.'

Since the Lord's intention is to deny all actions in the Self, through the rejection of Its agentship by pointing out Its changelessness, therefore the verb *han*, *to kill*, is used synechdochically; because (on the battle field) that (action of killing) is what flashes first (in one's mind). And since the reason for the denial (of all actions) is the same (with respect to all actions), therefore there can be no reason for the approval of any other action (in the Self). In line with this the Lord will say, 'for him there is no duty to perform' (3.17). Thus is demolished the prattle of foolish people that, here the denial of mere killing implies that the Lord is conceding other actions (in the Self); because the Lord has sanctioned the act of killing when He says, 'Therefore join the battle', and because the absence of any real agentship etc. (in the Self) is the same with regard to all actions. This much in brief.

'Is it not that, though the Self is thus indestructible, still, since the bodies are destructible and a battle is a destroyer of these, therefore how can it be a duty of mine to destroy in battle the bodies of Bhīṣma and others, which were the means of many meritorious deeds?'

The answer to this objection is:

वासांसि जीर्णानि यथा विहाय  
नवानि गृह्णाति नरोऽपराणि ।  
तथा शरीराणि विहाय जीर्णा-  
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

22. As after rejecting wornout clothes a man takes up other new ones, likewise after rejecting wornout bodies the embodied one duly attains new ones.

*Yathā*, as; *vihāya*, after rejecting; *jīrṇāni*, wornout; *vāsānsi*, clothes; *narah*, a man, (while) himself (remaining) verily unchanged; *grhṇāti*, takes up; *navāni*, new ones—though this much alone is sufficient, the addition of the word *aparāṇi*, *others*, is meant for implying super-excellence (of the new clothes). So,

as it accords with propriety that a person takes up better clothes by rejecting inferior ones, *tathā*, likewise; *vihāya*, after rejecting; *śarīrāṇi*, the bodies, of Bhīṣma and others; *jīrṇāni*, wornout, emaciated, through age and austerity; *dehī*, the embodied one—i.e. Bhīṣma and others, who are possessed of bodies that are performers of meritorious virtues; for the enjoyment of the results of merits acquired for long, *saṁyāti*, duly attains, without suffering the pains of living in a womb, etc.; *anyāni*, others, the bodies of gods and so on, which are superior to all others, as is stated in the Śruti,

...and make another—a newer and better—form, suited to the manes, or the celestial minstrels, or the gods, or Virāt, or Hiranyagarbha... (*Br.*, 4.4.4).

This is what is implied: Since Bhīṣma and others, whose bodies have become wornout only as a result of performing religious acts throughout life, are unable to enjoy the fruits thereof unless their present bodies fall, therefore if they are enabled by you to become fit for heavenly enjoyments by making their decrepit bodies—which are a bar to their attainment of heaven—fall in a righteous battle, and by helping them acquire divine bodies, then they will indeed be very much benefited. In the case of Duryodhana and others as well, it will indeed be a great boon to acquire bodies that are fit for heavenly enjoyments. Hence do not commit the error of thinking an extremely beneficial battle to be harmful.

From the use of the three words—*aparāṇi* (others), *anyāni* (others) and *saṁyāti* (duly attains)—the intention of the Lord is surmised to be so. As for the interpretation of older people, that the immutability of the Self is established through this example, that is quite clear.

Just as a man living in a house dies when that house is burnt away, so how can the Self living in a body escape destruction when the body is destroyed? Hence the Lord says (in answer):

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।  
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

23. Weapons do not cut It, fire does not burn It, water does not moisten It, and air does not dry It.

*Śastrāṇi*, weapons, swords etc.; though they be very sharp, *na chindanti*, do not cut, are unable to cut into pieces by separating the limbs; *enam*, It, the Self under discussion. So also, *pāvakaḥ*, fire, even when blazing very greatly, is not able to reduce It to ashes. *Ca*, and; *āpaḥ*, water, even when flowing rapidly, is not able to disintegrate It into parts by moistening It. *Mārutaḥ*, air, even when tempestuous, is not able to dry It up. Though the topic under discussion is the denial of all the means of destruction (of the Self), still, since weapons etc. are relevant in the context of war, they are pointed out separately by their names. Since earth, water, fire and air are well known as destroyers, therefore they alone have been mentioned, and not space.

He (the Lord) states the reasons for the inability of weapons etc. to destroy It, and for Its being not subject to destruction through them:

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

24. Surely, It cannot be cut, It cannot be burnt, cannot be moistened and cannot be dried up. It is eternal, omnipresent, changeless, unmoving and immutable.

Since *ayam*, It; *acchedyaḥ*, cannot be cut, therefore weapons do not cut It. Since *ayam*, It; *adāhyaḥ*, cannot be burnt, therefore fire does not burn It. Since *akledyaḥ*, It cannot be moistened, therefore water does not moisten It. Since *aśoṣyaḥ*, It cannot be dried up, therefore air does not dry It. Thus they (the effects stated in the previous verse) are to be successively con-



nected (with the causes stated in the present verse). The word *eva*, *surely*, being connected with all the clauses, is meant for emphasizing that the Self cannot be cut and so on. The particle *ca*, *and*, is used conjunctively or for showing a reason.

By the latter half (of the verse) are stated the reasons for Its being not subject to cutting etc. *Ayam nityaḥ*, It is eternal, devoid of the two alternatives of *before* and *after*. Hence It cannot be produced. Should It not be omnipresent, It would be ephemeral, in accordance with the aphorism, 'But (space is a product); for separateness persists wherever there is an effect, as it is seen in the world' (*B.S.*, 2.3.7), and because the ultimate atoms etc. admitted by others (as limited and yet eternal) are not accepted (by the Vedantins). But this One is *sarvagataḥ*, omnipresent, and hence eternal to be sure. By this is dismissed the idea that the Self is (something to be) acquired.

And should It be changeable, then It would not be omnipresent. This One, however, is *sthānuḥ*, changeless. Hence It is surely omnipresent. By this is dismissed the idea that the Self is changeful. And if it be moving, active, then It will be changeful like a pot etc. But this One is *acalaḥ*, unmoving, and hence changeless. By this is rejected the idea that the Self can have a change in condition. Change means assumption of another state after abandoning a previous state. Action means mere movement even while in the same state. This is the distinction. Since this is so, therefore It is *sanātanaḥ*, immutable, ever in the same state; i.e. It is not an object of any action whatsoever.

Indeed, subjection to action consists in being associated with any one of the results of action (*kriyā*), viz. production, acquisition, transformation and change of condition.<sup>1</sup> But this One, being eternal, cannot be produced; for only transient things like pot etc. are subject to production. Since It is omnipresent It cannot be acquired; for, only limited things like milk etc. can be acquired. Being changeless It cannot be transformed; for, only

1. *Samskāra* means refining, cleansing, purification, adding some new power or quality through *mantras*. See *kriyā* in Glossary.

changeable things like clarified butter etc. can be transformed. Being static It is not subject to change of condition; for, mirror etc., which can be acted upon, are subject to change in condition (such as cleansing):

In accordance with this are the Vedic texts,

All-pervasive and eternal like space (cf. *S.*, 4.).

...who exists alone in His own effulgent glory, unmoving like a tree (*Śv.*, 3.9).

...partless, actionless, tranquil (*ibid.* 6.19), etc.

And the Śruti, 'He who inhabits the earth, but is within it,' 'He who inhabits water, but is within It,' 'He who inhabits light, but is within it,' 'He who inhabits the air, but is within it,' (*Br.*, 3.7.3, 4, 7, 14), etc. shows that the omnipresent One, being the inner Controller of all, is not subject to their actions; for, weapons etc. cut one which is not within them. This One, however, being the giver of existence and manifestation to weapons etc., is their mover and their indwelling Self. So how can weapons etc. make It an object of their own actions? This is the idea. Here are to be kept in view such Śrutis as, 'Illumined by whose light the sun shines,' (*Tai. Br.*, 3.12.9.7), etc. And the Lord will make this clear in the seventh chapter. This much in brief.

Also, since there is no proof to substantiate the fact that the Self can be cut etc., therefore the absence of those (cutting etc.) has to be admitted. The Lord states this in the first half of the verse, '...This is unmanifest,' etc.:

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।  
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

25. It is said that This is unmanifest, This is uninferable, This is unchangeable. Therefore, having known This thus, you ought not to grieve.

That indeed which comes within the range of the organs is said to be manifest on account of being directly perceived. But this One, being devoid of form etc., is not of that kind. Hence direct perception is not a proof in that matter of (the Self) being subject to cutting etc. This is the idea. Even in the absence of direct perception inference is possible. Hence He says, *acintyaḥ ayam*, this One is uninferable. *Cintyaḥ* means inferable. This One is different from that. Fire etc. that were seen somewhere are inferred elsewhere on observing their known invariable concomitants, viz. smoke etc. But in the case of an imperceptible object there can be no inference, there being no possibility of observing invariable concomitance. This is the idea.

The sense organs, though imperceptible, are seen to be objects that are inferred from noticing their effects. Hence He says, *avikāryaḥ ayam*, this One is unchangeable. Whatever is changeable, such as eye etc., is surmised to exist through *arthāpatti* (implication) on the ground that its effects cannot be explained in any other way; it also becomes an object inferable from noticing its effects.<sup>1</sup> But this One is not changeable, not transformable. Therefore It is neither an object of *arthāpatti* (implication) nor of inference of cause from effects. This is the idea. Since human language too is based on perception etc., therefore it stands negated through the very negation of that (perception etc.).<sup>2</sup>

Is it not that cutting etc. regarding It (the Self) will be known from the Veda itself? Hence the Lord says, '*ucyate*, it is said'. This One is spoken of, is established in Its essence, by the Veda—

1. The famous example of *arthāpatti* (circumstantial evidence) is, 'The fat Devadatta does not eat in the day time. So he must be eating at night.' But others say that *arthāpatti* need not be accepted as a separate means of proof; it is only a shortened syllogism based on the invariable concomitance (*vyāpti*) that an effect, e.g. fatness, cannot be there unless its cause, e.g. eating, is also there. This inference of cause from effect is called *sāmānyato-dṛṣṭa-anumāna*.

2. Language is based on perception. Since the Self cannot be perceived, therefore language also fails there.

together with its auxiliaries—to be verily not subject to cutting, unmanifest, etc. by nature. Hence the Veda, though it presents the Self, does not establish that It is subject to cutting etc. This is the idea.

Here in the text, 'Weapons do not cut It' (23), it has been stated that weapons etc. have no power of destroying It. In 'It cannot be cut,' etc. (24) it is said that It cannot be an object of cutting etc. In 'This is unmanifest' it is said that there is no proof to establish that It can be cut. Thus it is to be noted that there is no repetition.

As for repetitiveness in either meaning or words in the verses, 'he who knows this One, which is indestructible' (21), etc. that has been refuted by the Commentator (Śaṅkarācārya) when he says, 'Since the object, viz. the Self, is inscrutable, therefore Lord Vāsudeva raises the topic again and again, and explains that very object in other words so that somehow the (unmanifest) Self may come within the comprehension of the intellect of the transmigrating persons and bring about a cessation of their cycles of births and deaths' (vide commentary on 24).

'Thus, the eternality and immutability of the Self having been established through the aforesaid reasons, your sorrow is not justifiable'—with this idea He concludes by saying, '*Tasmāt*, therefore...', in (the other) half of the verse. Since knowledge of the true nature of the Self of this kind is a dispeller of the cause of sorrow, therefore when one has this, sorrow becomes improper; for when the cause is absent the absence of the effect follows necessarily. 'Therefore, that you grieved as a result of not knowing the Self was reasonable indeed. But *viditvā*, after having known, the Self; *na arhasi*, it does not befit you; *anuśocitum*, to grieve'—this is the intention.

Thus it has been said that the Self being immutable, It should not be grieved for. Now, by even assuming that the Self is mutable the Lord shows in two verses that It should not be grieved for. On this subject the followers of Buddha say that the Self is



consciousness by nature, but It gets destroyed every moment. The Materialists say that the body itself is the Self and, though enduring, It changes every moment, and It originates and gets destroyed; this is a fact established by direct perception itself. There are others who say that, though the Self is distinct from the body, still, It is born with the body itself and dies with it. Still others say that, in the very beginning of a cycle of creation It comes into being like space and, verily continuing through the cycle even though the bodies change, It gets destroyed at the time of dissolution (of that cycle).

The Logicians say that the Self, which is verily eternal, takes birth and dies. Accordingly they say, 'Re-emergence after death is birth, and it consists in association with a fresh body and organs. Similarly, death also means separation from the previous body, organs, etc. And since both these (birth and death) are caused by merit and demerit, therefore they, in the primary sense, belong to their (merit's and demerit's) basis (the Self) which is verily eternal. They say that, if, however, the Self be non-eternal, then since there arises the contingency of *kṛta-nāśa*, non-acquisition of what one has merited, and *akṛta-abhyāgama*, acquisition of what one has not merited, therefore the Self will cease to be the reasonable basis of merit and demerit, and so Its birth and death will not be in the primary sense.

Others say that, to the Self, though It is eternal, there occurs birth with the birth of the body—as space is said to have origination (limitation) through the origin of the orifice of the ear—, and death comes from the destruction of that body. Both these are due to limiting adjuncts, and surely not in the primary sense.

As to that, even from the point of view of non-eternality, the Lord forbids that the Self should be an object of grief:

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।  
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

26. On the other hand, even if you think this One is born

regularly and dies regularly, even then, O mighty-armed one, you ought not to grieve thus.

'*Atha*, on the other hand'—this is used to introduce another standpoint. *Ca* is used in the sense of *even if*: Even if you adopt another point of view by not accepting the view presented by Me, because of your inability to comprehend the reality of the Self even after hearing repeatedly, It being difficult to be understood; and there again, relying on the viewpoint of the non-eternality of the Self, if you *manyase*, think; *enam*, this, Self; is (*nitya*-)*jātam*, born regularly; *vā*, and—the word *vā* being used in the sense of *and*; *mṛtam*, dies; *nityam*, regularly;—if you, by adopting the view of momentary consciousness, think that this One is born and this One dies every moment (*nityam*), or if you, by adopting the other commonsense point of view, think out of necessity that (It is born and dies) regularly (*nityam*)—, *tathā api*, even then; *mahābāho*, O mighty-armed one, foremost among men—this He says by way of ridicule because of his adoption of wrong views, or (this is said) by way of compassion, with the idea, 'Such a perverted view does not befit you'; *tvam*, you, on your part as well; being as you are, *na arhasi*, ought not—it does not befit you; to grieve (*śocitum*) *evam*, thus, in this way as you are bemoaning by saying, 'What a pity that we have resolved to commit a great sin' (1.45) etc., because, from the point of view of momentariness, from the point of view of the identity of the Self and the body, and from the point of view of birth and death (of the Self) happening concurrently with the body, there is no rebirth, and hence the fear of sin is absurd. It is only out of fear of sin that you are sorrowing, and that is impossible according to such a philosophy. This is the purport.

Besides, from the point of view of momentariness, even a perceivable pain is impossible; for there is this additional fact that there can be no such thing as perceiving separation from one's friends. As for the other points of view, the word *thus* is used to indicate acceptance of sorrow arising from perceivable pain. Even if sorrow caused by perceivable pain be possible, it

is improper in every way to have sorrow from future unseen pain. This is the meaning of the first verse.

‘May I not say that, since from the point of view that the Self exists till the dissolution of the world or that It is eternal, there is a possibility of seen and unseen (future) pains, therefore I am grieving on account of fear of them?’

Hence He says in the second verse:

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

27. Since death of anyone born is certain, and of the dead (re-)birth is a certainty, therefore you ought not to grieve over an inevitable fact.

*Hi*, since; *jātasya*, of one who is born, of the unchanging Self that comes into association with body, organs, etc. acquired owing to merit, demerit, etc. earned by Itself; *mṛtyuḥ*, death, separation from those body etc., as a result of the exhaustion of the results of Its actions that were responsible for the origination of those (body etc.); is *dhruvaḥ*, certain, inevitable—for conjunction is followed by disjunction; *ca*, and; similarly, *mṛtasya*, of the dead; *janma*, (re-)birth—for enjoying the results of actions performed with the previous body; *dhruvam*, is a certainty;—since the topic here is of the Self which departs with the remnants of merits and demerits, therefore the absence of (re-)birth for a *jīvanmukta* does not vitiate the general rule—*tasmāt*, therefore; *tvam*, you, knowing thus; *na arhasi*, ought not; *śocitum*, to grieve; *aparihārye arthe*, over an inevitable fact, over this fact relating to birth and death which is thus unavoidable.

Accordingly the Lord will say, ‘Even without you, all the warriors...will cease to exist!’ (11.32). ‘If, indeed, these would surely live by not being killed in battle by you, then your sorrowing over the battle will be justified. But these will surely die

by themselves when the results of (their past) actions get exhausted. Therefore, being incapable of averting it, the sorrow of yours arising from perceptible pain is improper.' This is the idea.

The very same reply, 'Therefore...over an inevitable fact', applies similarly with regard to sorrow caused by unseen (future) pain. The act called fighting is indeed an obligatory duty (*nitya-karma*) of the Kṣatriyas, like Agnihotra etc. (of the Brāhmins). Again, like the injury caused in such sacrifices as Agniṣomīya,<sup>1</sup> that (fighting)—derived from the root *yudh* (to fight) in the sense of striking with weapons—which leads to the death of the enemy, does not give rise to sin, because it has been enjoined by the scriptures. Thus says Gautama in the Smṛti:

There is no guilt from injuring in war anybody apart from one who has been unhorsed, who has lost his charioteer, who is unarmed, who folds his hands, whose hair is dishevelled, who is retreating, who is sitting, who for safety has ascended some place or tree; a messenger, a cow, and one who declares himself a Brahmin<sup>2</sup> (*Gau. Sm.*, 2.1.17–18).

The word *brahmin* here is used in the sense of a non-combatant Brahmin. This follows from the use of the word along with *cow* etc. All this will be made clear in the (exposition of the) verse, 'Even considering your own duty...' (31).

Therefore, *arthe*, in the matter of battle; which, being enjoined like Agnihotra etc., *aparihārye*, cannot be avoided, and which leads to sin if not undertaken; *na arhasi*, you ought not; *śocitum*, to grieve, out of fear of unseen (future) pain. This is how it can be explained as before.

Even if the act of fighting be *kāmya*, optional (i.e. meant for achieving some desirable end, as opposed to *nitya*, obliga-

1. The Vedas sanction that animals should be sacrificed in honour of the deities Agni and Soma, and so this is not sinful.

2. *Gobrāhmaṇavādī* is also translated by some as, 'one who declares himself to be a Brahmin as harmless as a cow', i.e. a non-combatant Brahmin.



tory, or regular, rites and duties), on the authority of Yājñavalkya,

Those who fight in wars for the protection of their land, without retreating and without any hidden weapons, they reach heaven as do the yogis (*Yā. Sm.*, 1.324),

as also on the authority of the Lord's saying, 'Either by being killed you will attain heaven, or by winning you will enjoy the earth' (37), its unavoidableness is still verily the same, because even a *kāmya-karma* that has been commenced is similar to a *nitya-karma* since it has to be accomplished, and because the battle has been started by you.

Or, both the verses are presented from the point of view of eternality of the Self, because it is not possible for Arjuna, who was a great believer in the Vedas, to adopt views that are outside them. As for the interpretation of the words (of the verses), it is this: That (Self) which is eternal (*nitya*) and is born (*jātaḥ*) as well owing to association with body and organs is *nitya-jātaḥ*. If you *manyase*, think; that Self which is such, *jātam*, to be born, though It continues to be eternal; and similarly, if you think that, *mṛtam*, It dies, though It continues to be eternal; *tathā api*, even then; *tvam*, you; *na arhasi*, ought not; *śocitum*, to grieve. After advancing this proposition He states the reason in, 'Since death of anyone born is certain,' etc. The 'birth and death' of the Eternal has been explained before. The remaining portion is clear. The Commentary also has to be explained in accordance with this point of view.

Thus it has been proved in every way that the Self is not to be grieved for. Thereafter, with the words, '(all the bodies remain) unmanifest in the beginning,' etc., the Lord now dispels Arjuna's objection, 'Even though the Self is not to be grieved for, I am still grieving for the bodies which are aggregates of the elements':

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

28. O descendant of Bharata, (all) the bodies remain unmanifest in the beginning; they become manifest in the middle. After death they certainly become unmanifest. What lamentation can there be with regard to them?

In the beginning (*ādi*), before birth, *bhūtāni*, the bodies, made of the elements, viz. earth etc., are unmanifest (*avyakta*), unperceived; in the middle (*madhya*), after birth and before death, they remain manifest (*vyakta*), tangible; again, after death (*nidhana*) they become unmanifest indeed—just as (bodies) in dream, magic, etc. have existence as mere appearances like silver seen on nacre, etc., but they do not exist before or after their cognition, because *dr̥ṣṭi-sr̥ṣṭi*<sup>1</sup> is accepted. Similarly, in accordance with the logic, 'That which does not exist in the beginning and the end is equally so in the present (i.e. in the middle)' (*Mā. Kā.*, 2.6), these bodies surely do not exist in the middle even. This also accords with the previous utterance, 'Of the unreal there is no being' (16). This being so, *tatra*, with regard to them, which are unreal, with regard to the extremely worthless bodies; *kā paridevanā*, what lamentation, or what sorrowful prattle, can there be? No sorrow whatever is proper. This is the idea. Indeed, even a fool does not grieve when after having seen various kinds of friends and relatives in dream he becomes separated from them on awakening. This very fact has been stated in the Purāṇa, 'It has emerged from invisibility, and it has again gone back to invisibility.' (*Mbh., St.*, 2.13). The nominative understood is 'the aggregate of bodies'. This being so, it is not proper to grieve even for the bodies. This is the purport.

Or the verse is to be explained as referring to the great elements, space and the rest: *Avyaktādīni*, those that have as their beginning (*ādi*), earlier state, the Unmanifest (*avyakta*), the Undifferentiated, (i.e.) Consciousness conditioned by nescience as Its limiting adjunct; similarly, those whose middle

1. According to this view, all things are, during the period they are cognized by a person, created by him through his nescience.

(*madhya*), the state of continuance, is manifested (*vyakta*), not in their own highest nature as Reality but only by name and form which are creations of nescience; *bhūtāni*, space and the rest which are such (as mentioned above); and *avyakta-nidhanāni*, which verily have the Unmanifest as their end, which have mergence in their own cause, the Unmanifest, as pot etc. have in earth;—‘what lamentation can there be with regard to those elements’—this is as before. Thus also the Śruti, ‘This (universe) was then undifferentiated. It differentiated only into name and form,’ (*Bṛ.*, 1.4.7), etc. shows that the whole manifested universe has the Unmanifest as its material cause. As for its (the Unmanifest’s) being the place of dissolution, it stands established by implication; for it is seen that an effect resolves only into its cause. This, however, has been elaborated in another book.

This being so, since grief is not proper even with regard to the elements, (*viz.*) space etc., which being products of nescience are worthless, therefore it goes without saying that it is improper to grieve with regard to their effects. This is the purport. Or the idea is that, since they are ever present in the form of the Unmanifest, therefore, there being no separation from them, it is improper to lament for them. By addressing him (Arjuna) as ‘*Bhārata*, O descendant of the Bharata dynasty’, He indicates, ‘Having been born in a pure dynasty, you are capable of comprehending the scriptural import. Why, indeed, is it that you do not understand?’

‘Do not even many learned persons as well grieve? So, why do You taunt me alone again and again in this way? Besides, according to the maxim, “When a hearer does not understand, it shows the incapability of the speaker himself”, even the non-comprehension of the meaning of Your words is no fault of mine!’

‘As to that, the two faults stated (above) do not accrue, because the sorrow of others as well arises, as in your case, just out of ignorance of the Self; and your non-understanding, too, of the meaning of the scriptures that impart instruction about the Self is due, as in the case of others, to the impurity of your



own internal organ'—having this idea in mind He speaks of the inscrutability of the Self:

आश्चर्यवत्पश्यति कश्चिदेन-

माश्चर्यवद्भवति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति

श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

29. Someone visualizes It as a wonder; and similarly, indeed, someone else speaks of It as a wonder; and it is a wonder that someone else hears of It (and), having heard of It, even realizes It. And someone surely does not (know the Self).

*Enam*, It, the embodied Self under discussion which, because of Its being possessed of opposite kinds of various qualities formed out of nescience, appears as nonexistent though existent, as insentient though essentially self-effulgent Consciousness, as sorrowful though a mass of Bliss, as mutable though immutable, as non-eternal though eternal, as unmanifest though manifest, as different from Brahman though non-different from It, as bound though free, as possessed of duality though nondual, as the object of awareness of different kinds of numerous imaginary forms; *kaścit*, some one alone—but not all—who is possessed of such disciplines as *śama*, *dama*, etc. (and) has his last body; *paśyati*, visualizes (*āścaryavat*, as a wonder) to be existing as something comparable to a wonder, (that is to say) realizes—through the maturity of *samādhi*—as reflected in the internal organ's modification that, as a result of negation—through the instructions of the scriptures and the teacher—of all duality within the range of nescience, takes the form of the true nature of the supreme Self alone, and is born of the great Upaniṣadic sayings and is the fruit of all virtuous deeds.

So also, the fact that someone (*kaścit*) sees (*paśyati*) It (*enam*), that is a wonder (*āścaryavat*)—used adverbially. Even the realization of the Self is like a wonder, since it (the realization in the form of the modification of the internal organ), though



unreal by nature, is the revealer of Truth; though originating from nescience, It is the sublator of nescience; and while eradicating nescience it eradicates itself as well, because it is an effect of nescience! So also, *āścaryavat* qualifies the subject: Anyone who sees It is like a wonder, since this person, though free from nescience and its effects, behaves as though possessed of them owing to the predominance of *prārabdha-karma*; though remaining in *samādhi*, he emerges from it; and though he emerges, he again experiences *samādhi*. Thus, having an extraordinary conduct due to the variety of *prārabdha-karma*, he is fit to be sought after by all people because of his having acquired enlightenment that is difficult to attain. Hence he becomes wonderful indeed. Since all these three, viz. the Self, Its knowledge and Its knower, are wonderful, therefore how can you easily realize the extremely inscrutable Self?—this is the idea.

Similarly, the Self is inscrutable even because of the absence of an instructor. Only he who knows the Self can teach It to someone else with certainty; for it is impossible for an ignorant person to be a teacher. Even when he knows, how can he speak, Self-absorbed as he is generally? And even when his mind has emerged from Self-absorption, he cannot be known (as such) by another person. Even if he is known somehow, he does not speak at all, because he is indifferent to gain, adoration, fame and such other motives! Even if he somehow speaks out of mere compassion, he is very hard to find like God Himself. This He (the Lord) says in, 'ca, and; *tathā*, similarly; *eva*, indeed; *anyah*, someone else; *vadati*, speaks (of It); *āścaryavat*, as a wonder': As he knows so does he speak. *Ca, and*, is used for bringing in the sense of *enam* (It). And that (word) *anyah, someone else*, means 'different from all ignorant people', not, on the other hand, 'different from the one who visualizes', because this would involve a contradiction.

Here, too, *āścaryavat* is to be connected with the object, the verb and the subject. As to that, the wonderfulness of the object and the subject has been explained before. That of the verb is being explained: *Speaking* about the pure Self, which is beyond all speech, is like a wonder. In accord with this is the

Śruti, 'failing to reach which, words turn back along with the mind' (*Tai.*, 2.9). It is a great wonder indeed that the pure Self, inexpressible through any word, is presented without the help of the relationship existing between a substance and its attribute, by imagining some relationship with words that are (generally) expressive of specific objects (i.e. objects having genus, quality, action or relationship) and are constituents of an indirect expression in which the (concerned) words partially shed and partially retain their own meanings,<sup>1</sup>—and that, again, presented in the form of an indeterminate direct perception.<sup>2</sup> This is the meaning.

Or, like a sentence that—without the help of the direct meanings of the words, without the help of their indirect meanings, and without any other relationship awakens a person in deep sleep, it is a great wonder that the Reality which is the Self is presented by such sentences as 'Thou art That'; for the power of words is inconceivable. And if words become meaningful without the help of any relationship, it will not lead to the fault of unwarrantable extension, because the same defect holds good in the case of figure of speech as well; for, relationship with the explicit meaning of a word may be common to many.<sup>3</sup>

1. For instance, in the Upaniṣadic sentence, '*Tattvamasi* (Thou art That)', *That* stands for the conditioned Brahman possessed of the powers of creation, preservation, dissolution, etc.; *thou* stands for the individual self, limited in every way; *art* indicates their identity. But they cannot be identical in the literal sense. Hence their incompatible limiting adjuncts are knocked out, and they stand united in their absolute nature as Existence-Knowledge-Bliss.

2. Perception is of two kinds, determinate and indeterminate. In the first case a man, for instance, is recognized as such, as possessed of hands, feet, etc. In the indeterminate perception, the stump of a tree, for instance, in darkness is not recognized as such from a distance, but it is known as something indeterminate.

Brahman realized through the Upaniṣadic texts cannot be described in words.

3. When somebody says, 'There is a cowherd-village *in the Ganga*', the meaning of *in the Ganga* is figuratively understood to be *on the bank*

*Objection:* May it not be argued that, meaning is determined by the specific intention of a speaker?

*Reply:* No, since that too holds good equally for all.

*Objection:* May it not be argued that the specific intention is understood only by some particular person, not by all?

*Reply:* Well then, let some speciality of the person itself, in the form of faultlessness, become the determinant (of the understanding of the figurative meaning). And that is not barred out from this (our) point of view as well. So what is illogical in maintaining that, just as it is admitted by you that, to a man of pure intellect the understanding of the purport of a sentence occurs through the investigation of the purport with the help of some figure of speech, so (in our case) to a similar rare person alone a particular Upaniṣadic sentence (such as 'Thou art That') produces, by itself, the direct realization of the indivisible Unity without the help of any relationship? Since according to this point of view the Self cannot be expressed by any word (through its primary or secondary meaning), therefore the sentence, 'failing to reach which, words turn back,' (*Tai.*, 2.9) becomes all the more apt. And this view of the Lord has been elaborated by the writer of the *Vārtika* in such texts as,

Since nescience is weak, since the entity that is Consciousness is the Self, and since the power of words is inconceivable, therefore we know It through the destruction of delusion.

Without taking into account the relationship between words and their meanings, they, being roused by others, wake up from deep sleep by discarding sloth.

For no one understands words in deep sleep. Hence when nescience is destroyed by Knowledge, the result is (the realization) 'I am Brahman'.

*of the Ganga*, because the bank is related to the Ganga. But aquatic beings also have such a relationship with the Ganga. Hence, even in a figure of speech these others have to be left out and the bank alone accepted.



The realization that comes in the form, 'I am Brahman', from words that destroy nescience, gets eradicated along with nescience, just as medicine does after curing a disease (*Bṛ. Vā.*, 1.4.860-3).

Thus, after having stated that the Self is difficult to know because of the extreme wonderfulness of the subject-matter of speech, the speaker and the act of speaking, the Lord speaks of that (wonderfulness) even on account of the great scarcity of a hearer: And it is a wonder that someone else hears of It, and that, having heard of It, even realizes It. *Ca*, and; *āścaryavat*, it is a wonder; that, *anyah*, someone, who is a seeker of Liberation and is other than a liberated seer and teacher; after duly approaching the teacher, a knower of Brahman, *śṛṇoti*, hears; *enam*, of It—makes It an object of the deliberation called *śravaṇa* (hearing and understanding of Vedānta), i.e. knows for certain the purport of the Upaniṣadic sayings; and *śrutvā*, having heard; *enam*, of It; *api*, even; *veda*, realizes It, as a result of the maturity of *manana* (contemplation on the Vedantic teachings) and absorption (*nididhyāsana*). Thus has been explained the text, '*āścaryavat paśyati*, that someone sees It is a wonder'. Here also the wonderfulness of the subject (*knower*) is because it is difficult to find one whose mental impurities have been washed away by virtuous deeds performed in many past lives.

So also will He (the Lord) say:

Among thousands of men a rare one endeavours for perfection. Even of the perfected ones, who are diligent, one perchance knows Me in truth (7.3).

And this accords with the Śruti,

Of that (Self), which is not available for the mere hearing to many, (and) which many do not understand even while hearing, the expounder is wonderful and the receiver is won-



derful; wonderful is he who knows under the instruction of an adept (*Ka.*, 1.2.7).

Thus the wonderfulness of *hearing* and the *object of hearing* are to be explained as before.

*Objection:* What wonder is there that one who has gone through *śravaṇa* and *manana* should know the Self?

Hence (in reply) He says, *na ca eva kaścīt*, and someone surely does not (know the Self). The *ca*, and, is used for connecting together the verb and its object. *Kaścīt*, someone; even though undertaking *śravaṇa* etc., *na eva veda*, surely does not realize It. On the other hand, it goes without saying that one who does not go through them (*śravaṇa* etc.) does not know. This is according to the aphorism, 'The generation of knowledge takes place even in this life if there is no obstruction to the means adopted. For this is what is revealed (by the Upaniṣads)' (*B.S.*, 3.4.51). It has also been said by the writer of the *Vārtika*,

If it be asked how does Its realization come, (the answer is) it comes surely from the destruction of bondage. And that destruction, again, may already have been, or will be, or is being attained (*Br. Vā., Sa.*, 1.1.294).

Even in the case of those who undertake *śravaṇa* etc., Knowledge dawns only after the dissipation of obstacles, but not otherwise. And that dissipation of obstacles has already occurred in the case of some, as of Hiraṇyagarbha. For some it will happen in future, as in the case of Vāmadeva. For some it is happening (i.e. is being attained), as in the case of Śvetaketu. Hence the essential meaning is that the Self is difficult to realize because the dissipation of the obstacles is hard to attain. And it has also been stated in the *Smṛti*, 'Knowledge arises in people as a result of the dissipation of evil deeds' (*Mbh.*, *Śā.*, 204.8).

If, however, (by taking the passage *śrutvā api enam veda na caiva kaścīt* as a single sentence instead of as two) the inter-

pretation be, 'And no one realizes It even after hearing about It', then this will not conform to the Śruti, '...wonderful is he who knows under the instruction of an adept' (*Ka.*, 1.2.7), and it will also contradict the utterance of the Lord, 'Even of the perfected ones, who are diligent, one perchance knows Me in truth' (7.3) Hence this immodesty may please be excused by the learned ones.

Or '*na caiva kaścit*, someone surely does not' is to be connected with each case (i.e. with all the verbs) (meaning thereby): Someone does not see It; (someone) does not speak (of It); (someone) does not hear (of It); (someone) does not realize (It) even after hearing (about It).

Thus five types are indicated. Someone only sees, (but) does not speak; someone sees as well as speaks; someone hears the utterance about It and understands Its meaning as well; someone does not understand even after hearing; and someone is outside all (these types). However, if the verse be taken as referring to an unenlightened person, then (the meaning is that) realizing, speaking and hearing (of the Self) are equally matters of wonder to him because he is under the sway of the idea of impossibility (of his being Brahman) (*asambhāvanā*) and contrary thought (of his being human and not Brahman) (*viparīta-bhāvanā*). In this case the verse stands self-explained. But in the fourth *foot* of the verse the construction is: (someone surely does not realize It) even after seeing, speaking and hearing of It.

Now He concludes the above-mentioned disciplines meant for the eradication of the delusion common to all creatures:

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।  
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

30. O descendant of Bharata, since it is certain that this embodied one cannot be killed even when the bodies of all the creatures get killed, therefore you ought not to grieve for all the elements.

Since *nityam*, it is certain; that *ayam*, this; *dehī*, embodied one, the self having the subtle body as its limiting adjunct; *avadhyaḥ*, cannot be killed; even when *dehe*, the bodies; *sarvasya*, of all the creatures, get killed; *tasmāt*, therefore; *tvam*, you; *na arhasi*, ought not; *śocitum*, to grieve; *sarvāṇi bhūtāni*, for all the elements, both gross and subtle, which have assumed the forms of Bhīṣma and others. There should be no lamentation for the (destruction of the) gross body, because that (destruction) is unavoidable; (and) there should be no lamentation for the subtle body, because, verily like the self, it cannot be killed. Therefore it is not proper to grieve for the gross body, the subtle body or the self. This is the idea.

Thus, in this way, since through non-discrimination (from the Self) of the three limiting adjuncts, (viz.) the two bodies gross and subtle, and their cause nescience, Arjuna had the delusion that is common to all beings, which consists in the appearance of even the unreal worldly state as real, as a characteristic of the Self, and so on, therefore the Lord, in order to remove this—through discrimination of the three limiting adjuncts—, spoke of the real nature of the Self. For the present, with a view to dispelling the personal delusion of Arjuna himself—arising from such defects as compassion, and consisting in the appearance of his own caste-duty, called fighting, as unrighteous owing to the abundance of injury etc. in them—, the Lord makes him understand that fighting, though abounding in injury etc., is not unrighteous, because it is his own caste-duty:

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

31. Even considering your own duty you should not waver, since for a Kṣatriya there is no other means conducive to bliss than a righteous battle.

Not only by merely considering the highest Reality but *api*, even; *avekṣya*, considering, examining in the light of the scrip-

tures; *svadharmam*, your own duty, the duty of a Kṣatriya, consisting in not retreating from a battle; *na arhasi*, you should not; *vikampitum*, waver, deviate from righteousness, by mistaking it to be unrighteous. This being so, beginning from '...although these people...do not see' (1.38) and ending with 'living in hell becomes inevitable' (1.44), what you said about fighting being the cause of sin, and in, 'how shall I fight with arrows in battle against Bhīṣma' (4), etc., what was said by you regarding abstaining from killing the elders, killing Brahmins, and so on—all that has been said verily without deliberating on the Science of Morals (Dharma-śāstra).

Why? *Hi*, since; *kṣatriyasya*, for a Kṣatriya; *na anyat vidyate*, there is no other; *śreyah*, means conducive to bliss; *yuddhāt*, than a battle; that is *dharmyāt*, righteous, associated with righteousness in the form of non-retreat (from battle). Because battle, through conquest of the earth, is indeed the means of fulfilling the duty of a Kṣatriya, viz. protection of subjects, service to Brahmins, etc. So, that alone is more commendable for a Kṣatriya. This is the idea.

Thus it has been said by Parāśara,

Indeed, a Kṣatriya should, with weapons in hand, protect the earth righteously while ensuring the safety of his subjects by very strongly punishing (the evil doers) and by conquering the army of the enemies (cf. *Pa. Sm.*, 1.57),

and by Maṇu too in such verses as,

Keeping in mind the duty of a Kṣatriya, a king engaged in protecting his people should not retreat from battle when challenged by an equal, a superior, or an inferior person.

Non-retreat from battle, protection of his people, and service to Brahmins are the best means to bliss for a Kṣatriya (*Ma. Sm.*, 7.87-8).

And the word *king* has been established, in the section dealing



with *aveṣṭi* (*Jai. Sū.*, 2.3.2), as referring only to the Kṣatriya caste. Therefore there should be no mistake that this is the duty of the protector of the earth alone (be he a Kṣatriya or not). In the quoted sentences as well, the use of the words 'A Kṣatriya indeed' and 'the duty of a Kṣatriya' is a clear indication of this.

Therefore it has been rightly said by the Lord that, for a Kṣatriya battle is the commendable duty. Like the saying, 'The horses and cattle are animals, and those which are different from horses and cattle are not animals' (*Tai. Sam.*, 5.2.9.4), it has been said, by a figure of speech implying eulogy, that there does not exist any other means to bliss than a battle. Hence there is no fault. Hereby is refuted the idea that, for undertaking something more praiseworthy than fighting it is proper to withdraw from it; so also (has been refuted the argument), 'Besides, even after long consideration I do not see any good (to be derived) from killing my own people in battle' (1.31).

Is it not that, even though fighting be a duty, it is still not proper to undertake it against the adorable ones like Bhīṣma, Droṇa and others, that being very censurable?

Anticipating this (doubt) He says:

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।  
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

32. O son of Pṛthā, happy are the Kṣatriyas who come across this kind of a battle, which verily presents itself unsought for and which is an open gate to heaven.

Since if victory comes, fame and kingdom will be attained easily, and in case of defeat heaven will be attained very quickly, therefore, *sukhinah*, happy indeed; are those *kṣatriyāḥ*, Kṣatriyas; who *labhante*, come across, as a challenge; *īdṛśam*, this kind of; *yuddham*, a battle, in the form of confrontation with such heroic persons as Bhīṣma, Droṇa and others, which is a means for attaining palpable results, viz. fame and winning a kingdom; (and

*upapannam*) which presents itself, *ca*, verily—(*ca* being used) for emphasis; *yadr̥cchayā*, unsought for, without their own efforts—indeed, without being sought for. In this sense He (the Lord) said, *svarga-dvāram apāvṛtam*, an open gate to heaven, an unhindered means to the attainment of heaven. Battle results in the achievement of heaven verily without delay, but Jyotiṣṭoma etc. do so after a long time since they depend on the death of the body and the absence of hindrances. This is the meaning.

By the use of the phrase 'door to heaven' is obviated the apprehension of incurring sin as in the case of Śyena-sacrifice etc.; for, the Śyena-sacrifice etc., though enjoined, are yet tainted by their evil results, because their results, viz. death of an enemy, (etc.), which are prohibited by the scriptures, 'One should not harm any creature', 'One should not kill a Brahmin', etc., are producers of sin. Besides, since the injunction does not relate to the result, therefore there is no scope for the logic implied in, 'Prohibition has no application with regard to something that has been enjoined.'<sup>1</sup> The result of a battle is indeed heaven, and that is not prohibited. So has Manu too said,

The kings, in the course of fighting (each other) with utmost energy with a view to killing one another, and not retreating, reach heaven (*Ma. Sm.*, 7.89).

But 'fighting' cannot be affected by prohibition, since it is enjoined like the immolation of an animal in honour of Agni and Soma. For, just as in the case of using the sacrificial vessel called *ṣoḍaśi* (in the Atirātra-sacrifice) there is scope for being alternatives, because of the equal force of the two injunctions ('one takes up the *ṣoḍaśi* in the Atirātra-sacrifice', 'one does not take up the *ṣoḍaśi* in the Atirātra-sacrifice') about using or not using, so a general injunction (about not killing, for instance)

1. Śyena-sacrifice etc. have been prohibited on account of their involving injury and hence being sinful. But fighting has not been prohibited thus.

can become restricted by the special injunction (enjoining killing, for instance, which has greater force).<sup>1</sup>

Thus, in accordance with the maxim, 'Prohibition has no application with regard to something that has been enjoined', fighting is not productive of sin. Nor even is there any evil accruing from killing the adorable ones, Brahmins and others, such as Bhīṣma, Droṇa and so on, because of their being felons. So does Manu say,

When one finds a felon approaching (inimically), one should certainly kill him without (any other) consideration, be he an elder, or a boy or an aged man or a well-read Brahmin.

No sin whatsoever is incurred by a killer from slaying a felon (*Ma. Sm.*, 8.350-1).

(So also there are the texts:)

When a felon approaches with the intention of killing, one should slay him even though he be well-versed in Vedānta. One does not become 'a killer of a Brahmin' thereby (*Va. Sm.*, 3.20), etc.

Is it not that, from the saying of Yājñavalkya,

The rule is that, in a case of contradiction between two *Smṛtis* in worldly matters, reason prevails. But the Science of Morals (*Dharma-śāstra*) is more authoritative than the Science Political Economy (*Artha-śāstra*) (*Yā. Sm.*, 2.21),

sin does accrue from the killing of a felonious Brahmin, be-

1. The scriptures state in general, 'Do not kill any creature', and also give the special injunction, 'Fighting should be undertaken'. Therefore the former general injunction becomes restricted by the latter special injunction, and thus killing in fighting becomes free from sin.

cause (the instruction) 'one shall not kill a Brahmin' is a moral injunction irrespective of any visible result, whereas '(when a felon) approaches with the intention of killing, one should slay him... One does not become "a killer of a Brahmin" thereby' concerns Artha-śāstra since it is intended for saving one's own life?

With regard to this the answer is: Like (the injunction) 'One should sacrifice a Brahmin in honour of Brahmā', the instruction enjoining battle has indeed a moral sanction; for in, 'Treating happiness and sorrow... with equanimity' (38), it will be said that (so far as fighting by a Kṣatriya is concerned) there is no dependence on visible goals (winning a kingdom, for instance). As for Yājñavalkya's utterance, it relates to the act of killing in an unfair war etc. for some visible gain. So there is no fault.<sup>1</sup> The writer of the *Mitākṣarā* (annotation on *Yājñavalkya-Smṛiti*), however, says,

'Where an action relates to both Morals and Political Economy, should anyone resort to Artha-śāstra by ignoring Dharma-śāstra, then "this indeed" is the injunction on him'—by saying so, Āpastamba has enjoined that he should undertake an expiation extending over twelve years, which fact is referred to by the word 'this'. The import that one understands from this is that, in matters of common conduct, which has four facets,<sup>2</sup> one should not transgress the Dharma-śāstra,

1. The general rule is that an act having a visible result is regulated by Artha-śāstra, which is weaker than Dharma-śāstra—which derives its authority from the fact of its teaching about invisible results. And the adage runs, 'A scripture is that which makes known the invisible.' In the present discussion, fighting is a caste-duty of the Kṣatriyas sanctioned by the scripture on morals, not out of consideration of any visible result such as gaining a kingdom, but only as a righteous duty. Hence the authority of the teaching here enjoining battle is higher than that of any social code.

2. Bṛhaspati has stated the four facets of common conduct thus: 'The first facet is the opponent's point of view, and one's own answer is considered the second; the other (third) is action (establishing one's own point of view through evidence etc.), and the conclusion is held to be the fourth' (*Br. Sm., Vyavahāra-kāṇḍa*, 1.17).



even for conquering an enemy by following the Artha-śāstra, which deals with 'gaining a friend', etc.

Let this be so; it creates no difficulty for us. Thus then, the utterance of Arjuna, 'For, O Mādhava, how can we be happy by killing our kinsmen' (1.37), is dismissed by the (Lord's) declaration (here) that there is happiness in undertaking the battle.

(*Arjuna*:) 'Is it not that I am not desirous of the results of the battle, for it has been said, "O Kṛṣṇa, I do not hanker after victory" (1.32), "even for the sake of a kingdom extending over the three worlds" (1.35)? So how can that (battle) be undertaken by me?'

Anticipating this He speaks of the evil arising from not undertaking it:

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।  
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

33. On the other hand, if you will not undertake this righteous battle, then, forsaking your own duty and fame, you will incur sin.

*Atha* means 'on the other hand'; *cet*, if; out of fear of virtue or of people, *tvam*, you; *na kariṣyasi*, will not undertake, withdraw from; *imam*, this, battle, in the form of a confrontation with heroic persons such as Bhīṣma, Droṇa and others; which is *dharmyam*, righteous—not tainted by the faults of injury etc., or associated with the righteousness of virtuous people—. And this has been shown by Manu:

Bearing in mind the righteousness of the good, one engaged in fighting a battle should not kill the enemies with

1. The value of this is stated in : 'Since gaining a friend is superior to gaining gold and land, therefore one should strive for this by avoiding anger and greed' (*Yā. Sm.*, 1.350).

hidden weapons, nor with weapons that have their tips shaped like ears (barbed), nor even with those that are poisoned, not with those that are blazing with lighted fire. Neither should one kill him who has ascended some place (for safety), nor one who is a eunuch, nor one who stands with folded hands, nor one who has dishevelled hair, nor one who is seated, nor one who says, 'I am yours', nor one who is asleep, nor one who is without his armour, nor one who is naked (without helmet etc.), nor one who is not fighting but (merely) an onlooker, nor one who is engaged in fighting another person, nor one whose weapons are out of order, nor one who is helpless, nor one who is very much wounded, nor one who is terror-stricken, nor one who is retreating (*Ma. Sm.*, 90-3).

He indeed who engages in battle by transgressing the righteous behaviour of the good people becomes sinful. But even when challenged by the enemies, (if you do not undertake this battle) which is in accordance with the righteous conduct of good people, *tataḥ*, then, on account of not engaging in a battle sanctioned by such scriptures as, 'One should protect the earth righteously by conquering the enemies' armies' (cf. *Pa. Sm.*, 1.57); *hitvā*, forsaking, by not undertaking; *svadharmam*, your own duty; and by forgoing (your) *kīrtim*, fame, gained by fighting against Mahādeva (Lord Śiva) and others; *avāpsyasi*, you will incur; only *pāpam*, sin, arising from the act of desisting from the battle, which is forbidden by the scriptures, '(A king) should not retreat from battle,' (*Ma. Sm.*, 7.87) etc.; but (you will) not (gain) merit and fame. This is the idea.

Or the meaning is, 'By rejecting the merit earned through many lives, you will incur only sin committed by (your) king (Yudhiṣṭhira).' The purport is this: Since these wicked people will certainly kill you when you retreat, therefore, as a result of getting killed while retreating, do not become a mere receiver of the demerits earned by others, abandoning your own merit earned over a long time. So says Manu also:

He, however, who is killed in battle by the enemies while retreating out of fear incurs all the sins whatever his master might have committed.

And whatever merits this one that is killed while retreating had acquired for the hereafter, all that his master acquires (*Ma. Sm.*, 94–5).

Yājñavalkya also says:

The king acquires the merits of those who get killed while running away (*Yā. Sm.*, 1.325).

Thereby is dismissed what was said (by Arjuna)—‘Sin will certainly accrue to us by killing these felons’ (1.36) and, ‘O Madhusūdāna, even while we die by them (in battle), I do not want to kill them’ (1.35).

Thus it has been shown that, by rejecting the battle there will be non-attainment of fame and merit—which are desirable, and also incurring of undesirable sin. Among these the evil called sin yields the result, pain, after a long time; for it happens in the next world. But the evil in the form of censure by good people yields its result immediately and is extremely unbearable. Hence He says:

अकीर्तिञ्चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।  
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

34. People also will speak of your unending infamy. And to an honoured person infamy is worse than death.

*Bhūtāni*, people, divine sages, men and others; *kathayiṣyanti*, will speak, among themselves in the course of talks; *tava*, of your; *avyayām*, unending, long-lasting; *akīrtim*, infamy, in the form, ‘This one is not righteous by nature, this one is not heroic.’ The two indeclinable words (*ca* and *api*) are used for

conjoining, 'destruction of fame' and 'merit'—'Not only will you incur sin by abandoning fame and merit, but you will also acquire infamy.' Or the two indeclinables mean, 'Not only will you yourself acquire that (infamy), but even people will speak of it.'

Is it not that, since one's death in a battle is a possibility, so for avoiding it even infamy has to be tolerated? For, one's own protection is very much essential. Accordingly has it been said in the (*Mbh.*) *Śāntiparva*.

Through treaty, gift, creation of dissension—through all these or by any one of these, one should try to win over the enemy; one should never wage a war.

Since victory and defeat in a battle of warring parties are seen to be unpredictable, therefore one should avoid war. When all the aforesaid means become impossible, then one should wage war with all effort in such a way as to conquer the enemy.

This itself has been said by Manu also (*Ma. Sm.*, 7.198–200).

And so He (the Lord) removes the doubt, 'What does the sorrow of infamy matter to one who is afraid of death?', by saying, *sambhāvitasya*, to an honoured person, to a person who is greatly honoured as possessing such qualities as 'righteous by nature', 'heroic', etc., which do not belong to others; *akīrtiḥ*, infamy; *atiricyate*, is worse; even *marañāt*, than death.

*Ca* is used in the sense of *since*: Since this is so, therefore death is preferable to infamy, it being lesser. And you too are greatly honoured on account of having confronted Lord Śiva and others. Therefore you will not be able to bear the sorrow arising from infamy. This is the idea.

Since the text quoted (from the *Śāntiparva*) relates to Artha-śāstra, therefore it is weaker than the Dharma-śāstra, '(A king) should not retreat from battle' (*Ma. Sm.*, 7.87), etc. This is the purport.

(*Arjuna*): 'Let the indifferent people defame me. But the



great chariot-riders, Bhīṣma, Droṇa and others, will eulogize me because of my being compassionate!’

In answer He says:

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

35. The great chariot-riders will think of you as having desisted from the fight out of fear; and you will earn the contempt of those to whom you had been estimable!

*Mahārathāḥ*, the great chariot-riders, Bhīṣma, Droṇa, Duryodhana and others; *maṁsyante*, will think; *tvām*, of you; as *uparatam*, having desisted; *raṇāt*, from the fight; *bhayāt*, out of fear, of Karna and others, not out of compassion.

(*Arjuna*:) ‘Since they hold me in great esteem, how will they think of me as terrified?’

Hence He says: Bhīṣma and others, *yeṣām*, to whom; *tvam*, you; are *bahumataḥ*, highly estimable—thus, ‘This Arjuna is endowed with many qualities’—, those great chariot-riders themselves will think of you as having desisted out of fear. This is the construction. Therefore, *bhūtvā*, having become—‘withdrawn from the fight’ has to be added here; *yāsyasi*, you will earn; *lāghavam*, the contempt—‘of all’ has to be supplied here.

Or: Those very ones, *yeṣām*, to whom; *tvam bahumataḥ*, you had previously been highly estimable; you, *bhūtvā*, having been so; *yāsyasi lāghavam*, will become contemptible.

(*Arjuna*:) ‘Well, let the great chariot-riders, Bhīṣma and others, not hold me in high esteem. But the enemies, Duryodhana and others, will think highly of me on account of being beneficent to them by withdrawing from the war.’

Hence He says:

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

36. And your enemies will speak many indecent words while denigrating your might. What can be more painful than that?

*Tava*, your; enemies (*ahitāḥ*), Duryodhana and others, *vadiṣyanti*, will speak; *bahūn*, many, various kinds of; indecent words (*avācya-vādān*) that are unfit to be uttered indeed— such words as ‘a eunuch’, ‘insignificant (like sesamum)’, etc. *nindantaḥ*, while denigrating; that uncommon *sāmarthyam*, might; *tava*, of yours, which is well known in the world. But they will not think highly of you. This is the purport.

Or the construction is : *Ahitāḥ*, your enemies; *nindantaḥ*, while denigrating; your *sāmarthyam*, fitness for eulogy; *vadiṣyanti*, will speak; *bahūn*, many; *avācya-vādān*, indecent words.

(*Arjuna*:) ‘Well, by desisting from war because of my inability to withstand the more unbearable sorrow (that will arise) by killing Bhīṣma, Drona and others, I shall be able to bear the sorrow caused by the belittling of my prowess by the enemies.’

Hence He says: *Kim nu*, what indeed; can be *duhkha-taram*, more painful, greater; *tataḥ*, than that—sorrow arising from being subject to calumny? The meaning is that there is no (greater) sorrow whatsoever.

(*Arjuna*:) ‘Well then, there will be slander by the neutrals as a result of killing the elders and others in battle, and there will be slander by the enemies if I desist from the battle! Thus, either way there is a snare (i.e. I am in a dilemma).’

Anticipating this, He, with the idea that standing up for battle itself is necessary since gain is inevitable in the case of both victory and defeat, says:

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।  
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

37. Either by being killed you will attain heaven, or by winning you will enjoy the earth. Therefore, O Arjuna, stand up with determination for fighting.

The first half (of the verse) is clear. Since you stand to gain even either way, *tasmāt*, therefore; *uttiṣṭha*, stand up; *yuddhāya*, for fighting; *kr̥ta-niścayaḥ*, with determination, that 'either I shall conquer the enemies or I shall die'; for, even though there be doubt about either of the results, it is certain that fighting is a duty. Hereby is dismissed (the hesitation of Arjuna), 'We do not know this as well, as to which is the better for us' (6).

(*Arjuna*;) 'Is it not that, if the battle is undertaken with the idea of gaining heaven, then it will cease to be a *nitya-karma*? On the other hand, if the battle is undertaken with the idea of gaining a kingdom, then since this comes under the scope of Artha-śāstra it will be less authoritative than the Dharma-śāstra. So, how can sin accrue from the non-performance of *kāmya-karma*? How can killing of elders, Brahmins and others, aimed at gaining visible results, be ethical? And in that case, will not the idea of the verse, "On the other hand, (if you will not undertake...)" (33), be set at naught?'

As to this He says:

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

38. Treating happiness and sorrow, gain and loss, and conquest and defeat with equanimity, then get ready for battle. Thus you will not incur sin.

'Treating with equanimity' implies absence of attachment and aversion. Without having any attachment for happiness (*sukha*), its cause, viz. gain (*lābha*), and the cause of this, viz.

1. *Nitya-karmas*: Compulsory rites and duties, such as Agnihotra-sacrifice, which according to the Mīmāṃsakas have no results but lead to sin if not performed; *naimittika-karmas*: occasional rites and duties, such as *śrāddha*, ceremony in honour of and for the benefit of the dead; *kāmya-karmas*, any ceremony performed with selfish motives, e.g. Horse-sacrifice for going to heaven. See *Vedānta-sāra* of Sadānanda.

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सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

38. Treating happiness and sorrow, gain and loss, and conquest and defeat with equanimity, then get ready for battle. Thus you will not incur sin.

'Treating with equanimity' implies absence of attachment and aversion. Without having any attachment for happiness (*sukha*), its cause, viz. gain (*lābha*), and the cause of this, viz.

1. *Nitya-karmas*: Compulsory rites and duties, such as *Agnihotra*-sacrifice, which according to the *Mīmāṃsakas* have no results but lead to sin if not performed; *naimittika-karmas*: occasional rites and duties, such as *śrāddha*, ceremony in honour of and for the benefit of the dead; *kāmya-karmas*, any ceremony performed with selfish motives, e.g. Horse-sacrifice for going to heaven. See *Vedānta-sāra* of Sadānanda.

victory (*jaya*); similarly, without having any repulsion for sorrow (*duḥkha*), its cause, viz. loss (*alābha*), and the cause of this, viz. defeat (*ajaya*), then (*tataḥ*), *yuḥyasva*, get ready; *yuddhāya*, for battle. *Evam*, thus, having given up the desire for happiness or for getting rid of sorrow; and fighting with the idea that it is your own duty, you will, *na*, not; incur *pāpam*, sin, arising from killing the elders, Brahmins and others, and from the non-performance of *nitya-karma*. But one who undertakes battle with selfish motives incurs sin as a result of killing elders, Brahmins and others; or one who does not undertake, he incurs sin as a result of not performing the *nitya-karma*.

Therefore one who undertakes (the battle) without desiring its fruits does not incur even both the kinds of sin. This idea has been explained even before. But the mention of the results in, 'Either by being killed you will attain heaven, or by winning you will enjoy the earth' (37) was in a secondary sense. Hence there is no fault.<sup>1</sup> So also Āpastamba writes in his *Smṛti*,

As when a mango tree is grown for fruits, shade and fragrance follow as a (natural) consequence, thus when righteousness is practised (other) desirable ends follow as a (natural) consequence. If they do not follow, that will cause no damage to righteousness. (*Āp. Dh. Sū.*, 1.20.3).

Thus since the injunction about fighting does not fall under *Artha-śāstra*, therefore 'sin will certainly accrue to us' (1.36), etc. becomes negated.

(*Arjuna*): 'Even if there be absence of sin for one who fights under the idea that it is his duty, still, is it not improper for You to advise me to fight as a duty, because with regard to an enlightened person all actions have been repudiated in, "He who

1. 'If by undertaking battle as a duty you get killed and reach heaven, it will be an unsought for result and hence secondary. If, again, you win the battle and get a kingdom by doing your duty, that too will be an unsought for result and hence secondary.'

considers this One the killer," (19) etc. and in, "how and whom does that person kill, or whom does he cause to be killed!" (21)? Indeed, there can be no such understanding as, "I am a non-agent and non-enjoyer, and I am pure by nature", and "By engaging in fighting I shall reap its fruit", because of the contradiction (between the two ideas). For there can be no combination of Knowledge with action, just as of light and darkness.'

And this idea of Arjuna will become explicit in the verse, 'if it be Your opinion (that Wisdom is superior to action,)' etc. (3.1).

'Therefore, can I not argue that it is not logical to impart instruction about Knowledge and action to a single person like me?'

(*The Lord answers:*) 'No, for it is justifiable to impart instruction about Knowledge and action in accordance with the states of the enlightened and the unenlightened.'

Thus the Lord says:

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।  
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

39. O Pārtha, this knowledge about the Self has been imparted to you. However, listen to this (wisdom) that is to be adopted in the Yoga (of Karma), (and) through which wisdom you, involved as you are (in action), will totally get rid of the bondage caused by actions.

Through the twenty-one verses beginning with 'But certainly (it is) not (a fact) that I (did not exist)...,' etc. (12), *abhihitā*, has been imparted; *te*, to you; *eṣā*, this; (*buddhi*, knowledge) *sāṅkhye*, about the Self. *Sāṅkhyā* means *upaniṣat*, that in which the reality of the supreme Self is fully presented, established, as bereft of all limiting adjuncts. *Sāṅkhyā* is that which is established by that (*upaniṣat*) alone as the final conclusion after examining its purport;<sup>1</sup> i.e. the all-pervading Entity pre-

1. The import of a text is determined through the application of six tests: Conformity of the beginning and the end; repetition of the same

sented by the *upanīṣat*. 'The knowledge (*buddhi*) regarding that (Entity) alone, which is the source of the cessation of all evils, has been imparted to you by Me.' For one who has this kind of knowledge, action has not been enjoined anywhere; for it will be said, 'for him there is no duty to perform' (3.17).

'If, again, even after being told so by Me, this Knowledge does not arise in you owing to the impurity of (your) mind, then you ought to practise the Yoga of Karma itself for the realization of the reality of the Self through the removal of that (impurity).'

*Tu*, however—the word *tu* is used to show that the former knowledge is distinct from the subject-matter of the Yoga (of Karma); *śṛṇu*, listen; *imām*, to this, wisdom, as it will be spoken of by Me extensively; which is to be adopted *yoge*, in that Yoga, the Yoga of Karma, (and) which has been spoken of in the text, 'Treating happiness and sorrow...with equanimity' (38), (and) which consists in the renunciation of hankering for results. And thus since the instruction of Knowledge is for one whose mind has become purified, and action is enjoined for one whose mind is not pure, therefore where is the scope for conflict through the apprehension of a combination of the two?—this is the idea.

He (the Lord) eulogizes the wisdom about Yoga by mentioning its result: *yayā buddhyā*, through which wisdom, which is onepointed; you, *yuktaḥ*, involved as you are in action; will get rid of (*hāsyasi*) totally (*pra*)—in such a way that there will be no emergence of obstacles again—(the *karma-bandham*) the bondage (*bandha*) caused by actions (*karma*), in the form of impurity of mind, which is an obstruction to Knowledge.

The idea is this: The obstruction to Knowledge, which (obstruction) is given rise to by actions, can be removed only by actions called righteousness; for the Śruti says, 'One removes sin through righteousness' (*Ma. Nā.*, 13.6). Deliberation (*vicāra*), however, in the form of *śravaṇa* etc. removes through perceptible means the *asambhāvanā* from one who is free from the ob-

idea; originality (of an idea); result; eulogy; and reasoning. See *Vedānta-sāra* of Sadānanda, paras 183 to 190.



stacles consisting of actions. Hence it cannot be taught for the purpose of dispelling the obstruction created by actions.<sup>1</sup> 'Hence, since your mind is very impure, therefore you should undertake the external discipline, (viz.) action itself. Till now you have not even earned the fitness for *śravaṇa* etc., let alone the fitness for Knowledge!' So does He say, 'For you let there be the idea, "this is my duty", only with regard to action' (47). Hereby is dismissed the question, 'Why is it that, leaving aside the internal discipline for the Knowledge of the Self, (viz.) *śravaṇa* etc., the external discipline of action is taught to Arjuna by the Lord?'

In the explanation of the older people, viz. 'You will get rid of the *karma-bandham*, transmigratory state, through the acquisition of Knowledge by God's grace', there is the defect of unnecessary addition. And it also becomes necessary to explain the redundancy of the word *karma* (in *karma-bandha*).<sup>2</sup>

(Arjuna:) 'In accordance with the section dealing with "Separateness of Injunctions" (*Jai. Sū.*, 4.3.3)<sup>3</sup> (i.e. separateness of what is optional from what is a necessary constituent of anything), is it not that by the Upaniṣadic text, "The Brahmins

1. *Asambhāvanā* and *viparītabhāvanā* (see Glossary) are removed through *śravaṇa*, *manana* and *nididhyāsana*. *Śravaṇa* removes the *asambhāvanā*, the idea of impossibility, with regard to the Upaniṣads—that it is impossible for the Upaniṣads to be a proof of the existence of Brahman. *Manana* removes the *asambhāvanā* with regard to the object presented by the Upaniṣads—that it is impossible that Brahman, or the Self, exists. And *nididhyāsana* removes all *viparītabhāvanā* (contrary ideas). These are the tangible results of *śravaṇa*, *manana* and *nididhyāsana*, the three together called *vicāra*. But *vicāra* cannot remove the impurity of the mind, for which selfless righteous actions are absolutely necessary.

2. *Bandha* itself means transmigratory bondage. So the word *karma* becomes redundant.

3. *Samyoga-prthaktva-nyāya*: *samyoga* means a Vedic sentence of injunction, and *prthaktva* means separateness. *Nyāya* means an *adhikaraṇa*, or section, which consists of five parts: subject-matter, doubt, the opponent's view, answer, and conclusion. According to this section, when two Vedic injunctions dealing with a thing are different, it is to be understood that the same thing produces different results. For instance, it is

hanker to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects" (*Br.*, 4.4.22), all actions have been enjoined for the attainment of *hankering* for Knowledge and enlightenment?<sup>1</sup> And there (with regard to hankering), again, since purification of the mind is the means, therefore performance of actions is enjoined for me.

'In that case, since exhaustion of the results of work is possible as declared by the Śruti, "As to that, as in this world the result acquired through action gets exhausted, in the very same way the result acquired through virtue gets exhausted in the other world" (*Ch.*, 8.1.6); and since sacrifices etc. performed with enlightenment and hankering for knowledge in view fall under the category of *kāmya-karma*; (and) since (even) when all the accessories needed (for a sacrifice) have been collected together it may become defective on account of least incompleteness (due to inadvertence etc.); (and) since even by the end of a human's span of life it is not possible for one person to perform all the works enjoined by the sentence, "(The Brahmins hanker to know It) through (the study of the Vedas,) sacrifices," etc. (*Br.*, 4.4.22), therefore how can there be an expectation of the

enjoined by one Vedic text that a stake for binding an animal to be sacrificed in honour of Agni and Soma has to be made of either Fig-wood or Acacia Catechu (*Khadira*). Another Vedic texts says that one desiring vigour should make his stake out of *Khadira*. Thus the use of the stake made of *Khadira* yields two different results because the Vedas say so. Similarly, from the injunctions, 'For increasing the vigour of the organs one shall pour oblations of curds', and 'One shall pour curds as oblation', it is concluded that curd is an accessory of the *nitya* Agnihotra-sacrifice performed by one who is without selfish motives, and, again, that it increases the vigour of the organs of one performing this sacrifice with a motive.

1. In '*vividiṣanti*, hanker to know' (in the Śruti quoted), two verbs are involved—*hanker* and *know*. Of these, *hankering* is the principal verb, and *sacrifices* etc. as also the nominative, Brahmins, have to be grammatically connected with *hankering*, and not with *knowing* which is the object of *hankering*.

result as stated in, "you...will totally get rid of the bondage caused by actions" (39)?

Hence the Lord says:

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।  
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

40. Here there is no destruction of the result of action; nor is there (any) loss of merit. Even a little of this righteousness saves (one) from great fear.

*Iha*, here, in the Yoga of selfless work; *na asti*, there is no; *abhikrama-nāśaḥ*—*abhikrama* means the result acquired through an action; the *nāśa*, destruction of that, as presented in, 'As to that, as in this world (the result acquired through action gets exhausted...)', etc. (*Ch.*, 8.1.6). For, the result of this (selfless work), viz. purification (of the mind), has no decay, because it is of the nature of destruction of sin; and it is not an object of enjoyment as meant by the word *loka* (result in the above quotation from the Śruti). It has been well said that 'here there is no destruction of the result of action', because the hankering for Knowledge, which culminates in realization, is a result of (selfless) action, and because realization, which is the cause of the immediate elimination of nescience, cannot get destroyed without yielding its fruit. So has it been said:

The censure expressed in, 'As to that, as in this world (the result acquired through action gets exhausted),' etc. (*ibid.*), relates to the result and not to the action. Indeed, action done by renouncing desire for results is the cause of purification.

Similarly, here *na vidyate*, there is no; *pratyavāyaḥ*, loss of merit, due to imperfection in parts of the work, since by the words, '(The Brahmins hanker to know) It...', etc. (*Br.*, 4.4.22), only the *nitya-karmas* have been enjoined to be performed for



attaining the hankering for Knowledge through the destruction of accumulated sins; and since there, again, there is no such rule that all the constituent means are to be adopted together;<sup>1</sup> (and) since even from the point of view that (in the above-quoted Śruti text, sacrifice etc.) are enjoined as *kāmya(-karma)* in accordance with the section on 'Separateness of Injunctions' (*Jai. Sū.*, 4.3.3), they have the same status as the *nitya(-karmas)* because of the absence of the hankering for results.<sup>2</sup>

For, the Agnihotra-sacrifice, whether it be performed as *kāmya(-karma)*, or as *nitya(-karma)*, has no distinction in itself. But it is spoken of as *kāmya(-karma)* or *nitya(-karma)* only in accordance with the (presence of) the hankering for results or the absence of it. These two points of view are mentioned in the *Vārtika*:

For the emergence of the realization of identity with the Self the *nitya-karmas*, viz. 'study of the Vedas, sacrifices...', will be enjoined by the sentence, '(The Brahmins hanker to know) It...', etc. (*Br.*, 4.4.22).

Or, in accordance with 'Separateness of Injunctions', by the sentence, '(The Brahmins hanker to know) It...', etc., even the *kāmya-karmas*, (viz. study of the Vedas etc., have been enjoined) for (developing) hankering for Knowledge (*Br. Vā., Sa.*, 1.1.321-2).

1. According to the Mīmāṃsakas, an action yields result only when it is performed thoroughly with the help of all its auxiliaries. But in selfless work this rule does not apply; it is selflessness that matters and not the adoption of all the constituents.

2. Even if it is argued that according to other injunctions in the Vedas, sacrifices etc. have different results, they still do not cease to become *nitya-karmas* meant for developing the hankering for Knowledge, in accordance with the Upaniṣadic text, 'The Brahmins hanker to know It...', etc. (*Br.*, 4.4.22); for, the section on 'Separateness of Injunctions' (*Jai. Sū.*, 4.4.3) says that the same object may produce different results—sacrifices etc. may yield heaven etc. for one desiring them, but the hankering for Knowledge for one who undertakes them without desire.



And thus since the rule to collect all the accessories applies only to actions performed with a desire for their results, therefore in actions that are different from these and are meant for purification (of the mind), there is no evil consequent on incompleteness of accessories; because those (actions) can be accomplished with the help of substitutes (of the accessories) etc. This is the meaning. Hence, *svalpam api*, even a little—from the point of view of either number or manner of performing; *asya dharmasya*, of this righteousness—from among the meritorious actions meant for purification (of the mind) and enjoined through the sentence, 'The Brahmins hanker to know It...', etc. (*Br.*, 4.4.22); even a little of this, when performed according to one's ability as a worship of God, *trayate*, saves, the performer; *mahataḥ bhayāt*, from great fear—from the fear of transmigration, by ensuring the grace of God. This is borne out by the *Smṛti*,

Should a man prone to all kinds of sins meditate on Acyuta for a moment, he becomes a very great ascetic, a sanctifier of those who purify others sitting in the same row with them during dinner (*Br. Yā. Sm.*, 9.180+1).

Since in the sentence, 'The Brahmins hanker to know it...', etc. (*ibid.*), there is no injunction to combine (all the disciplines), therefore it becomes reasonable that there can be degrees of efforts verily in accordance with the degrees of impurities. Hence it has been rightly said, 'you will totally get rid of the bondage caused by actions' (39).<sup>1</sup>

With a view to establishing this He speaks of the singularity of purpose of those (four disciplines) enjoined in the sentence, 'The Brahmins hanker to know It...', etc. (*Br.*, 4.4.22):

1. Since there is no injunction to combine all the four disciplines, viz. study of the Vedas, sacrifice, charity and austerity, any one of these can be the purifier of the minds of the aspirants according to the degrees and varieties of the impurities of their minds.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥४१॥

41. O scion of the Kuru dynasty, in this there is a single understanding in the form of certainty (about the Self). The thoughts of those who lack certainty (about the Self) have many branches and are indeed innumerable.

*Kurunandana*, O scion of the Kuru dynasty; *iha*, in this—path to Liberation, or in the sentence, ‘The Brahmins hanker to know It...’ (ibid.); there is only *ekā*, a single; *vyavasāyātmikā buddhiḥ*, understanding in the form of certainty about the reality of the Self, intended to be attained by people in the four stages of life; because, by the use of the Instrumental case in ‘through the study of the Vedas,’ etc., each (of the four disciplines) has been taught as an independent means. For if they (the four disciplines) had different ends, then there could have been a combination (of the four to serve a single end). Even if they were meant for the same purpose, there should have been a *dvandva*-compound as in ‘*darśa-pūrṇa-māsābhyām*: through Darśa and Pūrṇa-māsa sacrifices’, or a *ca*, and, would have been used as in ‘*yadagnaye ca prajāpataye*: that which is meant for Agni and Prajāpati’. But here there is no such evidence in the least. This is the idea.

The knowledge about the Self (*sāṅkhya-buddhi*) and the conviction with regard to (Karma-)yoga are of the same kind, because they lead to the same result; (i.e.) they are of the nature of certainty, because, having originated from faultless Vedic texts, they are the destroyers of contrary ideas. But the other *buddhayaḥ*, thoughts; *avyavasāyinām*, of those who lack certainty about the Self, are (themselves) destructible. This is the interpretation of the Commentator (Śaṅkarācārya). But others state the meaning thus: *Iha*, here, in Karma-yoga; there is faith in the form of certainty, ‘I shall cross over the mundane state verily through the worship of the supreme Lord’, which is surely onepointed.

However, in any case, according to the section of the Vedas on Knowledge, it stands established that ‘even a little of this

righteousness saves (one) from great fear.' But in the section on rites and duties, *buddhayaḥ*, the thoughts; *avyavasāyinām*, of those who lack certainty about the Self, who are desirous of the various kinds of results; *bahu-śākhāḥ*, have many branches, many varieties, since desires are of many varieties; *ca*, and; are *anantāḥ*, innumerable, because of the varieties of the subsidiary branches in the form of results of (the principal) rites and duties and results of their auxiliaries.

The word *hi*, *indeed*, is used for pointing out the well-known fact of multiplicity of thoughts. Hence, actions meant for purification have a vast difference from the *kāmya-karmas*. This is the purport.

'Since the valid means of knowledge is the same, why should not those lacking in certainty (about the Self) have the understanding in the form of certainty (about the Self)?'

Anticipating such a question He says, in three verses, that they do not have it because of the existence of obstacles:

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।  
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥  
 कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।  
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥  
 भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।  
 व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

42-4. O son of Prthā, the unenlightened people, who accept as the best this talk—which is flowery, which is a producer of births, actions and (their) results, and which abounds in special rites that are the means to the attainment of enjoyment and sovereignty—, who remain engrossed in the eulogistic utterances of the Vedas, who declare that nothing else exists, who are full of desires, who have heaven alone as the highest goal, who are attached to enjoyment and sovereignty, and whose discriminating knowledge is carried away by that (talk)—the understanding in the form of certainty (about the Self) does not arise in their minds.

The construction (of the sentence) is: The understanding in the form of certainty (about the Self) does not come to unenlightened people, whose intellects are carried away *tayā*, by that talk; which is *imām*, this; *vācam*, talk; *yām pravadanti*, that they accept as the best. *Imām*, this—which is well known due to having been acquired in accordance with the injunction about the study of the Vedas: *Puspitām*, flowery—apparently beautiful, like the Palāśa-tree (*Butea Frondosa*) in bloom,<sup>1</sup> owing to the obviousness of the relationship between ends (heaven etc.) and means (sacrifices etc.), and owing to the absence of a surpassing result. Why is it that it (the flowery talk) does not have a surpassing result? To this He says: *janma-karma-phala-pradām*, it is a producer (*prada*) of birth (*janma*)—in the form of relation with a new body, organs, etc.; and of actions (*karma*), which are consequent on that (birth) and are due to self-identification with respective castes and stages of life—and of their consequent results (*phala*), which in the form of sons, animals, heaven, etc. are perishable; it goes on yielding (*da*) them uninterruptedly (*pra*) like a Persian Wheel. (They accept as the best talk which is) also such.

Why is this so? Hence He says: *bhoga-aiśvarya-gatim prati kriyā-viśeṣa-bahulām*: abounding in, full of, the special rites (*kriyā-viśeṣa*) such as Agnihotra, Darśa-pūrṇa-māsa, Jyotiṣtoma, etc., which are the means to the attainment of (*gati*) of enjoyment (*bhoga*)—arising from drinking nectar, sporting with Urvaśī, fragrance of Pārijāta, and so on—, and sovereignty (*aiśvarya*), rulership over the gods, which is the cause of that (enjoyment); i.e. presenting abundantly the various rites that are the means to enjoyment and sovereignty. It is indeed well known that, as compared with the section on Knowledge (in the Vedas) the section on rites and duties is very extensive in all respects.

This kind of talk, in the form of the section on rites and duties, they *pravadanti*, accept as the best, as productive of heaven etc. which are the highest goal. Who? *Avipaścitah*, the unenlightened people, who are devoid of the knowledge of the

1. This tree bears only beautiful flowers but no fruits.



true import that arises as a result of *vicāra*. For this very reason, *veda-vāda-ratāḥ*, they remain engrossed in the eulogistic utterances (*vāda*) of the Vedas such as, 'To those who undertake the Fourmonthly-sacrifice comes undecaying merit indeed.' (*Āp. Dh. Sū.*, 2.1.1); they remain content with the false belief that, 'This must be so because the meaning of the Vedas is true.'

*Pārtha*, O son of Pṛthā; for this very reason, *na-anyat-astiti-vādinah*, they declare that nothing else exists, that apart from the section (of the Vedas) on rites and duties nothing else, (viz.) the section on Knowledge, exists; for, the Vedas as a whole are devoted to rites and duties; and apart from the results of actions there is no such other thing as the unsurpassable result of Knowledge. (They are) those who are prone to speak thus, i.e. those who with great enthusiasm speak against the purport of the section on Knowledge.

Why are they averse to Liberation? Since they are *kāma-ātmānah*, they have their minds full of desires. They are full of desires because their minds are absorbed in hundreds of desirable things. If this be so, why do they not desire Liberation as well? Since they are *svarga-parā*, they have heaven alone as the highest goal, it being associated with *Urvaśī* and so on. That is to say, being under the erroneous idea that apart from heaven there is no other human goal, they cannot bear even any talk of Liberation, because of the absence (in them) of discrimination and dispassion.

Of them, again, *prasaktānām*, who are attached to the aforesaid enjoyment and sovereignty, whose minds are engrossed (in them) due to their not perceiving such defect as decay etc.; whose discriminating knowledge (*cetas*) is carried away (*apahrta*), covered; *tayā*, by that talk abounding in special rites;—who are such and are incapable of understanding even the well-known fact that, 'the *Arthavādas* are meant for eulogy; (and) the Veda is (itself) proof in respect of the purports (of Vedic sentences) which are not negated by other valid means of knowledge'—, (of them) *buddhiḥ*, the understanding in the form of certainty (about the Self); *na vidhīyate*, does not arise—in their minds. This is the meaning.

Or: To them does not come the understanding in the form

of certainty about the supreme Self. For, the Locative case is used equally in the sense of 'in' or 'with regard to'. *Vidhīyate* is used in the Reflexive Passive Voice.<sup>1</sup> The word *samādhi*, derived in the sense of 'that in which all things get deposited', means either the mind or the supreme Self. Hence there is no assumption of an uncommon meaning. But if the explanation be, 'Remaining established in (the realization) "I am Brahman" is *samādhi*; and the understanding in the form of certainty (about the Self) leading to that (*samādhi*) does not arise', then the conventional meaning (of the word *samādhi*) becomes honoured.

The idea is this: Although the *kāmya* Agnihotra-sacrifice etc. do not differ from those (*nitya* Agnihotra-sacrifice etc.) that are meant for purification (of the mind), even then they (the former) do not bring about purification of the mind, because of the defect of hankering for results. And the purification that is favourable to (and is needed for) enjoyment (of heaven etc.) is not conducive to Knowledge. For pointing out this indeed has been repeated (the phrase) '*bhoga-aiśvarya-prasaktānām*, who are engrossed in enjoyment and sovereignty' (although the same idea is contained in *bhoga-aiśvarya-gatim-prati*). However, those (Agnihotra-sacrifice etc.), when performed without hankering for results, bestow the purification that is conducive to Knowledge. Thus is established the distinction between the results that come to the enlightened and the unenlightened. And this will be presented elaborately later on.

(*Arjuna*:) Well, because of the impurity of their hearts let not the understanding in the form of certainty (about the Self) come to those with desires. But in the case of those without desires (also), who perform actions with the understanding in the form of certainty (about the Self), the obstruction to Knowledge will be similar on account of their getting such results as heaven etc. from the very nature of (those) actions.'

1. Where an agent is at the same time the object of an action, as in 'A bamboo splits.'

Anticipating this He says:

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।  
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

45. O Arjuna, the Vedas have the effect of the three *guṇas* as their object. You become desireless, free from the pairs of duality, poised in unwavering *sattva*, devoid of (the desire for) acquisition and preservation, and dependent on the Self.

*Traiguṇya* means the effect of the three *guṇas* (*sattva*, *rajas* and *tamas*), (i.e.) the mundane state, which is rooted in desire.

The Vedas, which have that (mundane state) itself as the subject (*viṣaya*) of their revelation, consist of the sections on rites and duties; i.e. they present that very fruit which a person desires: For, although there is a (Vedic) injunction, 'The Darśa and the Pūrṇamāsa sacrifices are the bearers of all kinds of fruits', still, one does not get all the fruits by performing them once (only), since one does not desire all of them (when performing those sacrifices once). The conclusion arrived at in the section 'Yoga-siddhi' (of *Jai. Sū.*, 4.3.11) is that the result of a certain performance (of a rite) is the same as the one for which he undertakes it. 'Thus, since there is no fruit when there is absence of desire for it, therefore, O Arjuna, you become *nistraiguṇyaḥ*, desireless.' Hereby is refuted the idea that the mundane state follows from the very nature of actions.

Is it not that, for protection from such dualities as cold and heat there is need of clothing etc.? So how can there be desirelessness? Hence He says, *nirdvandvaḥ*, free from the pairs of duality. (The verb) *bhava*, become, is to be supplied everywhere. 'According to the reasoning involved in, "But the contacts of the organs with objects..." (14), become an endurer of the dualities such as cold and heat.' Anticipating the question, How, again, can unbearable pain be endured?, He says, '(Become) *nitya-sattvasthaḥ*—one who remains poised (*stha*) in unwavering (*nitya*) *sattva*, which is otherwise called fortitude. Indeed, one whose *sattva* is overpow-



ered by *rajas* and *tamas* turns away from righteousness, thinking, "I shall die from the torments of cold, heat, etc." You, however, adhere only to *sattva* alone by conquering *rajas* and *tamas*.'

Is it not that, even if cold, heat, etc. are endured, still, for appeasing hunger, thirst, etc. something not in hand has to be acquired, and what is acquired has to be preserved? When one has to endeavour for these, how can there be a poise in *sattva*? Hence He says, '(Become) *nir-yoga-kṣemaḥ*, devoid of the desire for acquisition and preservation.' *Yoga* means acquisition of what is not in hand; *kṣema* is preservation of what has been acquired. Become free from these. That is, become free of possessions which perturb the mind. Moreover, there should not be any worry thus—'How shall I live in such a state?', since the supreme Lord, who is the inner Controller of all, will Himself arrange for your acquisition, preservation, etc.

Hence He says, '(Become) *ātmavān*—one to whom the *ātman*, the supreme Self, exists as the object of meditation and as the accomplisher of acquisition and preservation.' The idea is, be free from worries, being assured that 'when I adore the supreme Lord by abandoning all desires, He Himself will arrange for me all that is necessary for the bare preservation of the body.' Or *ātmavān* may mean 'become vigilant'.

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

46. (As) the extent of need (fulfilled) in a well is fulfilled to that extent in a reservoir of water filled from all sides, (similarly) the extent of need fulfilled by all the Vedas (gets fulfilled) to that extent in the case of a seeker of Brahman when he has realization.

Nor should there be any such apprehension as, 'When I perform actions by giving up all desires, I shall become deprived of the pleasures resulting from those actions', since *yāvān arthaḥ*, the extent of need, such as bathing, drinking, etc.; fulfilled *udapāne*, in a well, in a small pond of water—the singular



number is used to indicate a class; gets surely fulfilled *tāvān*, to that extent; *sarvataḥ samplutodake*, in a reservoir filled from all sides. As the mountain-streams flowing from all sides get united somewhere in a valley, and there the need of water served by each becomes more so in their collective form—because all the streams become merged at the same place, the lake, similarly the extent of need—up to the bliss of the state of Hiranya-garbha—that is fulfilled *sarveṣu vedeṣu*, in all the Vedas, in the *kāmya-karmas* enjoined by the Vedas; does indeed get fulfilled *tāvān*, to that extent; *brāhmaṇasya*, in the case of a seeker of Brahman; *viḥānataḥ*, when he has realization, when he has directly realized the Reality that is Brahman; because the smaller pleasures, being parts of the Bliss that is Brahman, become merged in It, as is stated in the Śruti, 'On a particle of this very Bliss other beings live' (*Br.*, 4.3.32), which Bliss, though one, is spoken of as 'part' and 'whole' with the help of particular limitations imagined through ignorance, as space is (referred to as divided) by imagining (its) limitation by pot etc.

And thus you will achieve the bliss of supreme Brahman when the Knowledge of the Self will dawn on you after your mind has become purified through *niṣkāma-karma*. And since through that very achievement all the pleasures will become attained, therefore there will remain no scope for anxiety regarding not getting the smaller pleasures. Hence undertake selfless works in order to attain *tattva-jñāna*, which leads to supreme Bliss. This is the idea.

Here (in this verse) the words 'yathā, as', 'tathā, similarly', and 'bhavati, gets fulfilled' have to be supplied, and the repetition of the words 'yāvān, the extent' and 'tāvān, to that extent' has to be understood in what has been illustrated.

If the acquisition of supreme Bliss is brought about by achieving Self-knowledge through *niṣkāma-karma*, then in that case Self-knowledge itself should be achieved. What is the need for actions, which involve great effort and are the external means (to Self-knowledge)?

In answer to such a doubt He says:

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

47. For you let there be the idea, 'this is my duty', only with regard to action; not with regard to its results, under any condition whatsoever. Do not become the producer of the result of action. Let there be no attachment in you to inaction!

*Te*, for you, whose mind is impure, who are not fit for the rise of *tattva-jñāna*; let there be *adhikārah*, the idea, 'this is my duty'; *karmani eva*, only with regard to action, which is a purifier of the mind; but not with regard to *vicāra* on the texts of the Upaniṣads, which is characterized as steadfastness in Knowledge. For you, again, while you are engaged in action, let there be *mā*, no; *adhikārah*, idea that 'this is to be enjoyed by me'; *phaleṣu*, with regard to its results, viz. heaven etc.; *kadācana*, (at any time) under any condition whatsoever—before undertaking an action, or after it, or during the time of that (action).

(*Arjuna*:) Even if there be no such idea as 'this is to be enjoyed by me', will not action still produce its own result according to its inherent power?

He (the Lord) says 'no' in '*mā karma-phala-hetuḥ bhūḥ*'. Indeed, one who undertakes action with a desire for its results becomes the *hetuḥ*, the producer, of the result. 'But you, by becoming motiveless, do not become the producer of the result of action.' For it has been said that, when action is undertaken by a desireless man, with the idea of dedication to God, it is not considered to be a producer of any fruit.

(*Arjuna*:) If there be no fruit, then what is the need of action?

Hence He says: *Mā astu*, let there be no; *saṅgaḥ*, attachment; *te*, in you: *akarmaṇi*, to inaction, under the idea, 'If the fruit is not sought for, what need is there of action which is full of pain?'

He (the Lord) elaborates what has already been said before:

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥

48. By remaining established in Yoga, O Dhanañjaya (Arjuna), undertake actions, casting off attachment and remaining equipoised in success and failure. Equanimity is called Yoga.

*Yogasthaḥ*, by remaining established in Yoga; O Dhanañjaya, *tyaktvā*, casting off; *saṅgam*, attachment, desire for fruit and keenness for agentship; *kuru*, you undertake; *karmāṇi*, actions. Since the plural number is used here (in *karmāṇi*), therefore the singular (in *karmaṇi*) in '*karmaṇi eva adhikāraḥ te*' (47) is used to denote a class. He states the means of renouncing attachment: *samaḥ bhūtvā*, remaining equipoised; *siddhyasiddhyoḥ*, in success and failure; i.e. giving up elation at gaining a fruit and dejection at not gaining a fruit, perform actions merely with the idea of adoring the Lord.

(*Arjuna*:) Is it not that, by the word *yoga* action was meant before, but here it is said, 'By remaining established in Yoga undertake actions'? So how can this be understood?

Hence He says, *samatvam*, equanimity; *ucyate*, is called; *yogaḥ*, Yoga. This very fact, (viz.) this equipoise in success and failure—but not action—is meant by the word *yoga* in *yoga-sthaḥ*. So there is no contradiction whatever. This is the idea.

Here the interpretation by the Commentator is that, since the first half (of the verse) is explained by the second half, therefore there is no fault of repetition. In the text, 'Treating happiness and sorrow... with equanimity' (38), what has been referred to is the mere duty of engaging in battle by treating equally victory and defeat, because that was the subject under discussion. But here (what has been referred to is) the duty of undertaking *all* actions by renouncing all the fruits, seen or unseen. This is the distinction.

(*Arjuna*:) Is it that mere performance of actions is the goal of a person, because of which it is said that one should ever perform fruitless work? Then, in accordance with the adage, 'Even a stupid person does not tend to work without a desire for results' (*Śl. Vā.*, 5.16.55), is it not better that action should be undertaken verily out of a desire for its result?

He (the Lord) says 'No':

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।  
बुद्धौ शरणमन्विच्छ कृपणा फलहेतवः ॥४९॥

49. O Dhanañjaya, since action is far inferior to the yoga of wisdom, therefore seek shelter in wisdom. Those who thirst for rewards are pitiable.

O Dhanañjaya, *hi*, since; *karma*, action that is done with desire for results and is the cause of birth and death; is *dūreṇa*, far, to a very great degree; *avaram*, inferior; *buddhiyogāt*, to the yoga of wisdom, to the motiveless Yoga of Action, which is the means to the Knowledge of the Self;—or, since all actions whatsoever are far inferior to the Yoga in the form of Knowledge of the supreme Self, therefore *anviccha*, seek; *śaraṇam*, shelter; *buddhau*, in wisdom, in the Knowledge of the supreme Self which is the destroyer of all evils; i.e. decide to undertake the motiveless Yoga of Action which is a protector by virtue of its destroying the obstructive sins.

But *phala-hetavaḥ*, those who thirst for rewards, who being desirous of fruits undertake the inferior actions; they are *kṛpaṇāḥ*, pitiable, i.e. very wretched, under the sway of others, because of continuously revolving in the 'Persian Wheel' consisting of birth, death, etc., as it has been said in the Śruti, 'He, O Gārgī, who departs from this world without knowing this Immutable is miserable' (*Bṛ.*, 3.8.10). And therefore you also do not become pitiable, but engage in the motiveless Yoga of Action which is the generator of Self-knowledge, the destroyer of all evils. This is the purport.

As, indeed, miserly people earning wealth with great pains are, because of thirst only for some insignificant visible plea-



sure, unable to experience the great happiness that comes from charity etc., and thus cheat themselves, similarly those who perform actions with great pains out of greed for mere petty results become deprived of the experience of supreme Bliss. Thus, alas! what a misfortune and foolishness is their lot. This is what is suggested by the word *kṛpāṇa* (miserly, pitiable).

Having thus exposed the defect in the absence of the yoga of wisdom, He points out the gain when it is present:

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

50. Endued with the idea of equanimity here, one rejects both virtue and vice. Therefore you strive for the yoga (of equanimity). (This) yoga is skill in action.

*Buddhi-yuktaḥ*, endued with the idea of equanimity; *iha*, here, in the midst of actions; *jahāti*, one rejects; *ubhe*, both; *sukṛta-duṣkṛte*, virtue and vice, through purification of the mind and attainment of Knowledge. Since this is so, *tasmāt*, therefore; *yujyasva*, you strive, be ready; *yogāya*, for the yoga of equanimity; because this kind of *yogaḥ*, idea of equanimity; is *kauśalam*, skill; of the person engaged *karmasu*, in action, whose mind is devoted to God. The fact that even actions, which are causes of bondage, become free from it and culminate in Liberation is (indeed) a great skill.

Though consisting essentially of actions, since the Yoga of Action, which is imbued with the idea of equanimity, destroys evil actions, therefore it is greatly skilful. 'But you are not skilful, because, though you are a sentient being, you still do not destroy the evil persons of your own caste.' Thus here is a suggestion through the figure of speech called *vyatireka* (contrast).<sup>1</sup>

1. *Vyatireka*—in which the thing compared (here, Arjuna) is shown to be inferior in some respects to that with which the comparison is made (here, Yoga of Action).

Or: *Iha*, when work associated with the idea of equanimity is performed, one becomes endued with wisdom through purification of the mind; and being a realizer of the supreme Self, *jahāti*, rejects; *ubhe*, both; *sukṛta-duṣkṛte*, virtue and vice. *Tasmāt*, therefore; *yujyasva*, strive—to attain the Yoga of Action, which is associated with the idea of equanimity; since *karmasu*, among actions; the Yoga of Action associated with the idea of equanimity is *kauśalam*, skilful, i.e. capable of averting evil actions.

(*Arjuna*:) Is it not that, what is required is the forsaking of vice, but not the forsaking of virtue, for that would lead to the deprival of the human goal?

Apprehending this, He speaks of the result in the form of attainment of the supreme human goal (that comes) by eschewing petty results:

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।  
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

51. Because, by giving up the results produced by actions, those who are endued with the idea of equanimity become wise, (and thus being) fully freed from the bondage of birth reach the state beyond disease.

*Hi*, because; *tyaktvā*, by giving up; the *phalam*, results; *karmajam*, produced by actions; those who are imbued (*yukta*) with the idea (*buddhi*) of equanimity become *manīṣiṇaḥ*, wise, possessed of the wisdom about the Self arising from such sentence as 'Thou art That', through purification of the mind by performing actions only for adoring the Lord. And having become so, they, *vinirmuktāḥ*, freed fully, completely—in a way that is absolute—, from the bondage (*bandha*) in the form of birth (*janma*); *gacchanti*, reach, i.e. attain identity with; *padam*, the state, the reality of the Self, which is the end to be attained, which is Brahman of the nature of Bliss, which is called Liberation, the human Goal; *anāmayam*, beyond disease, free from

the disease of nescience and its effects, free from fear.

Since those who, with the idea of equanimity, thus perform actions by giving up the desire for results become purified in mind through them, and, having nescience and its effects destroyed by the Knowledge of the Reality of the Self arising from the evidence of Vedic statements such as 'Thou art That', attain the supreme state of Viṣṇu, called Liberation, consisting in the cessation of all evils and the attainment of supreme Bliss, therefore, 'You also, who are a seeker of the highest good as evident from "Tell me that which is the absolute and everlasting highest goal" (7), undertake this kind of Yoga of Action.' This is the intention of the Lord.

(*Arjuna*:) When shall I have purification of the mind as I perform actions thus?

Hence He says:

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।  
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

52. When your mind will go beyond the turbidity of delusion, then you will acquire dispassion for what has to be heard and what has been heard.

There is no such rule about the time that, purification of the mind will come after the lapse of this much time. But *yadā*, when, at the time; *te*, your; *buddhiḥ*, mind, the internal organ; *vyatitarīṣyati*, will go beyond; *moha-kalilam*, the turbidity of delusion, the dirt of non-discrimination, the deep-rooted manifestations of ignorance in the form 'I am such', 'this is mine', etc., i.e. when it will attain the state of purity by giving up the dirt of *rajas* and *tamas*; *tadā*, then, at that time; *gantāsi*, you will acquire; *nirvedam*, dispassion; *śrotavyasya*, for what has to be heard; and *śrutasya*, what has been heard, regarding fruits of actions. (This is in accordance with the Śruti) 'A Brahmin should resort to renunciation after examining the worlds acquired

through *karma*' (*Mu.*, 1.2.12). The idea is that, 'through the result in the form of detachment you will understand that there has been purification of the mind.'

(*Arjuna*:) When does the attainment of Knowledge occur to one who has thus acquired detachment through purification of the internal organ?

In anticipation of this question He says:

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।  
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

53. When your mind, which was bewildered by hearing, will remain undisturbed and undistracted in the supreme Self, then you will attain Yoga.

*Yadā*, when, at the time; *te*, your; *buddhiḥ*, mind; which was (*śruti*-)*vipratipannā*, bewildered, distracted before, on account of having various kinds of doubts and errors from (hearing) the Śrutis, from hearing about diverse kinds of results, without examining their purport; *sthāsyati*, will remain—as a result of giving up that perplexity by realizing their defects through discrimination arising from (mental) purification; *samādhau*, in the supreme Self; by becoming *niścālā*, undisturbed—devoid of disturbances in the form of experiencing the waking and dream states; (and) *acalā*, undistracted—free from distraction in the form of mental inactivity characterized as deep sleep, faint, stupefaction, etc.; i.e. when it will become Self-absorbed by giving up the defects of mental inactivity and distraction—.

Or the construction (of the sentence) is: (When your mind) will remain steady in the Self, like a lamp in a windless space, after becoming *niścala*, free from the idea of impossibility (*asambhāvanā*)<sup>1</sup> and contrary thought (*viparītabhāvanā*)<sup>2</sup>; and *acalā*, not polluted by dissimilar ideas, as a result of long, ear-

1. See Glossary.

2. See Glossary.



nest and unbroken practice of *satkāra* (viz. celibacy, study and faith; see *P. Y. Sū.*, 1.14)—

*Tadā*, then, at that time; *avāpsyasi*, you will attain; *yogam*, Yoga, in the form of identity of the *jīva* and the supreme Self; the non-relational<sup>1</sup> realization arising from such sentences as 'Thou art That'; the result of all the yogas. Then, again, owing to the absence of any other goal you will become self-fulfilled, a man of steady Wisdom. This is the purport.

Thus getting an opportunity, and having in mind the idea that those very characteristics of persons who are *jīvanmuktas* are the means to Liberation for those who aspire after it, (Arjuna) with a view to knowing the characteristics of a man of steady Wisdom (asks):

अर्जुन उवाच, Arjuna said:

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥५४॥

54. O Keśava, what is the description of a person of steady Wisdom, who is Self-absorbed? How does the man of steady Wisdom speak? How does he sit? How does he move about?

The person of steady Wisdom is one who has the unwavering realization, 'I am Brahman', who continues in the two states—of remaining absorbed in the Self, and of having his mind roused (from Self-absorption). Hence he asks specifically: *Kā bhāṣā*, what is the description; *sthita-prajñasya*, of the person who is of steady Wisdom; and *samādhi-sthasya*, who is Self-absorbed? The Genitive case is used to indicate the Objective case. *Bhāṣā* means that through which something is described, (i.e.) characteristics. Through what characteristics is a man who

1. *Non-relational (akhaṇḍa)*—in which there is absence of even the idea of the relationship of unity between the *jīva* and Brahman.

is Self-absorbed and who is of steady Wisdom described by others? This is the meaning.

And when his mind has emerged (from *samādhi*), *kim*, how does he; the *sthita-dhīḥ*, one who is a man of steady Wisdom; *prabhāseta*, himself speak—in appreciation or in despise, when he is praised or maligned?

Everywhere (in this verse, the verbs) are used in the Potential Mood, conveying the sense of probability. So also, *kim āsīta*, how does he sit?—which means, how does he regulate the external organs in order to control the mind that has emerged (from *samādhi*)? And when he does not exercise control over them (the external organs), *kim vrajeta*, how does he move about, how does he accept the objects? The meaning is: Of what kind are the speaking, sitting and moving about done by him, which are distinct from those of unenlightened people? Thus there are four questions: One is with regard to the man of steady Wisdom who is in *samādhi*; three are with regard to the man of steady Wisdom who has emerged (from *samādhi*).

By addressing (the Lord) as *Keśava*, Arjuna indicates, 'You Yourself as the inner Controller of all are capable of speaking about such profound matters.'

श्रीभगवानुवाच, the Blessed Lord said:

प्रजहाति यदा कामान्सर्वान्यार्थं मनोगतान् ।  
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

55. O Pārtha, when one fully renounces all the desires belonging to the mind, and remains contented in the Self alone through the Self, then he is called a man of steady Wisdom.

The Lord gives the answer to these four questions seriatim, beginning from this verse up to the end of the chapter. *Yadā*, when; one (*prajahāti*) renounces fully, by putting an end to their cause, *sarvān*, all, without remainder; *kāmān*, the desires, particular tendencies of the mind, viz. desire, will etc., which have been elabo-

rated in another scripture under five different categories as *pramāṇa* (knowledge), *viparyaya* (illusion), *vikalpa* (fancy, consequent on word-sense), *nidrā* (sleep), and *smṛti* (recollection) (see *P.Y.Sū.*, 1.6); (i.e.) when one verily becomes free from all mental modifications; *tadā*, then; he is *ucyate*, called; *sthita-prajñah*, a man of steady Wisdom;— after this the phrase ‘*samādhisthah*, one merged in *samādhi*’ is understood. By the word *manogatān* (belonging to the mind), the Lord means that desires can be renounced because they are not properties of the Self. If they indeed be properties of the Self, then they cannot be renounced; for (in that case) they would have been intrinsic like the heat of fire. But they are qualities of the mind, (and) hence they can surely be renounced by renouncing it (the mind). This is the meaning.

(*Arjuna*:) Is it not that a particular kind of contentment, which is recognizable through the sign of serenity of face is noticed in the man of Wisdom? How can that happen when all desires have been renounced?

Hence He says: *Tuṣṭah*, fully contented—from having gained the supreme human goal; *ātmani eva*, only in the Self which is identical with the supreme Bliss—but not in the worthless non-Self; *ātmanā*, through the Self, revealing Itself as self-effulgent Consciousness, but not as modifications of the mind. Accordingly there is a Śruti, ‘When all desires clinging to one’s heart fall off, then a mortal becomes immortal (and) attains Brahman here’ (*Ka.*, 2.3.14). Thus the man of steady Wisdom, who is merged in *samādhi*, is spoken of with such words that describe his signs. This is the answer to the first question.

Now are to be explained the ‘speaking’, ‘sitting’ and ‘moving about’ of the man of steady Wisdom when he emerges from *samādhi*, which are different from those of unenlightened persons. As to that, through two verses He states the answer to the question, ‘How does he speak?’:

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

56. The monk whose mind is unperturbed in sorrows, who is free from longing for delights, and is devoid of attachment, fear and anger, is called a man of steady Wisdom.

Sorrows are of three kinds: Those caused by grief, delusion, fever, headache, etc. are (called) *ādhyātmika* (arising from bodily and mental causes within oneself); those caused by tigers, snakes, etc. are *ādhibhautika* (due to created beings); those caused by great storms, excessive rains, etc. are *ādhidaivika* (due to the fury of the elements, etc.).

*Duḥkheṣu*, with regard to those sorrows, he whose mind (*manas*) does not become perturbed (*udvigna*) on account of his inability to ward off sorrows—when they come, as a result of sinful *prārabdha*, in the form of particular mental modifications that are transformations of *rajas* and are of the nature of anguish—is *anudvignamanāḥ*. It is to the unenlightened person indeed that there comes this kind of mental modification—‘Alas! I am sinful; fie on me who am evil-minded and am subject to this kind of sorrow. Who will remove this kind of sorrow of mine?’—, called anguish, consisting of remorse; it is of the nature of delusion and is born of *tamas*. If this (regret) arises at the time of committing sin, then it will be useful by way of becoming a restraint against that tendency (to sin). But it becomes useless if it comes at the time of suffering, since it is impossible to uproot an effect while its cause is there. Even when the cause of sorrow is present, (regret in the form) ‘Why is it that sorrow comes to me?’, does not arise in a discriminating man of steady Wisdom, because that (regret) is a form of delusion produced by non-discrimination. For, only the sorrow that is consequent on *prārabdha-karma* is experienced (by such a man of Wisdom), but not so is the delusion as well that follows it (sorrow).

*Objection:* If it be argued that, since that (delusion) is a cause of some other sorrow, therefore may it not accrue from some other *prārabdha-karma*?

*Reply:* No, because in the case of a man of steady Wisdom the material cause of delusion, (viz.) nescience, having been



eradicated, there is no possibility of delusion. For there is no *prārabdha* that can be a begetter of the sorrow arising from that (delusion). It will be stated elaborately later on that, even though delusion is absent, the *prārabdha*, which somehow provides for the mere maintenance of the body, can be justified as the recurrence of what has been sublated (*bādhita*) (through Knowledge).

So also, *sukheṣu*, with regard to delights—with regard to the three kinds of delights, which are particular modifications of the mind and are of the nature of fondness, a transformation of *sat-tva*, and are brought about by virtuous *prārabdha*; he who is *vigata-sprhaḥ*, free from longing, devoid of hankering for future delights of that kind. *Sprhā*, longing, verily is a modification of the mind at the time of experiencing delight, born of *tamas* and in the form of a mere vain expectation for the recurrence of that kind of delight, without performing the virtuous act that is its cause; it is indeed delusion. And that arises only in a non-discriminating person; for, an effect cannot come into being without a cause. Hence, just as fear in the form of a vain expectation—‘While the cause exists, let not the effect occur’—, is not possible in the case of a discriminating person, similarly hankering too, of the nature of longing in the form of a vain expectation—‘May the effect occur (even) in the absence of the cause’—, is not possible. For, the *prārabdha-karma* is the begetter only of the delight.

Or, by the word *sprhā* is meant the mental modification of the nature of exultation. That too is a mere delusion, a mental modification born of *tamas*, in the form of such exultation as, ‘Oh! blessed am I to whom has come such happiness! Who indeed is equal to me in the three worlds! Through what means, again, may this happiness of mine not leave?’ Hence has it been said in the Commentary, ‘He is free from exultation who, unlike fire which flares up when fed with fuel etc., does not feel elated by delights.’ He (the Lord) also will say, ‘(A knower of Brahman) should not get delighted by getting what is desirable, nor become dejected by getting what is undesirable’ (5.20). That exultation also is not possible in the case of a discriminating person, for it is a delusion.

Similarly, *vīta-rāga-bhaya-krodhaḥ*—one who is devoid of

attachment, fear and anger. *Rāga*, attachment, is a particular kind of mental modification in the form of fondness for objects, arising from the superimposition of the idea of beauty; it is of the nature of intense clinging. *Bhaya*, fear, is a kind of mental modification in the form of helplessness, which comes to a man who thinks that he has no remedy when a force destructive of the object of his attachment presents itself. Similarly, *krodhaḥ*, anger, is a particular mental modification in the form of flaring up, which comes to a person who, when a force destructive of the object of his attachment presents itself, thinks himself capable of warding it off. He is such (i.e. *vīta-rāga-bhaya-krodhaḥ*) from whom have been removed all these, since they are forms of illusion. *Muniḥ*, the meditative person, the monk who is of this kind; *ucyate*, is called; *sthitaprajñah*, a man of steady Wisdom.

It has been stated in a positive way that, a man of steady Wisdom of such characteristics utters words concerning unperturbability, freedom from longing, etc., revealing his own experience for the sake of training his disciples. And thus, any other seeker of Liberation, too, should be not perturbed by sorrow, be not elated by delights, and should be free from attachment, fear and anger. This is the purport.

Further,—

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।  
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

57. The wisdom of that person remains established who has no attachment for anything anywhere, who neither praises nor hates anything whatever, good or evil, when he comes across it.

The monk, *yah*, who; *sarvatra*, everywhere, with regard to everything—body, life, etc.; *anabhisnehaḥ*, has no attachment: that kind of a particular mental modification—in relation to something else—which is born of *tamas*, and owing to the presence of which one superimposes on oneself the loss or gain of others,

and which goes by the other name of love (*prema*) is *sneha*. One who is free from that (love) in every way is *anabhisnehaḥ*. But he should of course be full of love towards God, the supreme Self, in every way; for, it is to be understood that the lack of love for things that are not the Self is meant for that purpose.

*Na abhinandati*, he does not praise, by expressing particular delight; *tattat*, anything whatever—good (*śubham*), any object that is the cause of happiness and is brought about by *prārabdha-karma*; *prāpya*, when he comes across it. *Na dveṣṭi*, he does not hate, does not condemn with internal ill-will, (anything) evil (*aśubham*), an object causing sorrow, when he comes across it. It is only for an unenlightened person that his own wife and others, who are causes of happiness, are welcome objects. *Abhinanda*, praise, is a mental modification, a form of delusion, which leads one to recount their goodness etc. That (praise) is also born of *tamas*, since recounting their goodness etc. is useless inasmuch as it does not delight others. Similarly, excellence in learning and so on in others is a cause of sorrow to one by creating envy, and they are unwelcome objects to him. *Dveṣaḥ*, hatred, is a mental modification, a form of delusion, leading one to denounce them. That (hatred) also is born of *tamas*, since that denouncing is useless inasmuch as it misses the purpose of nullifying them.

How can these two, praise and hate, which are forms of delusion and are born of *tamas*, possibly exist in a man of steady Wisdom, who is delusionless and pure in mind? Therefore, in the absence of any disturbing factor, the *prajñā*, Wisdom, concerning the Reality that is the supreme Self; *tasya*, of him, of the monk who has no attachment and is free from joy and sorrow; *pratiṣṭhitā*, remains established, culminates in yielding its fruit. Such a person is the man of steady Wisdom. This is the meaning. Thus, any other seeker of Liberation too should have no attachment for anything anywhere. He should not praise on getting what is good, nor should he condemn on coming across what is evil. This is the purport. (In the previous verse it was stated positively how a man of steady Wisdom speaks.) And

here it has been stated negatively that, he should not utter any speech in the form of praise or condemnation.

Now the Lord proceeds to state in six verses the answer to the question, 'How does he sit?' As to that, with a view to showing that the 'sitting' of the man of Wisdom is verily for *samādhi*—by withdrawing again the organs that have become distracted as a result of emerging (from *samādhi*) owing to the influence of *prārabdha-karma*—, He says:

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

58. When this one fully withdraws again the organs from the objects of the organs, as a tortoise (withdraws) the limbs, then his Wisdom remains established.

*Yadā*, when; *ayam*, this one; after emerging (from *samādhi*); *sarvaśaḥ*, fully; *saṁharate*, withdraws; *ca*, used in the sense of *again*; all *indriyāṇi*, the organs; *indriya-arthebhyaḥ*, from all the objects of the organs, from sound etc.;—in this regard the example is—*iva*, as; *kūrmah*, a tortoise; (withdraws its) *aṅgāni*, limbs; then *tasya prajñā pratiṣṭhitā*, his Wisdom remains established—the meaning of this is clear. The absence of all activities born of *tamas*, even in the state of emergence (from *samādhi*), was stated in the previous two verses. Now, however, (it is being stated that) all activities are absent in the state of *samādhi* again. This is the distinction.

(*Arjuna*:) Is it not that, even in the case of a deluded person the withdrawal of his organs from their objects occurs owing to disease etc.? So how is it said, 'his Wisdom remains established'?

Hence He says:

विषया विनिवर्तन्ते निराहारस्य देहिनः ।  
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥



59. The objects recede from an abstinent man, with the exception of the taste for them. Even the taste of this person falls away after realizing the Absolute.

*Viṣayāḥ*, the objects, sound etc.; *vinivartante*, recede; even from a sick deluded person, *dehinaḥ*, who has self-identification with his body; *nirāhārasya*, who is abstinent, who does not grasp objects with his organs—or, from a man of austerity lying like a log of wood; but *rasavarjam*, with the exception of the taste (for them)—‘taste’ means thirst; with the exception of that. The objects recede from an unenlightened person, but the thirst for them does not stop. This is the idea.

But, *asya*, of this person, of the man of steady Wisdom, of him who continues in life after knowing directly thus—‘I am verily That’; *rasaḥ api*, even the taste, even the attachment for petty joys; *nivartate*, falls away; *dr̥ṣṭvā*, after realizing; *param*, the Absolute, the human Goal. From the use of the word *api*, *even*, are to be understood the objects as well. It has been explained accordingly under the verse, ‘(As) the extent of need...’ (46), etc. Thus, since the turning away of the objects together with the attachment to them is the characteristic of the man of steady Wisdom, therefore it does not apply to a stupid person. This is the purport.

Since eradication of the objects together with the attachment to them does not occur in the absence of right knowledge of the supreme Self, therefore one should accomplish with great effort steadiness of Wisdom, which consists in right knowledge and is the destroyer of objects together with the attachment to them. This is the meaning.

As to that, the control of the external organs and the control of the mind are the specific means to the steadiness of Wisdom; for, it is seen that in the absence of these, Wisdom gets destroyed. In order to state this, He speaks of the first defect in the absence of control of the external organs:

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।  
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

60. As is well known, O son of Kuntī, the turbulent organs violently snatch away the mind of an intelligent person even while he is striving diligently.

(The word *yataṭaḥ*, while he is striving, is used in the Parasmaipada. Although the root *yat*, to strive, is normally used in the Ātmanepada, and hence the correct form should have been *yatamānasya*, with the suffix *śānac* in the Ātmanepada, and not *yataṭaḥ*—with the suffix *śatṛ* in the Parasmaipada, still) since the root *cakṣ*, to speak (which is compulsorily used in the Ātmanepada), has been mentioned (in Pāṇini) with the addition of the indicatory *ñ*, therefore it is indicated that roots having the addition of the indicatory *anudātta* (accentless) *ī* need not necessarily be used in the Ātmanepada. So the Parasmaipada (in *yataṭaḥ*) is not wrong.<sup>1</sup>

*Kaunteya*, O son of Kuntī; *indriyāṇi*, the organs; *haranti*, snatch away, bring modifications in; *manaḥ*, the mind—though for a moment it is made free from modifications; *vipaścitāḥ puruṣasyā*, of an intelligent person—even of a person of great discrimination; *api yataṭaḥ*, even while he is striving—while he is again and again making effort in the form of noticing the defects of objects.

(*Arjuna*:) While the preventive factor, discrimination, exists, how can there be the occurrence of distraction?

1. In the *sūtra*, 'Yatī prayatne', the *ī* after the root *yat* is accentless, *anudātta*. And since this *ī* is to be dropped in grammatical use, the root *yat*, according to Pāṇini, belongs to Ātmanepada. So, *yataḥ* should have been *yatamānasya*. But in the case of the root *cakṣ*, to speak, the reading in the *Pāṇini-sūtra* is *cakṣiñ*. The suffix *iñ* is to be dropped when *cakṣ* is used grammatically. It has been said there in this context that, when *iñ* is dropped the verb-root must be used only in the Ātmanepada. It naturally follows that in other cases the Ātmanepada is not compulsory. So the use of the verb *yat*, having the accentless *ī*, in Parasmaipada as *yataṭaḥ* is not a violation.

As to that, He says, *pramāthīni*, turbulent—which are apt to create distractions; which are able to overcome discrimination because of being very powerful. Hence, even when the intelligent master is verily looking on and his protective discrimination is present, the organs, indeed being capable of disturbing all, carry away *prasabham*, violently, by force, the mind that has entered into the Wisdom born of discrimination, deflecting it from that (Wisdom) through engrossment in their own objects. This is the meaning.

The word *hi* expresses a well-known fact: This fact is indeed well known in the world that, just as powerful robbers, violently overpowering a rich man and the guard of his wealth, steal the wealth before their very eyes, similarly the organs also carry away the mind when in the proximity of objects.

(*Arjuna*:) If this is so, then what is the remedy for it?

Hence He says:

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

61. Controlling all of them and becoming concentrated, one should remain seated by accepting Me as the supreme. For, the Wisdom of one whose organs are under control becomes steadfast.

*Saṁyamya*, controlling; *sarvāṇi tāni*, all of them, the organs, which are the instruments of knowledge and action; and *yuktaḥ*, becoming concentrated, having the mind under control; *āsīta*, one should remain seated, one should remain free from activity. If it is asked, 'How are the turbulent ones (the organs) to be brought under one's control?', to that He says: *matparaḥ*, by accepting Me as the supreme. He is called *mat-paraḥ* to whom I, Vāsudeva, alone, the Self of all, am the supreme (*paraḥ*), the most excellent, goal to be attained. That is to say, he should be absolutely devoted to Me. So has it been said, 'For those devoted to Vāsudeva, there is no evil anywhere' (*Vi. Sa.*, 131).

Indeed, in the world, as robbers are subdued by someone by taking shelter under a powerful king, and they also voluntarily submit to him after knowing that he is under the king's protection, in a very similar way, by taking shelter under the Lord, the inner Controller of all, the wicked organs are to be kept under control through His power itself; and, again, understanding that 'this person is under the protection of the Lord', they certainly come under his control. This is the idea.

As for the great influence of devotion for the Lord, we shall explain this elaborately later on. The Lord states what happens when the organs are under control: *vaśe hi*, for, (the Wisdom of one whose organs are) under control.... The meaning is clear. So it comes to this that the answer to the question, 'How does he sit?', is given by saying, 'One should sit having the organs under control.'

(*Arjuna*:) Is it not that the mind becomes the cause of evil through the activities of the external organs, but in the case of one whose external organs are under control there is no harm even if the mind is not brought under control, which is (then) like a snake whose fangs have been extracted? For he becomes self-fulfilled through the mere absence of external efforts. So it has been useless to say, 'becoming concentrated, one should remain seated'.

Anticipating this He states in the (next) two verses that, in the absence of concentratedness, even a man who has his external organs under control gets all evils:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात् सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

62. In the case of a person who dwells on objects, there arises attachment for them. From attachment grows hankering, from hankering springs anger.

63. From anger follows delusion; from delusion, failure of



memory; from failure of memory, loss of understanding; from loss of understanding he perishes.

*Pumsaḥ*, in the case of a person; who, even when he has his external organs under control, *dhyāyataḥ*, dwells on, mentally thinks again and again of; *viṣayān*, objects, sound etc.; *upajāyate*, there arises; *teṣu*, for them, for the objects; *saṅgaḥ*, attachment, a particular kind of fondness in the form of superimposition of 'goodness' by thinking, 'These are greatly the causes of my happiness'; *saṅgāt*, from attachment, which is of the nature of an idea of their being causes of happiness; *sañjāyate*, grows; *kāmaḥ*, hankering, a particular kind of thirst in the form, 'May these be mine'.

*Kāmāt*, from hankering, when it is obstructed by something; *abhi jāyate*, springs; *krodhaḥ*, anger, of the nature of flaring up, in respect of the obstacle against that (hankering).

*Krodhāt*, from anger; *bhavati*, follows; *sammohaḥ*, delusion, in the form of want of discrimination as to what is to be done and what is not; *sammohāt*, from delusion; *smṛti-vibhramaḥ*, failure of memory—deviation, going astray from the thought of the meaning of what is taught by the scriptures and the teacher. And *smṛti-bhramśāt*, from that failure of memory, (follows) loss (*nāśa*) non-generation—on account of being obstructed by the defect of accumulation of contrary thoughts (*viparīta-bhāvanā*)—of understanding (*buddhi*), of the modifications of the mind in the form of (certainty about the) non-duality of the Self. Even when it (understanding) has emerged, it disappears on account of its inability to bear fruit. *Buddhi-nāśāt*, from loss of understanding; *praṇāśyati*, one perishes.

One perishes, becomes unfit for all the human goals, as a result of losing the understanding which is a fruit of that (memory). Indeed, in the world, anyone who has become unfit for the human goal is referred to as verily dead. Therefore it has been said, 'he perishes'. Since, thus, even for one who has controlled the external organs there comes great grief in the absence of control of the mind, therefore one should control the

mind with great effort. This is the idea. Therefore it has been aptly said, 'Controlling all of them and becoming concentrated, one should remain seated' (61).

Having said, 'When the mind is controlled, however, no harm can accrue even if there be absence of control over the external organs', He gives the answer to the question, 'How does he move about?', in the (next) eight verses:

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

64. But the self-controlled man, by perceiving objects with the organs that are free from attraction and repulsion and are under his own control, attains serenity.

One who has an uncontrolled mind, he, even having controlled the external organs, becomes deprived of the human goal on account of thinking of objects with a mind polluted by attraction and repulsion.

*Tu*, but—the word *tu* is used for distinguishing from the former person; *vidheya-ātmā*, the self-controlled man, who has his internal organ under control; *carān*, by perceiving; *viṣayān*, the objects, sound etc., which are not prohibited; *indriyaiḥ*, with the organs, ear etc.; *ātma-vaśyaiḥ*, that are under the control of his mind, or under his own control, and are free (*viyukta*) from attraction (*rāga*) and repulsion (*dveṣa*); *adhigacchati*, attains; *prasādam*, serenity, purity of mind, fitness for realizing the supreme Self.

Organs that are impelled by attraction and repulsion become causes of evil. When the mind is in one's control, however, attraction and repulsion do not exist; and when they are absent, there is no activity of the organs under their sway. But the perception of objects—on account of their being unavoidable—does not bring evil, and hence there is no hindrance to purity (of mind). This is the idea. Hereby is set aside this apprehen-

sion, 'If even the recollection of objects is harmful, much more so is their enjoyment. In that case, how can it be that one who utilizes the objects to live does not incur evil?'

The question, 'How does he move about?', stands answered by saying that he perceives objects through the organs that are under his control.

It has been said that he attains serenity. As to that, it is being said what happens when serenity comes:

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

65. When there is serenity, there follows eradication of all his sorrows, because the wisdom of one who has a serene mind soon becomes wholly established.

*Prasāde*, when there is serenity of mind, in the form of purity; *upajāyate*, there follows; *hāniḥ*, eradication; *sarva-duḥkhā-nām*, of all the sorrows, on the personal plane etc., which are manifestations of nescience; *asya*, of this one, of the monk. *Hi*, because; *buddhiḥ*, the Wisdom, in the form of identity of Brahman and the Self; *prasanna-cetasah*, of the monk who has a serene mind; *āśu*, soon, quickly indeed; *pari-avatiṣṭhate*, becomes established wholly (*pari*), on account of the absence of such obstacles as *viparīta-bhāvanā* etc. Hence, when there is serenity there follows complete steadiness of Wisdom; from that comes the cessation of nescience which is opposed to it; from that results the destruction of all sorrows; the effects of that (nescience). Though there is thus this sequence, still, the statement about (serenity) having the power of destroying all sorrows is made so that one may put in greater effort for serenity. So there is no contradiction.

He (the Lord) confirms this very idea by showing the opposite side:

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥६६॥

66. For one who has not controlled his mind there is no Wisdom, and there is no meditation for the unsteady man. And for an unmeditative man there is no peace. How can there be happiness for one without peace?

*Ayuktasya*, for one who has not conquered his mind; *na asti*, there is no, there does not arise; *buddhiḥ*, Wisdom, concerning the Self, which grows from *vicāra*, called *śravaṇa* and *manana*, on the Vedānta. And in the absence of that Wisdom, *ayuktasya*, for the unsteady man; *na bhāvanā*, there is no meditation, in the form of *nididhyāsana*, consisting in a flow of similar ideas, unbroken by dissimilar ideas. In each case 'na, no' is to be connected with 'asti, there is'. *Ca*, and; *abhāvayataḥ*, for one who does not meditate on the Self; there is *na*, no; *śāntiḥ*, peace, in the form of cessation of nescience together with its effects, the realization of the identity of Brahman and the Self, which results from the Upaniṣadic sayings.

*Kutaḥ sukham*, how can there be happiness, i.e. the bliss of Liberation; *aśāntasya*, for one without peace, devoid of the realization of the Self?

(*Arjuna*:) Why is it that there is no Wisdom for one who has not conquered his mind?

Hence He says:

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नाविमिवाग्भसि ॥६७॥

67. Among the wandering organs, since that (organ) with regard to which the mind is impelled carries away the Wisdom of this one, as wind (diverts) a boat on the waters,—

*Indriyāṇām*, among the organs; *caratām*, which are wan-



dering, which are active with regard to their respective objects, which are uncontrolled; *yat*, that (organ), even if it is one; with regard to which (*anu*), *manah*, the mind, is impelled (*vidhiyate*), i.e. becomes active—the verbal Mood here is in the Reflexive Passive—;<sup>1</sup> *tat*, that organ, even though one; which is pursued by the mind, *harati*, carries away; *prajñām*, the Wisdom, concerning the Self as presented by the scriptures; *asya*, of this one, of the aspirant, or of the mind, because the mind is engrossed in the object of that (organ). The idea is that, since even one of the organs carries away the Wisdom, therefore it goes without saying that all of them do carry away.

The (meaning of the ) example is, however, clear. The wind diverts a boat only when it is on water, not when on land. The word *ambhasi* (on the waters) is used to indicate this fact. Thus it is suggested that, even in the case of the object of comparison, the ability of the organ to carry away the wisdom exists only when there is disturbance—comparable to the waters—in the mind, but not when there is stability—comparable to land—in the mind. *Hi*, since this is so, (therefore)—.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।  
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

68. —therefore, O mighty-armed one, his Wisdom becomes established whose organs, in their totality, are withdrawn from their objects.

*Sarvaśaḥ*, in their totality, (i.e.) together with the mind. By addressing (Arjuna) as '*mahābāho*, O mighty-armed one', He implies this: 'Since you are capable of subduing all the enemies, you are capable of subduing even the enemy in the form of the organs.' The remaining portion is clear. By *tasya*, *his*, are referred

1. Actually the mind is the *object* of impulsion by the true agent, an individual. But in the construction of the sentence it appears as the nominative.

to, a successful person and an aspirant, because 'control of the organs' is to be concluded as a characteristic so far as a man of steady Wisdom is concerned, and as a discipline for attaining Wisdom so far as a seeker of Liberation is concerned.

Thus it has been said that control of the organs should be undertaken with great care for steadiness of Wisdom by one aspiring after Liberation. As for the man of steady Wisdom, the control of all the organs is a (self-)accomplished fact. This He says in:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

69. The self-restrained man keeps awake in that (Wisdom) which is (appears as) night to all beings. That during which the beings keep awake, it is night to the sage who sees.

*Yā*, that, which is the Wisdom as 'I am Brahman', in the form of the realization that arises from Upaniṣadic sentences; appears as though it is *niśā*, night; *sarva-bhūtānām*, to all beings who are unenlightened, since to them It remains unmanifest. *Tasyām*, in that (Wisdom), characterized as the realization of Brahman, which is 'night' to all beings; *saṁyamī*, the self-restrained man, the man who has controlled the organs, i.e. the man of steady Wisdom; *jāgarti*, keeps awake; having become awakened from the sleep of ignorance, remains alert. But, *yasyām*, that—sleep of ignorance in the form of perceiving duality—in which; *bhūtāni*, the beings, which are in fact asleep; *jāgrati*, keep awake, behave as in dream; *sā*, it; is *niśā*, night—it does not become manifest; *muneh*, to the sage, the man of steady Wisdom; *paśyataḥ*, who sees, experiences directly the reality that is the Self.

The seeing of dream continues only so long as one is not awakened; for error persists till the Reality is realized. At the time of experiencing Reality, however, there is no activity whatsoever that follows from delusion. So has it been said by the

Indeed, the pure Entity is not realized so long as one is engrossed in the accessories of action (agentship etc.). And when the pure Entity is realized, how can there be engrossment in the accessories of action? (*Bṛ. Vā., Sa., 1.1.166*).

To an enlightened person and a knower of the Self this world is like a night to a crow and an owl.<sup>1</sup> Hari (Śrī Kṛṣṇa) Himself said this: '...that (Wisdom) which is (appears as) night to all beings...' (*Bṛ. Vā., 1.4.313*).

And thus, one who sees wrongly does not see the thing as such, because a wrong vision is the consequence of not seeing a thing as it is. And one who has the (correct) vision of a thing does not see it in an opposite way, because the non-perception of a thing (as such), which is the cause of its wrong perception, is sublated by the (correct) perception of the thing. Accordingly the *Śruti*,

When there is something else, as it were, then one can see something (*Bṛ., 4.3.31*),

But when to the knower of Brahman everything has become the Self, then what should one see and through what? (*ibid. 4.5.15*),

speaks of the differences between Knowledge and ignorance. For example, that which is day to the crow—which is blind at night—is night to the owl, which is blind during day; and that which is day to the owl—which sees at night—is night indeed to the crow. Thus this is a great wonder. So, for a man having the knowledge of Reality, how can there be such usages as action, its accessories, etc., which are products of ignorance? Thus in his case the control of the organs is an accomplished fact. This is the idea.

1. Whereas a crow can see during day but not at night, an owl cannot see during day but can see at night. Similarly, an enlightened man sees the Self where the ignorant sees only the world.

For such a man of steady Wisdom the cessation of all perturbation also is self-evident. This He says with the help of an illustration:

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥७०॥

70. That man attains Peace into whom all desirable objects enter in the same way as the waters flow into a sea, which remains unchanged (even) when being filled up from all sides. Not so one who is desirous of objects.

*Yādvat*, as, the manner in which—without causing any disturbance—; all the *āpaḥ*, waters, even those originating from rainfall etc.; *praviśanti*, enter into; *samudram*, a sea; *āpūrya-māṇam*, which is being filled up by all the rivers;—(sea) of what kind?—*acala-pratiṣṭham*, which remains unchanged, which does not exceed its limits, or, that in which the immovable ones (*acala*, i.e. mountains) such as Maināka have their existence (*pratiṣṭhā*)—thereby is shown its immense depth—; *tadvat*, in the same way, in that very manner of not causing any disturbance; the man of steady Wisdom, who verily remains undisturbed, *yam*, into whom; *sarve*, all; *kāmāḥ*, desirable objects, such as sound etc., which are sought for by unenlightened people; *praviśanti*, enter—being unavoidable owing to *prārabdha-karma*—, but are unable to perturb his mind; *saḥ*, he, the man of steady Wisdom, who is comparable to the vast ocean; *āpnoti*, attains—through the power of Knowledge; *śāntim*, Peace, the cessation of all the disturbances which are consequent on secular and sacred activities, and also the cessation of the recurrence of the effects of ignorance which were sublated.

*Na*, not so; *kāma-kāmī*, one who is desirous of objects; an ignorant person does not attain the Peace as explained. Moreover, he remains ever submerged in an ocean of miseries be-



cause of the disturbances resulting from secular and sacred activities. This is the meaning of the sentence. It is to be understood that, hereby has been stated that *vidvat-sannyāsa*,<sup>1</sup> a result of Knowledge, comes only to an enlightened person; that to him alone belongs *jīvanmukti* (Liberation while still alive), which is in the form of cessation of all disturbances; and that in him there is freedom from perturbation, even while experiencing objects through divine dispensation, and so on.

Since this is so, therefore,—

विहाय कामान्यः सर्वान्मुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥७१॥

71. That man attains Peace who, after rejecting all the enjoyable things, moves about free from hankering, without the idea of ('me' and) 'mine', and devoid of pride.

*Yah pumān*, that person who; *carati*, moves about, experiences objects of enjoyment, as a result of *prārabdha-karma*—or, goes to whatever place as it may chance to happen—; *viḥāya*, after rejecting, being indifferent to, even when they present themselves; *sarvān kāmān*, all the enjoyable things—of three kinds: the external, such as house, wife, etc., (and) the internal, in the form of day-dreams and in the form of mere hankering—, which are like contact with grass for one walking on a path; (and) *niḥspṛhaḥ*, free from hankering, having no choice even with regard to his body and life; and who, since he is *nirahankārah*, devoid of pride—devoid of self-identification in the form, 'I am this', with regard to body, organs, etc., or, devoid of self-esteem that results from scholarship; is therefore *nirmamaḥ*, without the idea of 'mine'—without the idea of egoism in the

1. *Sannyāsa* is of two kinds, *vividiṣā* and *vidvat*. The former is the formal renunciation (monasticism) by those who desire enlightenment; the latter comes naturally to those who have become enlightened.

form, 'this is mine', with regard to a loin-cloth, a covering for the body, etc., which are meant for the mere maintenance of the body and which are brought to him through *prārabdha-karma*—; *sah*, he, the man of steady Wisdom of this kind; *adhigacchati*, attains, through the power of Knowledge; *śāntim*, Peace, the eradication of ignorance and its effects, in the form of cessation of the sorrows of transmigratory existence.

Thus, by pointing out that the movement of the man of steady Wisdom is of this kind, the answer to the fourth question is concluded here.

Thus, in this way, under the guise of answering the four questions, all the characteristics of the man of steady Wisdom have been stated as what must be practised by one seeking Liberation. Now He concludes by praising, in terms of its result, steadfastness in the Knowledge of Reality, which is the fruit of the Yoga of Action:

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।  
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

72. This steadfastness relates to Brahman. O Pārtha, one does not become deluded after attaining this. Continuing in this state even in the closing years of life, one attains final beatitude in Brahman.

*Eṣā*, this; *sthitiḥ*, steadfastness, which has been stated under the guise of the characteristics of the man of steady Wisdom, which was stated before in, '...this knowledge about the Self has been imparted to you' (39), and consists of the Knowledge of the supreme Self which is preceded by renunciation of all actions; *brāhmī*, relates to Brahman. *Pārtha*, O Pārtha; *prāpyā*, after attaining; *enām*, this steadfastness; anyone whosoever, *na vimuhyati*, does not become deluded again. Indeed, there can be no recurrence of nescience, which has been sublated by Knowledge; because, being beginningless, it can have no origination.

*Sthitvā*, continuing; *asyām*, in this state; *anta-kāle api*, even in the closing years of life; *ṛcchati*, one attains; *brahma-nirvānam*, final beatitude in Brahman, or final beatitude as Brahman, without any distinction. The meaning of the word *api* is this: It goes without saying that one who, after taking up monasticism from the stage of Celibacy itself, continues throughout life in this steadfastness which relates to Brahman, attains the highest beatitude in Brahman.

*In this chapter has been presented Knowledge and its means, viz. actions, and its result, viz. purification of the mind, and its result which is nothing but steadfastness in Knowledge.*

## CHAPTER 3

### KARMA-YOGA

Thus then, the entire meaning of the Scripture (*Gītā*), which was introduced in the first chapter, has been aphoristically stated in the second chapter. To explain: Steadfastness in selfless works (*niṣkāma-karma*) comes first; from that follows purification of the mind; thereafter the renunciation of all actions, led by *śama*, *dama*, etc.; then comes steadfastness in devotion to the Lord, together with *vicāra* on the Upaniṣadic sentences. From that comes steadfastness in the Knowledge of Reality; and the result of that is *jīvanmukti*, which comes through the cessation of nescience consisting of the three *guṇas* and continues up to the end of the experience of the fruits of *prārabdha-karma*. At the end of that comes *videha-mukti* (Freedom of the disembodied).

And during the state of *jīvanmukti* one acquires supreme detachment (*para-vairāgya*) through adherence to the highest human Goal; and the virtuous dispositions, called divine wealth (*daiva-sampat*), which are helpful to it (*para-vairāgya*) should be acquired. But the non-virtuous dispositions, called demoniacal wealth (*āśura-sampat*), which are opposed to it should be shunned. The specific cause of divine wealth (*daiva-sampat*) is faith (*śraddhā*) born of *sattva*, and the cause of demoniacal wealth (*āśura-sampat*) is that (*śraddhā*) which is born of *rajas* and *tamas*. Thus is exhausted the entire purpose of the Scripture in dividing what is acceptable and what is rejectable.

As to that, steadfastness in *niṣkāma-karma*, which was aphoristically stated in, 'By remaining established in Yoga...undertake actions' (2.48) etc., and which is a means to purification of the mind, is elaborated in the third and the fourth chapters in general and specific ways. After that, steadfastness



in renunciation of all actions in the case of a man of pure mind, which (steadfastness) follows from the perfection of the disciplines of *śama*, *dama*, etc. and which was aphoristically stated in, '(That man attains Peace) who, after rejecting all the enjoyable things...' (2.71) etc., (is explained) briefly and in detail in the fifth and sixth chapters. And by this much (of the *Gītā* text) is ascertained the meaning of the word 'Thou' (in 'Thou art That') also.

After that, in six chapters is set forth, together with *vicāra* on the Upaniṣadic sentences, the various kinds of steadfastness in devotion to the Lord aphoristically stated in, '...becoming concentrated, one should remain seated by accepting Me as the supreme' (2.61), etc. And by that much (of the *Gītā* text) is determined the meaning of the word 'That' as well. And we shall show in the respective places the secondary connections in each chapter, as also the differences among the secondary purports (of each chapter).

After that, steadfastness in the Knowledge of Reality (*tattva-jñāna*), in the form of comprehension of the identity of the imports of the words 'That' and 'Thou', which has been aphoristically stated in, 'he who knows this One, which is indestructible, eternal' (2.21) etc., has been elaborated in the thirteenth (chapter) by making a distinction between *Prakṛti* (Nature) and *Puruṣa* (soul). And the fruit of steadfastness in Knowledge is the eradication of the effects of the three *guṇas*, which has been aphoristically stated in, 'O Arjuna, the Vedas have the effect of the three *guṇas* as their object. You become desireless' (2.45) etc. In the fourteenth, in the course of describing the characteristics of one who has transcended the three *guṇas*, that (eradication) itself has been shown as *jīvanmukti*. In the fifteenth, through the 'felling of the Tree of Mundane Existence', (has been elaborated) steadfastness in *para-vairāgya* (supreme detachment), which was aphoristically stated in, 'then you will acquire dispassion' (2.52) etc. In the sixteenth (it has been elaborated that) the *daivī-sampat*—which is helpful to *para-vairāgya* and which was aphoristically stated in, '(the monk) whose mind is unperturbed in sorrows' (2.56) etc.—has to be acquired, and

that the *āsuri-sampat* opposed to it and briefly stated in, '(the unenlightened people, who accept as the best) this talk—which is flowery,...' (2.42) etc., has to be eschewed.

And in the seventeenth, the faith (*śraddhā*) born of *sattva*, which is the specific cause of the *daiva-sampat* and which was aphoristically stated in, '(You become) free from the pairs of duality, poised in unwavering *sattva*' (2.45) etc., (has been elaborated) by rejecting those that are opposed to it. So, steadfastness in Knowledge, together with its result, has been expounded in five chapters. And in the eighteenth has been concluded all that has been stated before. This is the interconnection among the topics in the *Gītā* as a whole.

There, in the preceding chapter, steadfastness in Knowledge, on the basis of the knowledge about the Self, has been stated by the Lord in, 'this knowledge about the Self has been imparted to you' (2.39). Similarly, steadfastness in Action, on the basis of the wisdom that has to be adopted in the Yoga of Action, has been stated (by the Lord in the text) beginning with, 'However, listen to this (wisdom) that is to be adopted in the Yoga (of Karma)' (ibid.), and ending with, 'For you let there be the idea, "this is my duty", only with regard to action.... Let there be no attachment in you to inaction' (2.47).

But the distinction between the persons competent for these two steadfastnesses has not been clearly taught by the Lord. Nor can it be said that, since the intended purpose is a combination (of the two), therefore the same person is verily competent for both. For it has been stated in, 'O Dhanañjaya, since action is far inferior to the yoga of wisdom' (2.49), that steadfastness in Action is of lesser value than steadfastness in Knowledge. Besides, in, '(As) the extent of need (fulfilled) in a well...' (2.46), it has been shown that the results of all actions become included in the result of Knowledge; and, after having spoken about the characteristics of the man of steady Wisdom, the result of Knowledge has been eulogistically summarized in, 'This steadfastness relates to Brahman. O Pārtha...' (2.72). Moreover, in, 'that

(Wisdom) which is (appears as) night to all beings' (2.69) etc., it has been stated that for an enlightened person there is no possibility of resorting to action, since there is no apprehension of duality. (Further,) according to common sense, Knowledge alone is accepted as the means to the result, (viz.) Liberation, in the form of cessation of ignorance. Besides, there is the Śruti,

By knowing Him alone one transcends death; there is no other path to go by (Śv., 3.8).

*Objection:* Well then, since a combination of Knowledge and action, which are opposed to each other like light and darkness, is not possible, therefore they should belong to persons of different competence.

*Reply:* It is true that this is possible. But it is illogical that both should be enjoined for a single person, Arjuna. Indeed, neither is it proper to enjoin steadfastness in Knowledge for a person competent for action, nor is it proper to enjoin steadfastness in Action for a person competent for Knowledge.

*Objection:* May it not be that both may be taught to the very same person as alternatives?

*Reply:* No, because it is not logical that a superior one and an inferior one can be presented as alternatives. Besides, there can be no question of degree with regard to Liberation, the nature of the Self, implied by 'cessation of ignorance'. Hence, since steadfastnesses in Knowledge and in Action, being meant for men of different competence, are not fit to be enjoined for the same person; and since a combination of those two—which are opposed to each other—is impossible if they be meant for the same person; and since (in case a combination is admitted) it becomes impossible that Knowledge is superior as compared with action; and since on the assumption of their alternativeness it would be improper to reject Knowledge, which is superior and easy of attainment, and resort to action, which is inferior and replete with many difficulties, therefore, having thought so, (Arjuna) with his mind in a muddle,

अर्जुन उवाच, Arjuna said:

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

1. O Janārdana (Kṛṣṇa), if it be Your opinion that Wisdom is superior to action, why then do You urge me to horrible action, O Keśava?

*Janārdana*, O Janārdana—(derivatively meaning) He who is prayed to (*ard*) by all persons (*jana*) for the fulfilment of their wishes—, You, who are of this kind, are being prayed to by me also for determining what is good; thus it is not improper at all—this is the idea conveyed by the (word of) address—; *cet*, if it be; *te matā*, Your opinion; that *buddhiḥ*, Wisdom, concerning the Reality of the Self; is *jyāyasī*, superior, more commendable; *karmanah*, than action, though it be selfless; *tat kim*, why then; *niyojayasi*, do You urge, specially impel by saying such things as, ‘For you let there be the idea, “this is my duty”, only with regard to action’ (2.47); *mām*, me, who am a great devotee; *karmani*, to action; *ghore*, which is horrible, beset with such great troubles as inflicting injury etc.; *keśava*, O Keśava, the Lord of all? It does not befit You, who are the Lord of all and the fulfiller of all wishes, to deceive me, a devotee, who have approached You as the sole refuge by saying, ‘I am Your disciple; instruct me’ (2.7) etc. This is the idea.

(*The Lord*:) Is it not that I do not cheat anyone whomsoever, let alone yourself who are very dear to Me? But what sign of cheating do you find in Me?

To this he (Arjuna) says:

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।  
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥

2. You seem to bewilder my mind by a seemingly confus-



ing statement! (Then) tell me for certain that by which I may attain the highest Good.

Your talk, surely, is not conflicting. But to me, due to the doubt about the competence of the same person or of different persons, that talk of Yours to me—presenting the two steadfastness in Knowledge and in Action—is mixed up (*vyāmiśra*), confusing, *iva*, as it were. *Vākyena*, by that talk; *mohayasi iva*, You seem to bewilder, fill with misunderstanding, as it were—as a result of non-comprehension of Your talk; *buddhim*, the mind; *me*, of mine, who am of poor intellect. The word *iva* means: You, being supremely compassionate, do not certainly confound, but I become deluded owing to the defect of my mind.

As stated before, since the combination of the opposites (Knowledge and Action) is illogical if the same person has the competence, and since as a result of not having the same objective it is illogical that they can be alternatives, therefore if You think that the competent persons are different, then, since it is improper to enjoin the two opposite steadfastnesses for the same person, (*viz.*) for me, *vada*, tell me; *niscitya*, for certain; *tat ekam*, that one only, either Knowledge or Action, for which I am competent; *yena*, by which one, by Knowledge or by Action, stated by You after determining my competence, and practised by me; *aham āpnuyām*, I may attain, may become fit to achieve; *śreyah*, the highest Good, Liberation.

Thus since option or combination is impossible if steadfastness in Knowledge and in Action are meant for the same competent person, therefore it becomes established that Arjuna's question is for knowing the difference between the competent persons.

*In this context, all the defective views of others have been repeatedly refuted by the Commentator with great care on the strength of the Śrutis, Smṛtis and logic. Hence I do not proceed to do that.*

*By me who am aware of the essence of the Commentator's view, the text alone is being explained. The Lord's intention is being expounded (by me) merely for the purification of my own speech.*

When thus the question about the eligible persons was asked by Arjuna, (the Lord gave) the answer in accordance with that.

श्रीभगवानुवाच, the Blessed Lord said:

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मया नय ।  
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥३॥

3. O unblemished one, among these people two kinds of steadfastness were spoken of previously by Me—in the Yoga of Knowledge for the men of realization, in the Yoga of Action for the yogis.

*Asmin loke*, among these people, who entertain the idea of eligibility, who are of two kinds according to the difference of pure and impure mind; *dvi-vidhā*, two kinds; of *niṣṭhā*, steadfastness, states—adherence to Knowledge and adherence to Action; *proktā*, were spoken of (*uktā*) clearly (*pra*)—were stated with characteristic lucidity; *purā*, previously, in the preceding chapter; *mayā*, by Me, who am very beneficent to you. And so you should not feel depressed by the doubt regarding the sameness of the eligible people. This is the idea. By addressing him as *anagha*, unblemished one, the Lord indicates the fitness of Arjuna for instruction.

The word *niṣṭhā*, *steadfastness*, is used in the singular number for expressing the idea that steadfastness, though verily one, is of two kinds according to the difference of the states of being the goal and the means, but not that there are verily two independent steadfastnesses. So will He say, 'He sees who sees Sāṅkhya and yoga as one' (5.5.).

He (the Lord) shows that very steadfastness as of two kinds:

*Saṅkhyā* means right Knowledge of the Self. For those who have attained that, *sāṅkhyānām*, for the men of Self-realization, who have resorted to monasticism from the stage of Celibacy itself, who have a firm understanding about the Reality as a result of the realization arising from the Upaniṣads, who have ascended to the plane of realization, who have a pure mind; *jñāna-yogena*, in the Yoga of Knowledge. *Jñāna* itself is a yoga, in the derivative sense of 'that through which one becomes united with Brahman'. Steadfastness in that has been spoken of in, 'Controlling all of them and becoming concentrated, one should remain seated by accepting Me as the supreme', etc. (2.61).

But, *yoginām*, for the yogis, who are not of pure minds, who have not ascended to the plane of Knowledge, for the yogis who are eligible for action; *karma-yogena*, in the Yoga of Action. *Karma*, action, itself is a yoga, in the derivative sense of 'that by which one becomes united with purification of the mind'. Steadfastness in that for ascending to the plane of Knowledge through purification of the mind has been stated in, '...since for a Kṣatriya there is no other means conducive to bliss than a righteous battle' (2.31), etc.

Hence there is neither a combination of Knowledge and Action nor an option between them. But to those whose minds have become purified by *niṣkāma-karma*, Knowledge comes only after renunciation of all works. Thus in accordance with the difference in the states consisting of purification and non-purification of the mind, two kinds of steadfastness have been taught to the very same person, (viz.) you, in, 'this knowledge about the Self has been imparted to you. However, listen to this (wisdom) which is to be adopted in the Yoga (of Karma)' (2.39). So the idea is that, since both are useful to the very same person in accordance with the difference in his states, therefore there is no futility in imparting the instruction (to the very same person) in spite of the difference in eligibility.

To point out this very thing He shows, in the thirteen verses beginning with '(A person does not attain freedom from action) by the nonperformance of actions' etc. (4) and ending with 'O

Partha... he lives in vain' (16), that performance of actions is for a man of impure mind until his mind becomes pure. However, in the two verses beginning with 'But that man who rejoices only in the Self' (17), He shows that, for the enlightened man of pure mind there is no dependence on any work whatsoever. But in the verses beginning with 'Therefore, remaining unattached' (19), He shows that, with the skill in the form of absence of hankering for results, action, even though a source of bondage, becomes a source of Liberation through purification of the mind and rise of Knowledge. After that, however, raising the question, 'Now then...impelled by what' (36), the Lord will say till the end of the chapter that, '*kāmya-karmas* do not have the capacity to purify the mind surely on account of the defect of desire; hence, you (Arjuna) will become competent for Knowledge through purification of the mind attained by performing actions without desires, indeed.'

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

4. A person does not attain freedom from action by the nonperformance of actions; nor does he attain fulfilment through mere renunciation.

As to that, since an effect in the absence of a cause is illogical, therefore, *puruṣaḥ*, a person, an extrovert, who is unfit for Knowledge because of the absence of purification of the mind; *na aśnute*, does not attain; *naiṣkarmyam*, freedom from all actions, -that is to say, steadfastness in the Yoga of Knowledge; *anārambhāt*, by the nonperformance; *karmanām*, of actions, which have been enjoined for Self-knowledge by the Śruti,

The Brahmins seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects (*Br.*, 4.4.22).



*Objection:* Well, since in accordance with the Śruti, 'Desiring this world (the Self) alone monks renounce their homes' (ibid.), it is logical that from the very renunciation of actions follows steadfastness in Knowledge, therefore what is the need of work?

Hence He says, *na ca*, nor; (*samadhigacchati*), does he attain, i.e. he certainly does not attain; *siddhim*, fulfilment, in the form of steadfastness in Knowledge, which culminates in yielding its fullest result; *sannyasanāt eva*, through mere renunciation, undertaken without mental purity. Renunciation itself is not possible without purity of the mind born of (selfless) actions. Even if it (*sannyāsa*) is somehow undertaken out of mere eagerness, it does not culminate in yielding its fruit. This is the idea.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।  
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥५॥

5. Because no one ever remains even for a moment without doing work. For, all are made to work under compulsion by the *guṇas* born of Nature (*Prakṛti*).

As to that, *hi*, because; *na kaścit*, no one whosoever, who is an extrovert on account of the absence of purity that results from (selfless) works, who has not controlled his organs; *jātu*, ever; *tiṣṭhati*, remains; *kṣaṇam api*, even for a moment; *akarma-kṛt*, without doing work—rather he remains verily engrossed in performing worldly and Vedic duties—, therefore monasticism is not possible for one of impure mind. This is the meaning.

Why, again, is it that an unenlightened person cannot remain without activity? *Hi*, for; *sarvaḥ*, all, the living beings, devoid of purity of the mind; *kāryate*, are made to work, perform; *karma*, worldly or Vedic duties; *avaśaḥ*, under compulsion, being verily non-independent; *guṇaiḥ*, by the *guṇas*; *prakṛtijaiḥ*, born of, manifested as the effects, (viz.) *sattva*, *rajas* and *taṃas*, of Nature (*Prakṛti*); or, by (the *guṇas*, attributes, viz.) attachment, repulsion, etc. born of their own natures (*prakṛti*). Hence the meaning is that no one whosoever remains without doing work

Since the natural *guṇas* are the impellers, therefore for the man of impure mind, who is ever engaged in work under the control of another, renunciation of all actions is not possible; i.e. steadfastness in Knowledge that follows from monasticism is not possible.

But a man of impure mind who somehow out of mere eagerness takes to monasticism does not become the enjoyer of its fruit, because,—

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।  
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥६॥

6. One who, after withdrawing the organs of actions, sits recollecting mentally the objects of the senses, that one, of deluded mind, is called a hypocrite.

*Vimūḍhātmā*, one with a deluded mind, whose mind is polluted with attraction, repulsion, etc.; *yaḥ*, who; out of mere eagerness, *saṁyamya*, after withdrawing, controlling; *karmendriyāṇi*, the organs of action, (viz. the organs of) speech, hands, etc.; i.e. without performing actions with the outer organs, *āste*, sits; *smaran*, recollecting; *manasā*, with the mind that is swayed by attachment etc.; *indriyārthān*, the objects of the senses, (viz.) sound etc.—but not the Reality of the Self; who sits without work, with the self-conceit, ‘I have become a monk’, *saḥ*, he; *ucyate*, is called; *mithyācārah*, a hypocrite—a man of sinful conduct, because of his unfitness for the result (of monasticism) on account of the absence of purity of the mind—in the Dharma-śāstra, as in,

In this context, since renunciation of all actions has been enjoined by the Śruti<sup>1</sup> for the purpose of ascertaining the meaning of the word ‘Thou’, therefore one who abandons these (actions) becomes degraded (*Y. S.*, p. 73; *U. S.*, 18.222).

1. The reading in the *Y. S.*, Anandashrama edn. (1909), is *śrutyā 'bhidhiyate* instead of *śrutyeha vihito* quoted by M. S.

Hence it is reasonable that a man of impure mind 'does not attain fulfilment through mere monasticism'.

Without renouncing all actions out of mere eagerness, one should verily perform selfless works for purification of the mind in accordance with the scriptures, because,—

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।  
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥

7. But, O Arjuna, one who engages in Karma-yoga with the organs of action, controlling the organs, together with the mind, and becoming unattached—that one excels.

*Tu*, but—the word being used for distinguishing from the monk who is of impure mind; the discriminating person, *yaḥ*, who; *ārabhate*, engages in; *karma-yogam*, Karma-yoga, actions enjoined as means of purification; *karmendriyaiḥ*, with the organs of action, (viz. organs of) speech, hands, etc.; *niyamya*, by controlling; *indriyāṇi*, the organs—of perception, (viz.) the organ of hearing etc.; together *manasā*, with the mind—by withdrawing them from engrossment in such objects as sound etc. which are the causes of sin; or, by controlling (the organs) *manasā* with the mind endued with discrimination; and becoming *asaktaḥ*, unattached, free from desire for results; *saḥ*, that one; *viśiṣyate*, excels, becomes distinguished from the other person who is a hypocrite. Though the effort is the same, he excels on account of being the enjoyer of greater results.

*Arjuna*, O Arjuna, see how wonderful this is that, one who after controlling the organs of action keeps active the sense-organs becomes bereft of the (highest) human Goal, while the other who after controlling the sense-organs keeps the organs of action active becomes the enjoyer of the highest human Goal!

Since this is so, therefore controlling the sense-organs with the mind,—

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥८॥

8. You perform the obligatory duties, for action is superior to inaction. And, for you who are (will be) without duty, even the maintenance of your body will not be properly possible.

*Tvam*, you, who have earlier not performed actions that are the causes of purification; *kuru*, perform—without any concern about the result—with the organs of action; *niyatam karma*, actions that from the point of view of injunction are enjoined—on the ground of their being obligatory—by the Śrutis and the Smṛtis, and are well known as *nitya(-karmas)*<sup>1</sup>. Since (the Nominative) ‘you’ is understood from the very use of the verb ‘*kuru*, (you) do’ in the second person, therefore the use of the word *tvam*, you, serves an additional purpose (of indicating that Arjuna had earlier not performed the duties that purify the mind).

Why should action itself be undertaken by a person of impure mind? *Hi*, for; *karma*, action; is verily *jyāyaḥ*, superior to, more praiseworthy; *akarmaṇaḥ*, than inaction. In the absence of action, it is not merely that purification of your mind will itself not be accomplished, but *akarmaṇaḥ te*, for you who are (will be) inactive, without action, without the duty of battle etc.; *śarīra-yātrā*, the maintenance of the body; *na (prasiddhyet)* will not be possible (*siddhyet*) properly (*pra*), in the manner in which it should be done according to the rules of conduct of a Kṣatriya. Accordingly was it said before. The words *api ca*, and even, are meant for combining (maintenance of the body with purification of the mind).

Having in mind (that Arjuna might think) that, since according to the Smṛti, ‘A creature becomes bound by action’

1. The scriptures give injunctions about the *nitya-karmas*, not about their fruits. So, since the fruits do not come under the purview of those injunctions, therefore, giving up the hankering for the results, one should undertake actions that come under the scope of those injunctions.



(*Mbh.*, *Śā.* 241.7), all actions are of the nature of fetters, therefore they are not to be undertaken by one who wants Liberation, He gives its answer:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।  
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥

9. This man becomes bound by action other than that action which is meant for the supreme Lord. Without being attached, O son of Kuntī, you perform action for Him.

According to the Śruti, 'Sacrifice is verily Viṣṇu' (*Tai. Sam.*, 1.7.4), *yajñā* means the supreme Lord. That work which is done for His worship is *yajñārtham*: meant for the supreme Lord. *Ayam lokah*, this man; who, being eligible for action, engages in actions *anyatra*, other than that work (meant for the Lord); *karma-bandhanah*, becomes bound by action; but not so by actions done as a worship of God. Therefore you, *kaunteya*, O son of Kuntī, who are eligible for action; *samācara*, perform (*ācara*), in the right manner (*sam*, *samyak*)—with *śraddhā* etc.; *karma*, action; *tadartham*, for Him, for the supreme Lord; *mukta-saṅgah*, without being attached.

From the words of Prajāpati also it follows that work should be undertaken by an eligible person. This He (the Lord) says in four verses:

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।  
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

10. Having created in the days of yore beings who are associated with sacrifices, Prajāpati said: 'By this you multiply. Let this be your yielder of the coveted objects of desire.'

*Sṛṣṭvā*, having created; *purā*, in the days of yore, in the beginning of a cycle of creation; *prajāḥ*, beings, of the three

castes; *saha-yajñāḥ*, who are associated with sacrifices, those who exist together with the enjoined rites and duties, i.e. those who are eligible for rites and duties—since according to (the *sūtra* of Pāṇini) ‘*Vopasarjanasya*’ (6.3.82) there is an option (i.e. *saha* or *sa* can be used optionally), therefore the alternate form with *sa* is absent (i.e. *saha-yajñāḥ* has been used instead of *sa-yajñāḥ*)—; the Progenitor (*pati*) of creatures (*prajā*) *uvāca*, said;—what he said is being stated—‘*Anena*, by this, through sacrifices, through the duties befitting your own castes; *prasaviṣyadhvam*, you multiply.’ *Prasava* means growth. (So) the meaning is, be greater and greater in number successively. How will growth come from this? Hence He says: *Eṣaḥ astu*, let this religious practice, called sacrifice, be; *vaḥ*, your; *iṣṭa-kāma-dhuk*, yielder (*dhuk*) of the coveted (*iṣṭa*) objects of desire (*kāma*), that which gives the desired fruits that are to one’s liking, i.e. yielder of enjoyments that are sought for.

Here although sacrifice is mentioned as suggestive of the necessary duties—for, it will be stated that evil arises from their nonperformance and, besides, there is no scope at all for *kāmya-karmas* in this context, because these have been set aside by saying, ‘Do not become the producer of the result of action’ (2.47)—, all the same it is logical to say, ‘Let this be your yielder of the coveted objects of desire’, because the *nitya-karmas* too have secondary results. So also does Āpastamba write in his *Smṛti*:

To illustrate this point: Although a mango tree is grown for fruits, yet shade and fragrance follow as (secondary) results. Similarly, when righteous deeds are undertaken riches follow as a consequence. If they do not follow, it will mean no harm to righteousness (*Āp. Dh. Sū.*, 1.20.3).

Even if results be present, the distinction between the *kāmya(-karmas)* and the *nitya(-karmas)* follow from hankering or not hankering for their results. Even if an unsought-for-result originates from the nature of things, that makes no difference

ence (i.e. a *nitya-karma* does not cease to be so). And this will be elaborately explained later on.

How does a sacrifice become a yielder of the coveted objects of desire?

He (the Lord) answers this:

देवान् भावयतानेन ते देवा भावयन्तु वः ।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

11. 'You nourish the gods with this. Let those gods nourish you. Nourishing one another, you shall attain the supreme good.

You, the sacrificers, *bhāvayata*, nourish, with their shares of oblations, i.e. satisfy; *devān*, the gods, Indra and others; *anena*, with this, with sacrifices. Let *te devāḥ*, those gods, being satisfied by you; *bhāvayantu vaḥ*, nourish you; may they make you prosperous by producing food through rainfall etc. Thus by nourishing one another, you and the gods will attain *param śreyah*, the supreme good, the cherished objects; i.e. the gods will get satisfaction, and you will attain the highest good, called heaven.

From sacrifices are obtained not only the results in the other world but also in this world. This he says:

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।  
तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥१२॥

12. 'The gods will give you the coveted enjoyable things, because they are pleased by sacrifices. He is certainly a thief who enjoys what have been given by them without offering (these) to them.

*Devāḥ*, the gods; *dāsyante*, will give, distribute; *vaḥ*, to you; the coveted (*iṣṭān*) enjoyable things (*bhogān*), such as animals, food, gold, etc.; *hi*, because, they are pleased (*bhāvītāḥ*)

by sacrifices (*yajña*). Since the enjoyable things are given to you by them as a loan, therefore *saḥ yah*, he who; *apradāya*, without offering (these); *ebhyaḥ*, to them, to the gods;—without pouring oblations to the gods in the sacrifices—, *bhunkte*, enjoys, gratifies (his own) body and organs with; the enjoyable things *dattān*, given; *taiḥ*, by them, by the gods; is *stenah eva*, certainly a thief, a stealer of the property of the gods, because of not repaying the debt incurred from the gods.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वयं पापा ये पचन्त्यात्मकारणात् ॥१३॥

13. 'The good people, who partake of the remnants of sacrifices, become freed from all sins. Those unholy ones who cook for themselves, they verily suffer from sin.'

But those who partake (*aśinah*) of the remnants (*śiṣṭa*), comparable to nectar, of the Vaiśvadeva-sacrifice (*yajña*) etc., they are *santah*, good people, because they repay the debt to the gods by practising the injunctions of the Vedas. Therefore they *mucyante*, become freed, from all (*sarva*) sins (*kilbiṣa*)—those accruing from the nonperformance of enjoined duties and those incurred previously from the use of the five household accessories. The meaning is that they remain untouched by sins past and future.

After thus speaking in a positive way of the absence of past and future sins, He, in contrast, (now) states the fault: *Ye pāpāḥ*, those unholy ones, who have incurred sins on account of the five household accessories (such as a grinder, which are causes of killing insects) and through injuries inflicted inadvertently; who *pacanti*, cook; only *ātma-kāraṇāt*, for themselves, but not for the Vaiśvadeva-sacrifice etc.; *te*, they, those who do not perform the Vaiśvadeva-sacrifice etc.; *tu*, verily—the word *tu* being used for emphasis—; *bhujate*, suffer from; *agham*, sin only. Thus by saying, 'Those unholy ones ... verily suffer from sin', it is meant that, while sins incurred from the five household accessories indeed persist, they incur the other sin



arising from the nonperformance of the *nitya-karmas* such as the Vaiśvadeva-sacrifice. In accordance with this there is the Smṛti (cf. *Ś. Sm.*, 5.1-2; *Vi. Sm.*, 59.19-20):

A pestle, a grinder, an oven, a water pot and a broom are the five accessories in the home of a householder. On account of these he does not attain heaven, and also,

One washes away with the help of the five sacrifices<sup>1</sup> the sins committed through the five household accessories.

There is also the Śruti,

This food that is eaten is the common food of all eaters. He who adores (monopolizes) this food is never free from evil; for this is general food (*Br.*, 1.5.2).

There is also the sacred (Vedic) text,

That heedless man eats food in vain. Forsooth I declare that it is tantamount to his death. That man cannot satisfy even Aryama (the Sun) nor his (own) friend. One who eats alone becomes only a sinner (*Rg. Sam.*, 10.117.6; *Tai. Br.*, 2.8.8.3).

This (mention of sacrifices to the gods) is also suggestive of the five great sacrifices mentioned in the Smṛti, as also of the *nitya-karmas* mentioned in the Vedas. The purport of what Prajāpati has said (in 10-13) is that the *nitya-karmas* must be performed by one who is eligible for them.

Actions are to be undertaken not only on the authority of what Prajāpati has said but also on the ground of their being the cause of the movement of the Wheel of the world. This He says in three verses (beginning with) 'From food,' etc.:

1. Five sacrifices: to the gods, manes, humans, creatures and ṛṣis.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।  
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

14. From food are born the creatures; the origin of food is from rainfall; rainfall originates from sacrifice; sacrifice has action as its origin.

*Annāt*, from food, when it is eaten and transformed into semen and blood; *bhavanti*, are born; *bhūtāni*, the creatures, the bodies of creatures; *anna-sambhavaḥ*, the origin of food; is *parjanya*, from rainfall. This is indeed a perceived fact. Here He states the utility of actions: *Parjanyaḥ*, rainfall; *bhavati*, originates; *yajñāt*, from sacrifice, from the merit, called *apūrva*, of (sacrifices such as) Kārīri etc. and Agnihotra etc. As to how the Agnihotra-sacrifice becomes the originator of rainfall has been explained in the *Aṣṭādhyāyī-kāṇḍa* (*Śatapatha-Brāhmaṇa*) in the section containing six questions in the form of a dialogue between Janaka and Yājñavalkya (see *Br.*, Chapter Four). It is also said by Manu,

When an oblation is properly poured in fire it reaches the sun. From the sun comes rainfall, from rainfall food, (and) from that (are born) the creatures (*Ma. Sm.*, 3.76).

And that *yajñah*, sacrifice, called merit (*dharma*), which is subtle; *karma-samudbhavaḥ*, has action as its origin; it is achieved through the activities of the priests and the sacrificer; for, enjoined actions are the cause of *yajña*, i.e. of the unseen result (*apūrva*).

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।  
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

15. Know that action has the Veda as its origin; the Veda has the Immutable as its source. Hence the all-pervading and eternal Veda is based on sacrifice.

That (action), again, which is an originator of the unseen

results, *brahma-udbhavam*, has the Veda as its origin. *Brahma* means the Veda. That which has got this Veda alone as its valid means of knowledge (is *brahma-udbhavam*). Know (*viddhi*) that only those actions which are enjoined by the Veda are the source of the invisible results (*apūrva*), but not any other (action) propounded by heretics. This is the meaning.

What is the difference between the Veda and the scripture propounded by heretics, which makes what is enjoined by the Veda alone righteous but not so the others?

Hence He says: *Brahma*, called the Veda; *akṣara-samudbhavam*, has the Immutable as its source. That is called *akṣara-samudbhavam* which like the breath of man originates, gets revealed, without being preceded by (i.e. not depending on) intellectual cognition, from the *akṣara*, from the supreme Self which is free from (all) defects. Thus then, not being the creation of any person, the text of the Veda is free from all doubts about defects; and, being the originator of right knowledge, it is authoritative with regard to supersensuous matters. But the heretical words taught by those who are possessed of defects such as error, inadvertence, imperfection of the organs, deceit, etc. cannot produce right knowledge. In line with this is the Śruti,

Those that are the *R̥g-Veda*, the *Yajur-Veda*, the *Sāma-Veda*, the *Atharvāṅgirāsa*, history, mythology, arts, Upa-  
niṣads, verses, aphorisms, elucidations and explanations are  
(like) the breath of this infinite Reality. All these are like the  
breath of this (supreme Self) indeed (*Br.*, 2.4.10).

*Tasmāt*, hence, having originated directly from the supreme Self; *brahma*, called the Veda; which is *sarva-gatam*, all-pervading, the revealer of everything; and *nityam*, eternal, indestructible; is, from the standpoint of its purport, *pratiṣṭhitam*, based; *yajñe*, on sacrifice, called merit (*dharma*), which is supersensuous. So the meaning is that, by rejecting the pseudo-religion preached by heretics, righteousness (*dharma*) taught by the Veda is to be practised.

Let this be so. But what follows from this?  
Hence He says:

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।  
अथायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥१६॥

16. O Pārtha, he who does not follow here the Wheel thus set in motion is of sinful life. Deriving pleasure from the senses, he lives in vain.

In the beginning is manifested from the supreme Lord the Veda, which is the revealer of everything, (and is) eternal and faultless; from that follows the knowledge of rites and duties; from the performance of those (rites and duties) is produced merit; from that rainfall; from that food; from that the creatures; in the same way, again, follows the engagement of the creatures in actions.

*Yaḥ*, he who; *na-anuvartayati*, does not follow; *cakram*, the Wheel, the sustainer of the whole world; *evam pravartitam*, thus set in motion, by the supreme Lord; O Pārtha, *saḥ*, he; is *aghāyuh*, a man of sinful life. *Jivati*, he lives; *mogham*, in vain, indeed. For him death is better than life, because there is a possibility of (his) practising righteousness in another birth. This is the meaning. In support of this is the Śruti,

Now this self (the ignorant man) is an object of enjoyment to all beings. That he makes oblations in the fire and performs sacrifices is how he becomes such an object to the gods. That he studies the Vedas is how he becomes an object of enjoyment to the *ṛsis* (sages). That he makes offerings to the *manes* and desires children is how he becomes such an object to the *manes*. That he gives to men shelter as well as food is how he becomes an object of enjoyment to men. That he gives fodder and water to the animals is how he becomes such an object to them. And that beasts and birds, and even the ants, feed in his home is how he becomes an object of enjoyment to these (*Bṛ.*, 1.4.16).



A knower of Brahman is excluded by the word *indriyārāmāḥ*, one who derives pleasure from the senses. Since he derives pleasure from the objects through the organs, therefore, being eligible for rites and yet not performing them, he acquires sin only and lives indeed in vain. This is the idea.

But he who has realized the supreme Entity and does not derive pleasure from the senses, he, on account of being self-fulfilled, does not incur sin even by not performing the rites which are thus the cause of the movement of the Wheel of the World. This He says in two verses:

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।  
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

17. But that man who rejoices only in the Self and is satisfied (only) with the Self, and is contented only in the Self—for him there is no duty to perform.

Only one who derives pleasure from the senses experiences joy in garlands, sandal-paste, woman and so on; contentment in food, drinks, etc. which are pleasing to the mind; and gratification by getting animals, sons, gold, etc., and from the absence of disease etc. For, it is a matter of experience that, in the absence of the aforesaid objects there is an absence of joy, contentment and gratification in those who are full of attachment. Joy, contentment and gratification are particular mental modes revealed by the witnessing consciousness.

However, in the verse, '(As) the extent of need (fulfilled) in a well' (2.46), it has been said that the man who has attained the highest Bliss does not desire the pleasure of objects, because he does not perceive duality and because it is very insignificant. Hence, since on account of the absence of joy, contentment and gratification with regard to the non-Self he continues to perceive directly the Self which is supreme Bliss and non-dual, therefore it is through a figure of speech that he is called

‘*ātma-ratiḥ*, one who rejoices in the Self’, ‘*ātma-triptaḥ*, one who is satisfied with the Self’, ‘*ātma-santuṣṭaḥ*, one who is contented in the Self’. Accordingly there is the Śruti,

He disports in the Self, delights in the Self, and is engrossed in (spiritual) effort. This one is the chief among the knowers of Brahman (*Mu.*, 3.1.4).

The *ca*, and, in *ātma-triptaḥ ca* (in the *Gītā* verse) is for drawing in the word *eva*, only. The word *mānavaḥ*, *man*, is used to imply that any person whosoever who has become so is alone self-fulfilled, but not anyone (merely) through his excellence in Brahminhood etc. The *cā* in *ātmani eva ca santuṣṭaḥ* is used in the sense of a conjunction. *Yah*, he who has become thus; *tasya*, for him; *na vidyate*, there is no; *kāryam*, duty, whatsoever, be it Vedic or worldly, because the ground of eligibility is absent in him.

(*Objection:*) Is it not that, even in the case of a man of Self-knowledge there should be rites and duties for self-elevation or Liberation or avoidance of evil?

Hence He says:

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

18. For him there is no need at all for action, nor (does he suffer) any effect whatsoever here from nonperformance of action, because for this one there is no needful connection whatsoever with any object.

*Tasya*, for him, for the one who rejoices in the Self; *na eva arthaḥ*, there is no need at all—be it in the form of prosperity or of Liberation—; *kṛtena*, for action, because in him there is no hankering for elevation to heaven etc., and because Liberation cannot be achieved through action. In keeping with this is the Śruti,

A Brahmin should resort to renunciation after examining the worlds acquired through *karma*, with the help of this maxim: 'There is nothing (here) that is not the result of *karma*; so what is the need of (performing) *karma*?' (*Mu.*, 1.2.12).

That is to say, *akṛtaḥ* (that which is not a product of action), the eternal, Liberation; does not come *kṛtena*, from action.

The negation of its (Liberation) being a product of Knowledge as well is suggested by the word *eva*, at all (in the *Gītā* verse). For, the 'non-achievement' of the ever-achieved Liberation, which (Liberation) is the nature of the Self, consists in the mere ignorance (about it). And that (ignorance) is removable by Knowledge alone. When that (ignorance) is removed by the Knowledge of Reality, then for that knower of the Self there remains no need whatsoever to be fulfilled either through action or through Knowledge. This is the meaning.

(*Objection:*) Even by a man in such a state actions must be undertaken for avoiding evil.

Hence He says, *na akṛtena*, nor (does he suffer) any effect from nonperformance of action. The suffix (*kta*) is used here to convey the sense of an abstract noun. Through the nonperformance of the *nitya-karmas*, there is no effect *kaścana*, whatsoever; *iha*, here, in the world, in the form of either being open to censure or incurring some evil.

He (the Lord) states the reason for all this in the next half (of the verse): The (word) *ca* is used in the sense of 'because'. Because *asya*, for this one, for the knower of the Self; there is *na*, no; *artha-vyapāśrayaḥ*, needful connection whatsoever; *sarva-bhūteṣu*, with any object, beginning from *Brahmā* and ending with inanimate objects. The meaning of the sentence is that there is no need that can be fulfilled through work by depending on some particular object. Therefore performance and nonperformance are useless for this one, as the Śruti says, 'Things done or not done do not trouble him' (*Br.*, 4.4.22). In accordance with the Śruti, 'Even the gods cannot prevail against him, for he becomes their own self' (*ibid.* 1.4.10), since it has been said that even the gods are

incapable of preventing his Liberation, therefore the purport is that there need be no performance of any action even in the form of worship of gods for averting obstacles.

This kind of a knower of Brahman has been described by Vasiṣṭha in terms of seven different stages:

The plane of knowledge, called *śubhecchā*, good resolve, is declared to be the first; the second one is *vicāraṇā*, deliberation; the third is *tanumānasā*, fineness of the mind; the fourth is *sattvāpatti*, experience of Reality; after that comes what is called *asamsakti*, non-relationship; the sixth is *padārthābhāvanī*, absence of objects; the seventh is spoken of as *turyagā*, reaching the *turiya* (*L.Y.Vā.*, *Lavaṇa-upā-khyāna*, 13.113–14).

Among these the first is the desire for Liberation, which starts from discrimination between the eternal and the non-eternal, etc. and culminates in its fruit. Then, after approaching the guru, *vicāra*—in the form of *śravaṇa* and *manana*—on the Upaniṣadic texts is the second. Then the third is the ability of the mind to grasp subtle things with concentration (accomplished) through the practice of *nididhyāsana*. These three stages, which are forms of discipline, are called the waking state by the yogis; for, the world continues to appear as a separate (entity). So has it been said,

O Rāma, it has been ascertained that these three stages constitute the waking state. In the waking state this world is perceived just as it is with ideas of differences (*Y.Vā.*, *Nir-vāṇa-prakaraṇa*, part 1, 126.52).

Then from the Upaniṣadic texts follows, as the fruit, the fourth stage, (viz.) *sattvāpatti*, experience of Reality, consisting in the supersensuous realization of the identity of Brahman and the Self. This is called the state of dream, because the universe as a whole appears as unreal. So it has been said,



When firmness in nonduality is established and duality has ceased, the persons who have reached the fourth stage see the world as a dream (*L.Y.Vā., Yoga-saptabhūmikā-upākhyāna*, 43.70).

That yogi who has reached the fourth stage is called *brahmavit*, a knower of Brahman. However, the fifth, sixth and seventh stages are the secondary divisions of *jīvanmukti* itself.

As to that, the state of *nirvikalpa-samādhi* (total spiritual absorption in which the subject-object relationship vanishes), which comes when the mind becomes withdrawn through the practice of *savikalpa-samādhi* (spiritual absorption in which the subject-object relationship persists), is called *asamsakti*, non-relationship, and *suṣupti*, sleep, because from this state he (the yogi) emerges (*vyutthāna*) by himself. This yogi who is such is a *brahmavid-vara*, a great knower of Brahman. What comes after that as a result of the maturity of practising that (preceding *samādhi*) and lasts for a long time is called *padārthābhāvanī*, absence of objects, and deep sleep, because the yogi, who does not emerge by himself from that, is awakened only by the efforts of others. That one who is such is *brahmavid-varīyān*, a greater knower of Brahman. Indeed, it has been said,

After reaching the fifth stage, called by the name *sleep*, he gradually reaches the sixth stage called deep sleep (*ibid.* 73, 76).

The seventh stage of *turiya* (the Fourth) is that state of spiritual absorption from which, on account of the total absence of the perception of duality; he (the yogi) does not emerge either by himself or through (the efforts of) others; but he remains in every way ever Self-absorbed only, as a mass of full supreme Bliss alone, with his bodily functions managed by others—without any effort of his own—as a result of his vital forces being controlled by the supreme Lord. One who has reached that (stage)

is called *brahmavid-variṣṭha*, the greatest knower of Brahman. It has verily been said,

That one (the yogi), after being established in the sixth stage, should attain the seventh stage. (In the sixth stage) he may perceive only some difference, or he may not perceive anything at all. The seventh stage of yoga is called the Liberation of the disembodied (*videha-mukti*). Among the stages of yoga, that is the climax, and it is beyond the reach of words and is tranquil (ibid. 80–1),

with regard to which it is said in the *Bhāgavata*,

As a person inebriated by wine does not notice whether the cloth worn by him drops down or stays on by chance, similarly, since the Self-realized person has attained his true nature, therefore he takes no notice of the transitory body, whether it remains lying down or standing (11.13.36).

Together with its life-breath the body also, which is under divine dispensation, awaits the end of the result of past actions that produced it. One who has ascended the Yoga of Samādhi, who has experienced Reality, does not accept again that dream-body, together with the universe (ibid. 3.28.38).

There is also the Śruti,

Just as the lifeless slough of a snake is cast off and lies in the ant hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prāṇa (supreme Self), Brahman, the Light (*Br.*, 4.4.7).

This is the summary in this connection:

The fourth stage is Enlightenment; the previous three are the disciplines (leading to it). But the latter three are spoken of as states of *jīvanmukti* (*Saṅ.*).

Here even an unenlightened person who has ascended the first three stages is not eligible for rites and duties, what to speak of one who has realized the Truth, or of the *jīvanmukta* possessed of that (realization)! This is the idea.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥१९॥

19. Therefore, remaining unattached, always perform duly the duty that must be undertaken. For, by performing (one's) duty without attachment, man attains the Highest.

Since you are not an enlightened man of this kind but are a seeker of Liberation, competent only for action, *tasmāt*, therefore; *asaktaḥ*, remaining unattached, devoid of desire for results; *satatam*, always—not occasionally; perform duly (*samācara*), fulfil in accordance with the scriptures, *kāryam karma*, the duty that must be undertaken necessarily—those that are defined as *nitya* and *naimittika*<sup>1</sup>, which are prescribed by the Śruti such as, '(One should perform the Agnihotra-sacrifice) as long as one lives', etc., and are enjoined for Knowledge by the Śruti, 'The Brahmins seek to know It through the study of the Vedas; sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects' (*Bṛ.* 4.4.22); *hi*, for; *ācaran*, by performing; *karma*, (one's) duty; *asaktaḥ*, without attachment, as a dedication to God; *pūruṣaḥ*, (i.e.) *puruṣaḥ*, man; *āpnoti*, attains; *param*, the Highest, through the stages of purification of the mind and attainment of Knowledge. The idea is that, he alone (who thus attains the Highest) is the real man, none else.

(*Arjuna*.) Is it not that, monasticism consisting in the renunciation of all actions is prescribed even for a seeker of Liberation, so that he practises *śravaṇa*, *manana* and *nididhyāsana* with a view to attaining steadfastness in Knowledge? And thus,

1. See Glossary.

not only is an enlightened person ineligible for rites and duties but also a dispassionate person who is desirous of Knowledge. And hence rites and duties should surely be discarded by me also who am dispassionate and a seeker of Knowledge.

The Lord dispels this doubt of Arjuna by demonstrating the ineligibility of a Kṣatriya for monasticism:

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

20. Since Janaka and others attained success along with action itself, (therefore) you surely ought to perform (your duty) also with a view to making people undertake their duties, and preventing them from taking the wrong path.

*Janakādayaḥ*, Janaka and others as well—Janaka, Ajāta-śatru, and so on, who were Kṣatriyas well known in the Śrutis and the Smṛtis; *āsthītāḥ*, attained; *samsiddhim*, success—steadfastness in Knowledge achievable by means of *śravaṇa* etc.; *karmanā eva*, along with action itself—but not along with renunciation of actions—, even though they were men of Knowledge. *Hi*, since this is so; therefore you also, who are a Kṣatriya—(here) the words (*kartum arhasi*, ought to perform) have to be supplied from the later portion—*kartum arhasi*, ought to perform your duty, whether you be a seeker of Knowledge or a man of Knowledge; because in the sentence, ‘the Brahmins renounce the desire for sons, for wealth and for the worlds, and lead a mendicant’s life’ (*Br.*, 3.5.1), which enjoins monasticism, one’s being a Brahmin is what is required, just as Kṣatriyahood is required in, ‘A *rājā* desirous of sovereignty of heaven should perform the Rājasūya-sacrifice’; also because there is the Smṛti, ‘A Brahmin has four stages of life, a Kṣatriya has three, (and) a Vaiśya has two’ (cf. *Vai. Dh. Sū.*, 1.1.10–12). In the Purāṇa (text) also,

Of those who were born from the mouth (of the supreme



Person) is this duty of bearing the insignia of Viṣṇu (i.e. monasticism). This duty does not befit those who are born from the arms or from the thighs',

it is stated that there is no monasticism for the Kṣatriyas and the Vaiśyas. Therefore it has been rightly declared by the Lord, 'Since Janaka and others attained success along with action itself'.

In accordance with the Smṛti,

All the duties are dependent on the king. The king is the upholder of the duties,' etc.,

even as the promoter of the duties of the castes and stages of life a Kṣatriya must undertake work. This He says in, '*loka-saṅgraham*,' etc. *Lokasaṅgraha* means making people undertake their own duties and preventing them from taking the wrong path. (*Sampāśyan*) with a view to that *api*, also—this word suggests, 'observing the conduct of good people such as Janaka and others also'—, you *eva*, surely; *kartum arhasi*, ought to perform your duty; this is the construction. Even if you are a man of Knowledge, still, you, whose body has been formed by the results of actions that lead to birth as a Kṣatriya, are like Janaka and others fit for performing your duties under the influence of *prārabdha-karma*, with a view to making people undertake their duties and preventing them from going astray. But (you are) not fit for discarding (your duties), since you have not been born a Brahmin. This is the idea.

Being cognisant of this kind of intention of the Lord, it has been ascertained by the venerable Commentator that monasticism is for the Brahmin only, not for others. But it is to be noted that, it has been stated by the writer of the *Vārtika*, merely as a bold assertion, that Kṣatriyas and Vaiśyas also can take to monasticism.

(*Arjuna*:) 'Even if I undertake work, why will people imitate this?'

Anticipating this doubt He says, '(They will imitate that conduct) since they follow the behaviour of great persons':

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

21. Whatever a superior person does, another does that very thing! Whatever he upholds as authority, an ordinary person follows that.

*Yat yat*, whatever action, whether good or bad; *śreṣṭhaḥ*, a superior person, an eminent person, such as a king; *ācarati*, does; *itarah*, another; *janah*, person, an ordinary person who is his follower; does *tat tat eva*, that very thing—but not something else independently. This is the meaning.

(*Arjuna*:) Keeping the scriptures in view and giving up the practices of eminent persons that are not sanctioned by the scriptures, why does not a person undertake only actions prescribed by the scriptures?

Anticipating such a doubt, He shows that others follow the eminent persons even in matters of understanding as in matters of conduct: *Yat*, whatever, whether Vedic or mundane; *saḥ* he, the superior person; *pramāṇam kurute*, upholds as authority, accepts as authoritative; *lokaḥ*, an ordinary person also; *anuvartate*, follows, upholds as authority; *tat*, that itself—but (he does) not (accept) anything independently. This is the purport.

'This being so, actions must be undertaken by you who are an eminent prince, for making people undertake their duties and preventing them from taking the wrong path. For the rule is that, people's actions correspond to those of the eminent ones.' This is the import.

He (the Lord) says in three verses, 'In this matter I Myself am an example':

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।  
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

22. In all the three worlds, O Pārtha, there is no duty whatsoever for Me (to fulfil); there is nothing unachieved that has to be achieved. (Still) I am engaged in work.

O Pārtha, even *triṣu*, in all the three; *lokeṣu*, worlds; *na asti*, there is no; *kartavyam*, duty, whatsoever (*kiñcana*); *me*, for Me (to fulfil); because *na*, there is no; *anavāptam*, unachieved result, whatsoever; *avāptavyam*, that has to be achieved by Me. Still, *varṭe eva*, I am engaged; *karmaṇi*, in action; i.e. I do perform work. By addressing him (Arjuna) as 'Pārtha', He points out this: You who, being born in a very pure Kṣatriya family and being the grandson of Śūra (a Yādava prince), are very much like Me should behave like Me.

(*Arjuna*:) Even making people undertake their duties and preventing them from taking the wrong path is not Your duty, because it is fruitless.

Anticipating this He says:

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

23. For, O Pārtha, if at any time I do not continue vigilantly in action, men will follow My path in every way.

O Pārtha, *yadi*, if, again; *jātu*, at any time; *aham*, I; *navarteyam*, do not continue; *atandritaḥ*, vigilantly, tirelessly; *karmaṇi*, in action—if I do not perform actions; then, *manuṣyāḥ*, men, who are fit for action; *anuvartante*, will follow; *sarvaśaḥ*, in every way; *vartma*, the path; *mama*, of Mine, who am pre-eminent.

(*Arjuna*:) It is but proper that people should follow the path

of Yours who are pre-eminent. What is the harm if they follow?  
Hence, to this He says:

उत्सीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

24. These worlds will be ruined if I do not perform action. And I shall become the agent of the intermingling (of castes), and shall be destroying these beings.

*Cet*, if; *aham*, I, the lord; *na kuryām*, do not perform; *karma*, action; then, since actions by Manu and others, who are My followers, do not arise, *ime lokāḥ*, these worlds: *utsīdeyuh*, will be ruined, as a result of the destruction of duties which are the cause of continuity of the world; *ca*, and; as a consequence, *syām*, I Myself shall become; *kartā*, the agent; *saṅkarasya*, of the intermingling of castes. And by that, I Myself *upa-hanyām*, shall be destroying; all *imāḥ*, these; *prajāḥ*, beings; I shall be bringing about destruction through the annulment of righteousness. How, again, can I, the Lord, who am engaged in promoting the welfare of creatures destroy them all? This is the idea.

Another interpretation of the verses beginning with 'Whatever a superior person does,' etc. (21) is this: It is not that you ought to perform (your duty) merely with a view to making people undertake their duties and preventing them from taking the wrong path, but also because of its being the conduct of eminent people. This he says in *yat yat*, *whatever*, etc. Thus, the kind of conduct that I who am pre-eminent have, that very kind of conduct should be pursued by you who are My follower; but not any other, independently. This is the meaning.

(*Arjuna*:) Of what kind is Your conduct which has to be followed by me?

In answer to such a question, that (conduct) has been revealed through the three verses beginning with 'In all the three worlds, O Pārtha,' (22) etc.



(*Arjuna*:) Is it not that there is no harm whatever to You, the Lord, even while engaged in *loka-saṅgraha*, because You have no idea of agentship? But in my case, who am a human being, Knowledge will become overpowered because of the idea of agentship while I am engaged in *loka-saṅgraha*.

Hence He says:

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।  
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

25. O scion of the Bharata dynasty, as the unenlightened people perform (their duties) with attachment to work, so should an enlightened person act, without attachment, being desirous of *loka-saṅgraha*.

*Yathā*, as; *avidvāṁsaḥ*, the unenlightened people, the ignorant; *kurvanti*, undertake actions; *saktāḥ karmani*, with attachment to, becoming engrossed in, work, with the idea of agentship and the desire for results; *tathā*, so, indeed; even an *vidvān*, enlightened person, the knower of the Self; *kuryāt*, should act, (*cikīrṣuḥ*) with a desire for *loka-saṅgraha*; but *asaktaḥ*, remaining unattached, i.e. without having the idea of agentship and the desire for (selfish) results.

By addressing him (*Arjuna*) as 'Bhārata' He (the Lord) points out, 'You, being a scion of the race of Bharata—or, being devoted (*rata*) to Knowledge (*bhā*)—are capable of understanding the purport of the scriptures as has been taught.'

(*Arjuna*:) What is the reason that *loka-saṅgraha* has to be achieved only through performance of action but not through imparting *tattva-jñāna* (Knowledge of Reality)?

Hence He says:

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।  
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

26. One should not create any disturbance in the beliefs of the ignorant, who are attached to work. While himself remaining alert the enlightened person should, by duly performing all the duties, make them do these.

By instructing about the Self, which is not an agent, one should not create (*janayet*) any disturbance (*bheda*) in the beliefs (*buddhi*), 'I shall perform this work and I shall enjoy its fruit', *ajñānām*, of the ignorant, of the non-discriminating ones; *karma-saṅginām*, who are attached to work, who are engrossed in work with the idea of agentship and desire for result. But, *yuktaḥ*, while himself remaining alert; *vidvān*, the enlightened person, desirous of *loka-saṅgraha*; *joṣayet*, should make them do these (duties) with joy; by rousing their faith, *samācāran*, by duly performing (himself); *sarva-karmāṇi*, all the duties for which the unenlightened are eligible. If the beliefs of the ineligible persons are disturbed by instructing them, then since faith in work will cease and Knowledge will not arise, therefore the result will be their becoming deprived of both. So has it been said,

If one tells an ignorant or a half-awakened person that everything is Brahman, then that person will be thrown into a great chain of hells by him (*L. Y. Vā., Dāśūrākhyāna*, 17.27).

Although the performance of duties be the same in the case of both the enlightened and the unenlightened men, still, by way of showing the difference between them, He, in accordance with the presence and absence of the idea of agentship, explains in two verses the meaning of the verse, 'as the unenlightened people perform (their duties) with attachment...' (25):

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

27. While actions are being done in every way by the *guṇas*

of Prakṛti (Nature), one whose mind is deluded by egoism thinks thus: 'I am the doer.'

Prakṛti, Nature, means Māyā, which is constituted by the *guṇas*—*sattva*, *rajas* and *tamas*, and has the nature of false ignorance and is the power of the supreme Lord, in accordance with the Śruti, 'One should know that Nature is surely Māyā, and the supreme Lord is the Ruler of Māyā to be sure' (Śv., 4.10).

While *karmāṇi*, actions, mundane and Vedic; *kriyamāṇāni*, are being done; *sarvaśaḥ*, in every way; *guṇaiḥ*, by the *guṇas*—the transformations in the form of cause and effect; *prakṛteḥ*, of that Prakṛti (Nature); *ahaṅkāra-vimūḍha-ātmā*, one whose mind is deluded by egoism, one whose mind (*ātmā*) is incapable of distinguishing the true nature (of the Self) (*vimūḍha*) on account of identifying himself with the aggregate of body and organs, one who thinks of the non-Self as the Self; *iti manyate*, thinks thus; '*kartā aham*, I am the doer, I perform those actions', by superimposing the idea of agentship (on the Self). In '*aham kartā*' (the word *kartā* is formed by adding) the suffix *ṛṇ* (after the verbal root *kr*). Hence according to the aphorism (of Pāṇini), '*na lokāvyayaniṣṭhā-khalarthatṛṇām*' (2.3.69), the use of the Genitive case is ruled out. (Therefore the word *karmāṇi* is used in the Accusative case instead of in the Genitive.)

But the enlightened person does not think so. This is what He says:

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

28. But, O mighty-armed one, the one who is a knower of the true nature of the body, organs, mind, and their actions (on the one hand) and the Self (on the other) does not become attached, thinking thus: 'The organs get engaged in the objects.'

*Tattvavit* is one who is a knower of the true nature (of

things). By the use of the word *tu*, *but*, He speaks of his (*tattvavit's*) distinction from the unenlightened person. True nature of what? Hence in answer He says, *guṇa-karma-vibhāgayoḥ*: The *guṇas* are the body, organs and the mind, which are the basis of egoism; and *karmas* are their functions, which are the basis of the idea of 'mine'.

The phrase *guṇa-karma* appears in the collective singular number (being formed through the compound called *samāhāra-dvandva*). *Vibhāga* means that which stands differentiated by virtue of its being the revealer of all the mutable insentient things; i.e. the Self, which is of the nature of self-revealing Consciousness and is unattached. The *dvandva*-compound is formed between *guṇa-karma* and *vibhāga*.

That person who knows the true nature of *guṇa-karma* (body-organs-mind and their functions) and of the *vibhāga* (Self), of the illumined and the Illuminator, of the insentient and the Sentient, of the mutable and the Immutable; he, *iti matvā*, thinking thus; '*guṇāḥ*, the organs, which are of the nature of instruments; being mutable, get engaged (*vantante*) *guṇeṣu*, in the objects, but not so the Self, which is Immutable'; *na sajjate*, does not become attached; he does not have attachment, he does not entertain the idea of agentship like the unenlightened person.

By addressing him (Arjuna) as '*Mahābāho*, O mighty-armed one', He indicates, 'Being possessed of the signs of a great person as mentioned in the *Sāmudrika* (science of the marks on the body), you should not become non-discriminating like ordinary people.'

Or, (the meaning of *tattvavit guṇa-karma-vibhāgayoḥ* is) one who is a knower of the true nature of the (two) divisions of the *guṇas* (constituents of Prakṛti) and their functions (*karma*). In this case the utility of the word *vibhāga* (division) has to be thought over, since it would have sufficed to say *guṇa-karmaṇoḥ*, of the *guṇas* (constituents of Prakṛti) and *karmas* (their functions).

He (the Lord) concludes (in the following verse) what was said that, by making the performance of actions by the enlight-



ened and the unenlightened similar in this way, the enlightened person should not cause disturbance in the beliefs of the unenlightened persons:

प्रकृतेर्गुणसंमूहाः सज्जन्ते गुणकर्मसु ।  
तानकृत्स्नविदो मन्दान् कृत्स्नवित्रं विचालयेत् ॥ २९ ॥

29. The knower of the All should not disturb them who, wholly deluded by the *gunas* of Prakṛti, become attached to the activities of the *gunas*, who do not know the All, and who are evil-minded.

*Kṛtsna-vit*, the knower of the All, who has the knowledge of the Self in Its fullness; *na vicālayet*, should not disturb, i.e. should not himself dislodge from their faith in activities; *tān*, them, who are attached to actions; who, wholly deluded (*sammūdhāḥ*) by the *gunas*, by the constituents, *prakṛteḥ*, of Prakṛti, of the aforesaid Māyā, (i.e.) by its properties in the form of effects, (viz.) the transformations such as body etc.; who, thinking of those very ones as the Self on account of the non-manifestation of Its true nature, *sajjante*, become attached to the activities (*karma*) of those very *gunas*, (i.e.) of the body, organs and mind; who entertain a very firm idea of ownership as, 'We perform actions for their results', *akṛtsna-vidah*, who do not know the All, who identify themselves with the non-Self; *mandān*, who are evil-minded, who being of impure minds have not acquired the competence for Knowledge.

But those who are not evil-minded, who are of pure minds, they, by themselves, lose faith (in actions) when discrimination dawns, when they become competent for Knowledge. This is the idea.

The words *kṛtsna* and *akṛtsna* have been explained by the writer of the *Vārtika* (in two verses) as meaning the Self and the not-Self, in accordance with the Śrutis:

Since from such sentences as, 'Existence alone' (*Ch.*,

6.2.1), the nondual Entity is the All, therefore how can there be any possibility of Its opposite entity that is not the All? (*Br. Vā.*, 1.4.655).

The not-All is said to be that on the perception of which even, that (very thing) as well as some other entity still remains unperceived and, similarly, which even on remaining to be perceived, (the other entity) becomes perceived (*ibid.* 1.4.662).

Since the not-Self is possessed of parts and many properties, therefore the very same thing, for instance a pot, even when known as possessed of some property or some part, that very thing remains unknown as possessed of other properties or other parts. Also, other things which are different from it, for instance a cloth, remain unknown, to be sure. Thus even when those pot etc. remain unknown, cloth etc. may become known. Hence, since though something is known, things other than that still remain unknown, and since even when that thing remains unknown, other things become known, therefore that thing is called *akṛtsnaḥ*, the not-All.

But the *kr̥tsnaḥ*, the All, is the nondual Self only, because when That is known nothing else remains (to be known). This is the meaning of the two verses.

Thus, even though there is similarity in the performance of actions, the distinction between the unenlightened and the enlightened persons has been stated from the points of view of deep attachment to the idea of agentship and its absence. Now by stating that, even an unenlightened person who hankers after Liberation has a distinction—in the form of dedication to God and absence of the desire for results—from one who is not an aspirant to Liberation, he emphasizes that Arjuna is fit for actions since he is unenlightened:

मयि सर्वाणि कर्माणि संन्यस्याद्यात्मचेतसा ।  
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

30. By becoming free from desires, devoid of the idea of 'mine' and devoid of the fever of the soul, engage in battle by dedicating all actions to Me with (your) mind spiritually imbued.

*Bhūtvā*, by becoming; *nirāśih*, free from desires; *nirmamaḥ*, devoid of the idea of 'mine' with regard to your own body, children, brothers, and so on; and *vigata-jvaraḥ*, devoid of the fever of the soul—the word *jvara* (fever) is used to mean sorrow, because it causes suffering—, devoid of sorrows, of this world and the next, in the form of infamy, falling into hell, etc.; you, who are desirous of Liberation, *yudhyasva*, engage in battle—the idea is, you undertake the prescribed duties; *sannyasya*, by dedicating; *sarvāṇi karmāṇi*, all actions, all kinds of actions mundane and Vedic; *mayi*, to Me, to Vāsudeva, who am God, the supreme Lord, omniscient, the Controller of all, the Self of all; *adhyātma-cetasā*, with your mind (*cetas*) spiritually imbued—(i.e.) with the idea, 'I, as an agent under the inner Controller, perform actions for that God alone, as (does) a servant for a king.'

Here dedication to God and desirelessness are common to all the actions of the person desirous of Liberation. It is to be noted that freedom from the idea of 'mine' and the casting off of sorrows refer merely to the battle under discussion; for, the idea of 'mine' and sorrows in other contexts are not under discussion.

The performance of enjoined actions, without the desire for results and with the idea of dedication to God, leads to the fruit of Liberation through the stages of purification of the mind and attainment of Knowledge. This is what He says:

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।  
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥३१॥

31. Those men who follow always this teaching of Mine with faith and without cavil, they also become freed from actions.

*Ye mānavāḥ*, those men, whoever they may be—men are

mentioned because they are eligible for actions—; who *anutiṣṭhanti*, follow; *idam matam me*, this teaching of Mine, consisting in the performance of enjoined actions without desire for results; *nityam*, which having been taught by the eternal (*nitya*) Vedas is beginningless and has come down traditionally; or, which is essential; or, always; *śraddhāvantah*, with faith—*śraddhā* means the belief ‘this is indeed so’ with regard to what is taught by the scriptures and the teachers, even though it may not have been realized; being possessed of that—; *anasūyantah*, without caviil—*asūyā* means finding fault in what is good, and it takes the form: ‘This one is uncompassionate. He impels me to sorrowful actions’; without entertaining that caviil, which may in the context under discussion possibly arise against Me, Vāsudeva, the Teacher and the friend of all<sup>1</sup>—; *te api*, they also, like the man of full realization; *mucyante*, become freed; *karmabhiḥ*, from actions, called righteous or unrighteous, through purification of the mind and rise of Knowledge.

Having thus spoken of the merits from a positive point of view, He states the defects from a negative standpoint:

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।  
सर्वज्ञानविमूढास्तांस्त्विद्धि नष्टानचेतसः ॥ ३२ ॥

32. But those who, decrying this, do not follow My teaching, know them—who are of impure minds and (hence) are variously deluded about all knowledge—to have gone to ruin.

The word *tu*, *but*, indicates faithlessness, which is opposed to the quality of a man of faith. Hence, *ye*, those who, because of heresy and faithlessness; *na*, do not; (*anutiṣṭhanti*) follow *etat*, this; *matam*, teaching, of Mine; *abhyasūyantah*, by decrying it, by inventing defects in it; *viddhi*, know; *tān*, them; *acetasaḥ*, who are of impure minds; and, for this very reason, *sarva-jñāna-vimūḍhān*, who are variously deluded about all knowledge, who are deluded with regard to the validity of the



means of knowledge, with regard to the subject matter, and with regard to the necessity—in respect of all knowledge concerning actions and the qualified and the unqualified Brahman—, who are unfit in every way; *naṣṭān*, to have gone to ruin, as deprived of all the human ends.

(*Arjuna*:) Being aware of the danger in violating Your rule as in that of a king, why do they who cavil not follow Your direction, and why do they set their face against attaining all the human goals?

Hence He says:

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

33. Even a man of wisdom behaves according to his own nature. Beings follow (their) nature. What can restraint do?

*Prakṛti*, nature, means the all-powerful impressions of righteousness, unrighteousness, knowledge, will, etc. that were acquired in past lives and are manifest in the present life, which fact is proved by the Śruti, 'It is followed by knowledge, work and past experience' (*Br.*, 4.4.2).

All creatures, *jñānavān api*, even a man of wisdom—even a knower of Brahman or one who knows the difference between the good and the bad—what to speak of a fool; *ceṣṭate*, behaves; *prakṛteḥ sadṛśam*, according to that nature of his own (*svasya*)—which agrees with the maxim, '(In instinctive actions) there is no distinction from the animals etc.' (See Śaṅkarācārya's introduction to the *B. S.*) Therefore, *bhūtāni*, beings, all creatures; *yānti*, follow; (their) *prakṛtim*, nature, even though it is the cause of being deflected from the human goals. In that respect, *kim kariṣyati nigrahaḥ*, what will restraint do, be it Mine or of a king? That is to say, because of the intensity of attachment, that (restraint) is incapable of preventing one from evil. Those who owing to the predominance of bad impressions engage in evil,

even though aware that it is the door to a great hell, are not afraid of the guilt of transgressing My directions. This is the idea.

(*Arjuna*:) Is it not that, if all classes of creatures are under the influence of their natures, then there being no scope for self-effort in mundane and Vedic matters, injunctions and prohibitions will become meaningless? Nor is there anyone devoid of his nature with regard to whom these can be meaningful.

Hence He says:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्तौ हास्य परिपन्थिनौ ॥ ३४ ॥

34. With regard to the objects of all the organs, attraction and repulsion are present following a settled rule. One should not come under the sway of those two, because they are one's enemies.

By the repetition of *indriyasya indriyasya, of the organs*, it is implied that, *arthe*, with regard to the objects, of all the organs—with regard to sound, touch, form, taste and smell (in the case of sense-organs), and similarly also with regard to the objects of all the organs of action, with regard to speaking etc. *vyavasthitau*, are present following a settled rule, are present in accordance with the conditions of favourableness and unfavourableness; *rāga-dveṣau*, attraction and repulsion—attraction with regard to an object that, even though forbidden by the scriptures, is favourable, and repulsion with regard to an object that, even though enjoined by the scriptures, is unfavourable; thus (it is ordained) with regard to every organ. However, those two (attraction and repulsion) occur everywhere, but not irregularly.

As regards this the scope of self-effort and the scriptures is this that, '*vaśam na āgacchet*, one should not come under the sway; *tayoḥ*, of those two'. How? That which is man's nature impels him to such scripturally forbidden acts as eating the meat of game killed by a poisoned arrow etc., following attraction alone, which occurs from the idea of something being a source

of what one desires, that (idea) being associated with the absence of the powerful idea that it (forbidden act) entails what is undesirable. Similarly, it (one's nature) turns one away from even such scripturally enjoined practices as *sandhyāvandana*<sup>1</sup>, following repulsion alone, which occurs from the idea of something being a source of what is undesirable, that (idea) being associated with the absence of the powerful idea that it (enjoined act) entails what is desirable.

When a person is made to understand by the scripture that what is prohibited leads to a great evil, then the mere tangible idea that something is productive of the desirable cannot produce attraction with regard to that thing, because the supporting idea<sup>2</sup> is absent, just as (one is not attracted) to food mixed with honey and poison. Similarly, when one is made to understand by the scripture that what is enjoined leads to what is desirable, then, on account of the supporting idea, the mere knowledge that something is productive of undesirable results cannot give rise to repulsion with regard to that thing. And thus the scriptures, when not obstructed (by other factors), lead a person to what is enjoined and prevent him from what is prohibited.

So, when as a consequence of the preponderance of discriminating knowledge arising from the scriptures the natural attraction and repulsion (of one) get destroyed following the eradication of their causes, the nature of a person who is endued with scriptural wisdom cannot lead him to a wrong path. Hence there arises no contingency of the scriptures and a person's self-effort becoming useless.

*Na āgacchet*, one should not come; *vaśam*, under the sway; *tayoh*, of those two, of attraction and repulsion. One should not act or withdraw under their influence, but one should eschew them by destroying their causes through the scriptural knowledge that is opposed to them. *Hi*, because; *tau*, those two, attraction and repulsion, which are caused by natural defects; are

1. Morning and evening hymns, and act of worship.—M. W.

2. The strong idea that something is *not* productive of undesirable results.

*asya*, his, of this one, of a person who is a seeker of Liberation; *paripanthinau*, enemies, creators of obstacles on the path to Liberation, like a robber to a traveller. And this fact has been explained very elaborately (by the Commentator) under the Śruti,

There were two classes of Prajāpati's sons, the gods and the demons. Naturally, the gods were fewer, and the demons more in number. They vied with each other', etc. (*Br.*, 1.3.1),

by ascertaining as demoniacal the conduct that is opposed to the scriptures and arises from natural attraction and repulsion, and as divine the conduct that is in accord with the scriptures. So we desist.

(*Arjuna*:) Is it not that, if scriptural duties alone are to be undertaken by eschewing the behaviour that is common with animals etc., which is dictated by natural attraction and repulsion, then one should undertake only such activities as begging etc. that are easy? What is the necessity of battle, which is a source of extreme sorrow?

Hence He says:

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

35. One's own duty, though defective, is superior to another's duty well-performed. Death is better while engaged in one's own duty; another's duty is fraught with fear.

That duty is one's own which is prescribed (by the scriptures) for the respective caste and stage of life. *Svadharmah*, one's own duty; though *vigunaḥ*, defective—even though done without the perfection of all its components (i.e. incompletely);<sup>1</sup>

1. *Sarvāṅga-upasamhāra*, perfection of all the components; see Glossary.



is *śreyān*, superior, more praiseworthy; *para-dharmāt*, than another's duty—which has not been prescribed for oneself—; though *svanuṣṭhitāt*, well-performed, done with perfection in all its components (i.e. completely).

Indeed, nothing enjoined by an authority different from the Vedas can be a duty, on which (contrary supposition alone) the inference that 'even another's duty should be undertaken like one's own duty, because it (too) is a duty' can be an authority on this matter. For there is the dictum, 'Duty is that which is to be undertaken for a human goal on the authority of an injunction presenting it' (*Jai. Sū.*, 1.1.2).

Therefore, *svadharme*, while engaged in one's own duty, though it be defective in some part; even *nidhanam*, death; is *śreyah*, better, more commendable, than the life of one who is engaged in somebody else's duty. Verily, one's death while remaining engaged in one's own duty is productive of fame in this world, and it is the cause of attaining heaven etc. hereafter. However, since *paradharmah*, another's duty; is *bhayāvahah*, fraught with fear, on account of being a source of infamy in this world and instrumental in leading to hell hereafter, therefore another's duty also should verily be shunned like one's own natural conduct that is prompted by attraction, repulsion, etc. This is the meaning.

Thus in this way it stands stated that, those who accept the teaching of the Lord attain the highest good, and those who do not accept that fall away from the path to the highest good. (In the verses) beginning with, 'But those who, decrying this,' etc. (32), have been stated many reasons why those who have fallen from the path to the highest good engage in *kāmya-karmas* with desire for results and perform only sinful acts. As to that, this is the verse summarizing them:

Loss of faith, as also cavil, evil-mindedness and foolishness, being under the influence of one's own nature, and excessive attraction and repulsion, and liking for another's duty—these are said to be those that lead to the evil path (*Saṁ.*).

In this connection, with a view to following the teaching of the Lord by eliminating the cause that leads one to perform *kāmya*(-karmas) and *pratiṣiddha*(-karmas), (Arjuna asks) in order to ascertain that cause:

अर्जुन उवाच, Arjuna said:

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।  
अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः ॥ ३६ ॥

36. Now then, O scion of the Vṛṣṇi dynasty (Kṛṣṇa), impelled by what does this man commit sin even against his wish, being engaged by force, as it were?

The root cause of evil was stated in the verses, 'In the case of a person who dwells on objects...' (2.62) etc., and in the present context also it has been stated very elaborately in the verse, '(The knower of the All should not disturb them) who, wholly deluded by the *gunas* of Prakṛti,' etc. (29). As regards this, are all of them causes of equal importance, or is one alone the primary cause while the others are its supplementaries? As to that, in the first case great effort will be needed for eradicating all individually. But in the latter case self-fulfilment will follow from the eradication of one alone.

Therefore tell me, *prayuktaḥ*, impelled; *kena*, by what cause; does *ayam* (*pūruṣaḥ*, i.e. *puruṣaḥ*), this man, who is deluded about all knowledge by not following Your teaching; commit (*carati*) *pāpam*, sin, all that results in evil—(i.e.) perform with desire for results the various kinds of actions, for instance the *kāmya*(-karma) rites such as the Citra-sacrifice, as also the Śyena-sacrifice etc. which are a means to destroying enemies, and the prohibited (*pratiṣiddha*-karmas) acts such as eating poisoned meat; *anicchan api*, even against his wish, even though from his own side there is no desire to do so; but he does not undertake actions taught by You, which consist in detachment and lead to the highest human Goal, although he has a liking for

them. Besides, such a thing is not possible unless there is subservience to some external impulsion.

The meaning is: Therefore tell me of that which impels one to the evil path and owing to which a person, *niyojitaḥ*, engaged; *balāt*, by force; *iva*, as it were, like a servant by a king, performs that kind of work even while aware that it is opposed to Your teaching and results in all kinds of evil, so that (following Your instruction) it can be uprooted on being apprised of it. By addressing Him as 'Vārṣṇeya, O scion of the Vṛṣṇi dynasty, who have incarnated out of compassion in the line of the Vṛṣṇis, in the family of my mother's father', Arjuna implies, 'I who am the son of a daughter of the Vṛṣṇis should not be ignored by You.'

On being asked thus by Arjuna, (the Lord says in answer) what is approved by the Śrutis,

Others, however, say, 'This self is identified with desire alone' (*Br.*, 4.4.5), 'This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, "Let me have a wife so that I may be born (as a child). And let me have wealth so that I may perform rites",' etc. (*ibid.* 1.4.17):

श्रीभगवानुवाच, the Blessed Lord said:

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

37. This desire, this anger, born of the quality of *rajas*, is a great devourer, a great sinner. Know this to be the enemy here.

That about which you asked, the cause leading one forcibly to the evil path, is *eṣaḥ*, this; *kāmaḥ*, desire, indeed, the great enemy, because of which creatures come to all kinds of grief.

Is not anger also seen to be an impeller to black magic etc.?

Hence He says: *Krodhaḥ eṣaḥ*, this anger.... Desire itself, when obstructed by some cause, turns into anger. Therefore anger also is this desire indeed. The idea is that, when this great enemy itself is ward off there occurs attainment of all the human goals.

For knowing the means of warding that off, He states its cause: *rajoguṇa-samudbhavaḥ*, born of the quality of *rajas*: that of which the quality of *rajas*, possessed of the nature of sorrow, activity and strength, is the source. Hence, since the effect follows the cause, therefore that (desire) also is of that nature. Although the quality of *tamas* (see Chapter 14) is also a source of it, still, since *rajas* has predominance in sorrow and activity, therefore that itself is mentioned. Hereby it is said that, when *rajas* becomes, attenuated by the quality of *sattva*, that (desire) also gets eliminated.

Or (the question is), How does it become the impeller to the evil path?

Hence He says: (*rajoguṇa-samudbhavaḥ*) that from which springs the quality of *rajas*, which is possessed of activity etc. For, when desire itself in the form of hankering for objects comes into being, it activates *rajas* and thereby impels a man to sorrowful actions. The idea is that it must therefore be destroyed.

Is it not that, conciliation, bribery, sowing dissension and punishment are the four expedients (for overcoming one's enemy)? Among them, when the first three are impossible the fourth is to be employed, but, surely, not suddenly.

Having this apprehension in mind, He states the qualities (of desire) by way of showing the impossibility of the (first) three: *mahāśanaḥ*, a great devourer; *mahāpāpmā*, a great sinner. That which consumes (*aśana*) much (*mahat*) is *mahā-aśanaḥ*, as is stated in the Smṛti,

Knowing that all the paddy, barley, gold, cattle and women that are in the world are not sufficient for a single man, one should resort to desirelessness (*Bh.*, 9.19.13).



So it cannot be placated through gift; nor even through conciliation and sowing dissension, because it is *mahā-pāpmā*, a great sinner, very ferocious. For, one commits sin under the forcible impulsion of it, though aware of the evil consequence. So, *viddhi*, know; *enam*, this, desire; to be the *vairiṇam*, enemy; *iha*, here, in the world. Thus all this has been amplified by the writer of the *Vārtika* in the course of explaining the Śruti, 'This (aggregate of desirable objects) was but the self in the beginning,' etc. (*Br.*, 1.4.17):

If the above-mentioned eligible person be independent as regards engagement or disengagement, then it should be explained why this one proceeds along the path of transmigration as a helpless man, but is not impelled along the path that is characterized by detachment and leads to the total destruction of the evil of transmigration? (*Br. Vā.*, 1.4. 1806-7).

One proceeds (along the path of transmigration) even while aware of its being productive of evil. This kind of behaviour is not seen anywhere unless one is under the control of something else. Hence that which impels a person desirous of the highest good to undesirable actions has to be mentioned, so that it may be eliminated. The next Śruti ('He desired,' etc., *Br.*, 1.4.17) is meant for this (*Br. Vā.*, 1.4.1811-12).

Since this person had not attained the highest human goal and was beset with infinite evils, therefore the fool 'desired' the unachieved human goals through efforts. Similarly, being possessed of desire arising from nescience, the unenlightened man wants to discard evils existing in himself. And there is the Śruti, 'Others, however,...' (*Br.*, 4.4.5). It is not seen here (at any time) that a desireless man has any activity. Indeed, whatever a creature does is an act desire.<sup>1</sup> 'This desire, this anger,' etc. is a statement of the Smṛti. Hence it is

1. This is according to the reading, *akāmasya kriyāḥ kāściddṛśyante neha karhicit*. There is another reading: *Akāmataḥ kriyāḥ kāściddṛśyante neha kasyacit*—It is not seen in this world that anyone whosoever does some work without desire.

not known that the impeller is anything other than desire (*Br. Vā.*, 1.4.1814–17).

‘It is not seen here at any time that a desireless man’ (above) is a saying of Manu (*Ma. Sm.*, 2.4). The remaining portion is clear.

That its enmity follows from its being a great sinner is being shown through illustrations:

धूमेनाव्रियते वह्निर्यथाऽदर्शो मलेन च ।  
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

38. As fire is enveloped by smoke, and as a mirror by dirt, (and) as a foetus remains enclosed in the womb, so is this shrouded by that.

As to that, since the mind cannot function before the origination of the body, therefore desire remains in a subtle form. Then it takes a gross form, becoming manifest in the mind that has become active in the gross body on account of the deeds that originated the body. That (desire) itself becomes grosser when it is excited again and again in the state when an object is being thought of. That itself becomes most gross when it has attained maximum excitement in the state when the object is being enjoyed.

An illustration of the first state is this: As *vahniḥ*, fire, which is luminous by nature; is *āvriyate*, enveloped; *dhūmeṇa*, by smoke, which is (its) concomitant and is naturally not luminous. The illustration of the second state is this: *Ca*, and; *yathā*, as; *ādarśaḥ*, a mirror; is (covered) *malena*, by dirt, which is not its concomitant and comes to exist after the origin of the mirror. The *ca*, *and*, is used to point out secondary differences (between the two, mirror and dust) and also for connecting with (the verb) *āvriyate*, is covered. The illustration for the third state is: *Yathā*, as; (a foetus) *āvṛtaḥ*, remains enclosed; by being shut in completely *ulbena*, by the caul, (rather) by the very gross mem-

brane (chorion) that encloses the foetus. *Tathā*, so, in all the three ways; is *idam*, this; *āvṛtam*, shrouded; *tena*, by that, by desire.

Among these, fire, even though covered by smoke, accomplishes its own actions like burning etc. But the mirror covered by dirt does not perform its own function of reflecting an image, the quality of polish alone being dulled. However, it continues to be perceived as it is. On the other hand, the foetus covered by the membrane does not perform its own functions such as extending the hand, feet, etc., nor is it perceived in its true form. This is the distinction.

He (the Lord) amplifies the brief statement, 'so is this shrouded by that':

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।  
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥३९॥

39. O son of Kuntī, the mind is covered by this constant enemy of the wise in the form of desire, which is like an insatiable fire.

*Jñānam*, derivatively meaning 'that through which (something) is known', i.e. the mind or discriminative knowledge, pointed out by the word *idam*, *this* (in verse 38); is *āvṛtam*, covered; *etena*, by this, by desire. Still, being a source of momentary joy<sup>1</sup>, it may be acceptable. Hence He says, *nityavairiṇā*, by the constant enemy; *jñāninaḥ*, of the wise. For, an unwise man, after having regarded desire as a friend during the enjoyment of an object, knows its enmity when he experiences sorrow as its result (thus), 'I have been made sorrowful by desire', whereas a wise person knows even during enjoyment (thus), 'I have been forced into evil by this (desire).' So the discriminating person is smitten by sorrow during enjoyment as also during its conse-

1. A different reading is, *āpātataḥ sukha-hetutvāt*.

quence. Thus it is a constant enemy of the wise. Hence it surely has to be destroyed by him in every way. This is the meaning. Then, what is its nature? Hence He says, *kāma-rūpeṇa*, in the form of desire: *Kāma* means desire, thirst; in the form of that which has that very characteristic. By addressing him (Arjuna) as 'O son of Kuntī', He discloses His love.

Is it not that, even though it (desire) has to be destroyed by the discriminating man, it may be acceptable to the non-discriminating? Hence He says, *duṣpūreṇa analena ca*, which is like an insatiable fire. *Ca* stands as a word of comparison. *Anala*, fire, derivatively means 'that which has no (*an*) sufficiency (*alam*)'. As that fire cannot be satiated with oblation, so also (is not) this man by enjoyment. Hence, since it is constantly a cause of sorrow, therefore it should verily be destroyed even by the non-discriminating man as much as by the discriminating one. And thus there is the, *Smṛti*,

The desire of the sensual people does not ever become satiated through enjoyment. Like fire through clarified butter, it increases furthermore indeed (*Ma. Sm.*, 2.94; *Bh.*, 9.9.14).

Or: Since a wish is quenched through the acquisition of the wished objects, therefore desire in the form of wish will cease by itself through the enjoyment of objects; why then is there so much insistence on this matter? Hence it is said, *duṣpūreṇa analena ca*, like an insatiable fire. Even though a wish may disappear for the time being on the acquisition of the object, yet since it appears again, therefore acquisition of an object is not the remover of desire. But it is only the perception of the defects in objects that is so. This is the idea.

When an enemy's abode is known, then he can be conquered easily. Hence He speaks of its abode:

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।  
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥४०॥



40. The organs, mind and intellect are said to be its abode. This one, by veiling knowledge, diversely deludes the embodied being with the help of these.

*Indriyāṇi*, the organs—the organs of hearing etc., which are the perceivers of sound, (tactile) sensations, form (colour), taste and odour, and the organs of action, viz. speech etc., which cause talking, grasping, movement, defecation and orgasm; *manaḥ*, mind, consisting of thoughts; and *buddhiḥ*, intellect, consisting of judgement; are *ucyate*, said to be; *adhiṣṭhānam*, the abode, the shelter; *asya*, of this, of desire. Because, *eṣaḥ*, this one, desire; *āvr̥tya*, by veiling; *jñānam*, knowledge, discriminating wisdom; *vimohayati*, deludes, in various ways; *dehinam*, the embodied one, the one who has identification with the body; *etaiḥ*, with the help of these, with the help of the organs which are engaged in their respective activities and are its abode.

Since this is so,—

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहिह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

41. Therefore, O scion of the Bharata dynasty, after first controlling the organs, you renounce this one which is sinful and a destroyer of learning and wisdom.

Since desire, which has its abode in the organs, deludes an embodied being, *tasmāt*, therefore; *niyamya*, after controlling; *indriyāṇi*, the organs, ear etc.; *ādau*, first, before being deluded or before controlling desire—. For when they are controlled the control of the mind and the intellect also is accomplished, because thought and judgement become the causes of evil through the activities of the external organs. Hence, even after mentioning them before separately in, 'The organs, mind and the intellect' (40), here (in the present verse) it is only said, 'the organs'; or, (by the word *indriyāṇi* in the present verse)

they (mind and intellect) too, being organs, stand understood.

*Bharatarṣabha*, O scion of the Bharata dynasty, having been born in a great lineage you are capable of this. *Enam*, this one, desire, the enemy; *pāpmānam*, which is sinful, the root of all sins; *tvam*, you; *prajahihi*, renounce; or, *pra-jahi*, kill completely; and *hi*, manifestly, because the conclusion is made with 'kill (*jahi*) the enemy' (43). *Jñāna* means the indirect knowledge arising from the instructions of the scriptures and the teachers; *vijñāna* is the direct knowledge that results from that. (*Jñāna-vijñāna-nāśanam* means) a destroyer of those two, *jñāna* and *vijñāna*, which are the causes of attaining the highest good.

Is it not that, even if it be possible to control the outer organs somehow, it is very difficult to give up internal hankering?

No, because it has already been stated in, 'Even the taste of this person falls away after realizing the Absolute' (2.59), that the realization of the supreme Reality is a means of rejecting hankering that is implied by the word *rasa*, *taste*.

In that case, who is that supreme One on the realization of whom there is a cessation of hankering?

Anticipating this question He points out the pure Self, denoted by the word *para*, the supreme One, by distinguishing It from the body etc.:

इन्द्रियाणि पराण्याहुर्निन्द्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥४२॥

42. They say that the organs are superior (to the gross body); the mind is superior to the organs; but the intellect is superior to the mind. That which is superior to the intellect is that very One.

*Āhuḥ*, they, the learned persons or the Śrutis say; that, as compared with the gross, insentient, limited and external body, *indriyāṇi*, the organs, the five sense-organs, viz. ear etc.; are *parāṇi*, superior, because of being subtle, being the revealers, being pervasive, and being located inside. So also, *manah*, the

mind, which consists of reflection and doubt; is *param*, superior; *indriyebhyaḥ*, to the organs, being their impeller. Similarly, *buddhiḥ*, the intellect, which consists of judgement; is *tu*, however; *parā*, superior; *manasaḥ*, to the mind, because judgement is the same as certitude, (and) such functions of the mind as reflection, (doubt) etc. are preceded by it (judgement).

*Yah*, that which; is *parataḥ*, superior; *buddheḥ*, to the intellect; which exists as its illuminator, and about which embodied one it has been said that desire, associated with its abodes—the organs etc., deludes by covering knowledge, is *sah tu*, that very One, the supreme Self, the witness of the intellect etc. As in the text, 'That one which is this (Self) has entered here (into these bodies)' (*Br.*, 1.4.7), (so here also) the embodied one, though separated (from *buddhi* by Mahat and Avyakta), is referred to by the pronoun *tat* (i.e. *sah*, that one). With regard to this idea there is the Śruti,

The sense-objects are higher than the senses, and the mind is higher than the sense-objects; but the intellect is higher than the mind, and the Great Soul is higher than the intellect.

The Unmanifested is higher than the Mahat; the Puruṣa is higher than the Unmanifested. There is nothing higher than the Puruṣa. He is the culmination, He is the highest goal (*Ka.*, 1.3.10–11).

Since here the supremacy of the Self itself is the subject-matter forming the purport of the text, and since the superiority of the organs etc. is not what is intended, therefore in place of the statement, 'the sense-objects are higher than the senses' (*ibid.*), the utterance of the Lord that the organs are superior to the objects is not contradicted, because of the difference in the manner of presentation. As compared with the intellect, with the individual intellects of ours and others, the *maḥān-ātmā*, the Great Soul, in the form of the aggregate of all the intellects, is higher. This follows from the saying in the *Vāyupurāṇa*, 'Mind,

the great, understanding, Brahmā, the Pū, intellect, Manifestor, God (are all synonyms of Mahat)' (1.4.27).

The Unmanifested, the Undifferentiated, the seed of the entire creation, called Māyā, as mentioned in the Śruti, 'One should know that Nature (Prakṛti) is surely Māyā' (Śv., 4.10) and, 'This (universe) was then undifferentiated' (Br., 1.4.7.), is superior as compared with Mahat, the (cosmic) intellect (the Great Soul), Hiranyagarbha. As compared with the Unmanifested, the Person, the Whole, the Self, the Illuminator of all insentient things as a class is superior. Lest someone should think, 'There may be some other thing superior even to That', the Śruti says, 'There is nothing higher than the Puruṣa (Person)' (Ka., 1.3.11). Why is this so? Because He (the Person) is the culmination, the end, being the basis of all things. The meaning is: That Itself is even the highest goal that is well known from such Śruti texts as, 'He is the highest goal' (ibid.), 'he attains the end of the road; and that is the highest place of Viṣṇu' (ibid. 1.3.9). All this has been expressed by 'That which is superior to the intellect is that very One.'

He (the Lord) states the significant outcome:

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।  
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

43. By realizing that which is thus superior to the intellect, (and by) completely establishing the mind with the help of the intellect, O mighty-armed one, kill the enemy in the form of desire, which is difficult to apprehend.

*Buddhvā*, by realizing; that which is *evam*, thus, that which is implied by the word *para* in, 'Even the taste of this person falls away after realizing the Absolute' (2.59), the Whole, the Self; which is *param*, superior; *buddheḥ*, to the intellect; (and) *samstabhya*, completely establishing; *ātmanā*, the mind; *ātmanā*, with the help of this kind of intellect, which is of the



nature of certitude; *mahābāho*, O mighty-armed one—the address is apt because it is only for a mighty-armed one that killing an enemy is easy; *jahi*, kill; *śatrum*, the enemy, the destroyer of all human goals; *kāmarūpam*, in the form of desire; which is *durāsadam*, difficult to apprehend. It is possessed of many peculiarities that are difficult to understand. Hence the adjective is for evoking great effort.

*The means, steadfastness in Action, has been primarily summed up here. But steadfastness in Knowledge, the goal, has been presented in connection with it in a secondary way.*

## CHAPTER 4

### *BRAHMĀRPAṆA-YOGA*

#### (THE YOGA OF BRAHMAN AS THE LADLE ETC.)

Although two yogas, viz. the Yoga of Knowledge—as the goal, and the Yoga of Action—as its (former's) means, have been presented before, still, by implying their identity due to the identity of results of the end and the means—in accordance with the point of view that 'He sees who sees Sāṅkhya and yoga as one' (5.5)—, the Lord, through the presentation of the genealogy, praises the Yoga of Action which is the means, and the Yoga of Knowledge which is the end, with a view to instructing about the various kinds of (their) qualities,

श्रीभगवानुवाच, the Blessed Lord said:

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।  
विवस्वान्नवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥ १ ॥

1. I imparted this imperishable Yoga to Vivasvān. Vivasvān taught this to Manu, and Manu transmitted this to Ikṣvāku.

In the beginning of creation, *aham*, I, Lord Vāsudeva, the protector of the entire creation; *proktavān*, imparted—excellently (*pra*), by way of removing all doubts etc.; *imam*, this; *yogam*, Yoga, as presented in the (previous) two chapters, and characterized as steadfastness in Knowledge which is achievable through steadfastness in Action; *vivasvate*, to Vivasvān, the Sun, the source of all the Kṣatriya dynasties, for preserving the entire world under them (the Kṣatriyas) by giving vigour to

the kings. How vigour is imparted by this is being shown with an adjective—*avyayam*, imperishable. It is imperishable because it originates from the imperishable Veda and has the imperishable Liberation as its result. It is imperishable in the sense that it does not deviate in producing its result: its result is unfailing. And thus it is possible to impart vigour through it which is of this kind. This is the idea.

And he, *vivasvān*, the Sun, who is My disciple; *prāha*, taught (this); *manave*, to Manu, to his own son Vaivasvata Manu. And he, Manu, *abravīt*, transmitted (this); *ikṣvākave*, to Ikṣvāku, who was his own son and the first king. Although this instruction of the Lord is common to each cycle of Manu—beginning with that of Svāyambhuva Manu—, still, having in mind the present cycle of Vaivasvata Manu, the genealogy is enumerated beginning from the Sun.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

2. The king-sages knew this (Yoga) which was received thus in regular succession. That Yoga, O scorcher of enemies, is now lost owing to a long lapse of time.

*Rājarṣayaḥ*, the king-sages—those who were kings and sages (at the same time), (viz.) Nimi and others, who though endowed with lordliness had the ability to discern subtle ideas; *viduḥ*, knew; *imam*, this Yoga, which was taught by their own fathers and others; *evam*, which was thus; *paramparā-prāptam*, received in a regular succession of teachers and students, beginning from the Sun. Hence, since on account of having the eternal Veda as its source, on account of having an inexhaustible fruit, and on account of having been received through a beginningless chain of teachers and students there is no scope for the doubt of its being spurious, therefore this Yoga is of great efficacy. In this way it is eulogized for generating abundant faith.

*Kālena mahatā*, through a long lapse of time, which dete-

riorates virtue; *saḥ yogaḥ*, that Yoga, even though possessed of such great utility; is *iha*, now, at the time of our conversation, at the end of the Dvāpara Age; *naṣṭaḥ*, lost, has become deprived of its traditional link, being overpowered by passion, anger, etc. as a result of its having come down to persons who are weak, have not conquered their organs, and are incompetent. Alas! what a bad luck it is for people, since they fail to reach the human goal in the absence of that. The Lord laments thus.

*Parantapa*, O scorcher of enemies—in the sense that he, like the sun, ‘scorches’ the host of enemies in the form of passion, anger, etc. through valour, through discrimination and austerity; i.e. he is self-controlled, as is evident from such extraordinary behaviour of his as indifference to *Urvaśī*, etc. ‘Therefore, being self-controlled, you are eligible for this (Yoga)’—this is what He indicates (by the word of address, *parantapa*).

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।  
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

3. That ancient Yoga itself, which is this, has been taught to you by Me today, considering that you are My devotee and friend. For, this (Yoga) is a profound secret.

*Saḥ*, that; *purāṇaḥ*, ancient; *yogaḥ*, Yoga; *eva*, itself; *ayam*, which is this, which came down through a beginningless succession of teachers and disciples, which, though inculcated earlier, lost its traditional link in this way in the absence of competent persons, and without which the highest human goal cannot be achieved, has been fully taught (*pra-uktaḥ*); *te*, to you, but not to anybody else; *adya*, today, at a time when the traditional link is about to get lost; *mayā*, by Me, who am very affectionate. Why? *Iti*, because; *asi*, you are; *me*, My; *bhaktaḥ*, devotee; *ca*, and; *sakhā*, friend. The word *iti* has been used in the sense of ‘because’.

The idea is: Since you are always My devotee by virtue of being very loving at the same time that you have taken refuge,



and you are a friend, being of the same age and an affectionate companion, therefore it has been taught to you. Why is it not imparted to anyone else? As to that He says: *Hi*, for; *etat*, this knowledge; is a *uttamam*, profound; *rahasyam*, secret.

For eliminating the doubt that fools entertain about Lord Vāsudeva's being non-omniscient and non-eternal on account of His being human, Arjuna raises a question by restating that view:

अर्जुन उवाच, Arjuna said:

अपरं भवतो जन्म परं जन्म विवस्वतः ।  
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

4. Your birth is recent, (whereas) the birth of Vivasvān was earlier. How am I to understand this that You instructed (him) in the beginning?

*Bhavataḥ*, Your; *janma*, birth, embodiment, in the house of Vasudeva; is *aparam*, of a recent time, of the present age, and it is of a lower grade because of its being human. *Janma*, the birth; *vivasvataḥ*, of Vivasvān; is *param*, of a remote time, which occurred at the beginning of creation, and it is of a superior grade because of being divine. Since the birthlessness of the Self has been discussed earlier, therefore here Arjuna's question is only in relation to the birth of the body. Hence, *katham*, how; *vijānīyām*, am I to understand; *etat*, this, as non-contradictory in import? He explains the meaning of the very word *etat*: *iti*, that; *tvam*, You; *proktavān*, instructed (him); *ādau*, in the beginning. The idea is, 'This is contradictory that You, who are a human being of recent time and are non-omniscient, spoke at the beginning of creation to the Sun, who is earlier and omniscient.'

The meaning here in a nutshell is this: As You are not delimited by this body, so, was Your teachership with regard to the Sun through a limitation by another body or was it through this (present) body? The former case is inadmissible, because

what has been experienced in other (former) lives cannot be recollected by one who is non-omniscient. Otherwise there arises the possibility of remembering experiences of past lives even by me; for as human beings there is no distinction between You and me as regards non-omniscience. So has it been said by the learned ones, 'What is experienced in other (past) lives is not recollected (*Śa. Bh. on Jai. Sū.*, 1.3.2).' Nor even is the second view tenable, because of the nonexistence of the present body at the beginning of creation.

This being so, although it is possible that You existed in another body at the beginning of creation, there is no possibility of remembering that now. Even if it is possible to remember (that) through this body, it is not possible that it existed at the beginning of creation.

Thus there are two objections of Arjuna—on the grounds of non-omniscience and of non-eternality.

As to that, He rebuts the first objection on the ground of His omniscience:

श्रीभगवानुवाच, the Blessed Lord said:

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।  
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥५॥

5. O Arjuna, many lives of Mine have passed, and also of yours. I know them all, (but) you know not, O scorcher of enemies!

*Bahūni*, many; *janmāni*, lives; *me*, of Mine—(i.e.) acceptance of bodies through divine sport, which were like the 'rising' of the sun from the standpoint of the understanding of ordinary people; *vyatītāni*, have passed; *tava ca*, and also of yours, who are ignorant, whose acceptance of bodies has been through past actions. 'And also of yours' is suggestive of other individual souls (*jīvas*) as well, or it has been used with the idea of implying that there is but a single *jīva*.

‘O Arjuna’—by addressing him ironically with the name of a tree called *Arjuna*, He indicates that his knowledge is under cover!

*Aham*, I, the omniscient, omnipotent God; *veda*, know; *sarvāṇi tāni*, all of them, the births of Mine, of yours, and of others. (But) *tvam*, you, who are an ignorant *jīva*, whose power of understanding remains covered; *na vettha*, know not—you do not know even your own births, what to speak of those of others! *Parantapa*, O scorcher of enemies: ‘By imagining enemies through the idea of difference, you have set out to destroy them. Thus you are deluded on account of seeing contrarily’—this is what He indicates. Thus through these two words of address, both the aspects of ignorance, (viz.) covering and distorting, have been shown.

(*Arjuna’s doubt*.) If You recollect that You had many past lives, then You are a *jāti-smara jīva* (an individual soul remembering past lives). In accordance with the aphorism, ‘But the instruction proceeds from a seer’s vision agreeing with scriptures, as in the case of Vāmadeva’ (*B.S.*, 1.1.30), the knowledge of the births of others is possible for a yogi through self-identification with all. So did Vāmadeva, even though a *jīva*, say in the *Dāśatayī*, ‘I was Manu, and the Sun. (Now) I am the Brahmin sage Kakṣivān’ (*Rg.*, 4.26.1). Hence You are not omniscient in the primary sense. So, being non-divine, how could You have instructed the Sun, who is omniscient?

Indeed, a *jīva* cannot have omniscience in the primary sense, since (that *jīva*), being delimited by the individual limiting adjunct, cannot have relationship with everything. Even in the case of Virāt, who has the whole universe as his *upādhi* (limiting adjunct), there is no possibility of knowing about the transformations of the subtle elements and the transformations of Māyā, because he has the gross elements as his *upādhi*. Similarly, in the case of Hiranyagarbha as well, who has the subtle elements as his *upādhi*, it is an established fact that there is an absence of knowledge about such things as the order of evolution of Space

etc. which are the transformations of his own source, (viz.) Māyā. Therefore God alone, who by virtue of His having the ultimate Cause (Māyā) as the *upādhi* is endowed with the knowledge of all objects past, future and present, is omniscient in the primary sense. Whether Māyā has three states—comprising the past, future and present—or there is only one aspect of Māyā comprising everything is a different question. And for this God, who is eternal and omniscient, ‘birth’ itself is absurd because of the absence of merit, demerit, etc. His having many past lives, however, is a far remote idea! Thus then, if You are a *jīva*, it is impossible to be omniscient; and if You are God, it is impossible to become embodied!

While demolishing both these doubts, He also states the rebuttal of the view about His non-eternality:

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥६॥

6. Even though I am birthless, undecaying by nature, and the Lord of beings, (still) by controlling My Prakṛti I am born by means of My own Māyā.

*Janma*, birth, consists in taking on a fresh body, organs, etc., (and) *vyaya*, loss, means separation from the body, organs, etc. that were assumed earlier—which two (states) are called *pretyabhāva* (future life of a *jīva*) by the Logicians. So has it been said, ‘Since death of anyone born is certain, and of the dead (re-)birth is a certainty’ (2.27). And those two states are due to merit and demerit. And the ignorant *jīva*, which identifies itself with the body, becomes subject to virtue and vice on account of being bound to perform rites and duties.

Now, what was asserted by saying that embodiment of this kind is not possible for God, who is omniscient and the cause of everything, is verily so. How? If His body be made of the gross elements, then, on the assumption that it is a limited gross body, it will be the waking state and it will be similar to that of our-



selves and others; and on the assumption that it is a cosmic body, He will become the *jīva* called Virāt, on account of possessing his (Virāt's) *upādhi* (the cosmic gross body). On the other hand, if (His body be) made of the subtle elements, then, on the assumption that it is a limited subtle body, it will be the state of dream and be like that of ourselves and others; and on the assumption that it is the cosmic subtle body, He will be the *jīva* called Hiraṇyagarbha, on account of having his (Hiraṇyagarbha's) *upādhi* (the cosmic subtle body).

And thus the conclusion is that, the supreme Lord verily cannot come to have a body made of the elements that is not (already) occupied by a *jīva*. Nor can it be said that, as one is possessed by a ghost, in the same way God Himself enters into that kind of a body which is indeed occupied by a *jīva*! Because, if it is admitted that the experiences of that (particular) *jīva* within the limitation of that body belong to that *jīva*, then, since the entry of God into all the bodies as the inner Controller is already there, therefore it is useless to assume a special body for Him; and if (it is held that) those experiences do not belong (to that *jīva*), then it is illogical to say that this is a body of that *jīva*.

Hence in the first half (of the verse), 'Even though I am birthless, undecaying by nature, and the Lord of beings,' He admits that God cannot have a body made of the elements. By saying, '*ajāḥ api san*, even though I am birthless,' He dispels the notion of His acceptance of a fresh body; (the notion of) separation from a previous body by saying '*avyayātmā (api san)*, even though undecaying by nature'; (and the notion of) His being subject to merit and demerit by saying '*īśvaraḥ api san bhūtānām*, even though the Lord of beings'—of all beginning from Brahmā to a clump of grass, which are subject to birth.

How then is the embodiment? This He answers in the second half (of the verse): *Adhiṣṭhāya*, by controlling; *svām*, My; *prakṛtim*, Prakṛti; *sambhavāmi*, I am born. By ruling over, by bringing under control, through the light of Consciousness, *prakṛtim*, Prakṛti, called Māyā, which is possessed of numerous strange powers, which is capable of rendering the impossible

actual; which is *svām*, My own, an *upādhi* of Mine, I am born: Associated verily with the particular modifications of that *Māyā*, I become possessed of a body, as it were, and born, as it were.

The beginningless *Māyā* itself, which is My *upādhi*, which is eternal in the sense that it exists as long as Time exists, which makes Me the source of the universe, and which functions merely under My will, is My body by virtue of being predominantly made up of the quality of pure *sattva*. And as possessed of that, it is but logical for Me to be birthless, undecaying, and the Ruler. Hence it is reasonable that I have taught this Yoga to Vivasvān and to you through this body which is verily eternal.

Accordingly there is the Śruti, 'Brahman which is embodied in *ākāśa*' (*Tai.*, 1.6.2). Here *ākāśa*, Space, means the Undifferentiated, because it is seen to be so in such text as 'That which is pervaded by the Unmanifested *ākāśa* alone' (*Br.*, 3.8.7), and because there is the aphorism, 'Space (*ākāśa*) is Brahman, for Brahman's indicatory mark is in evidence' (*B.S.*, 1.1.22).

(*Arjuna's doubt*.) In that case, since there is no body made of the elements, therefore how can there be the apprehension of Your being a man etc., which are its characteristics?

As to that, He says: *Ātma-māyayā*, by means of My own *Māyā*. It is verily through My own *Māyā* that the cognition of My being a man etc. occurs for the benefit of humanity; but it is not so in reality. This is the idea. So has it been said in the *Mokṣadharmā*,

O Nārada, that you see Me is verily this *Māyā* conjured up by Me. Otherwise you could not have seen Me who am possessed of all the qualities of the elements (*Mbh.* 12. 339.44-5).

That is to say, 'With physical eyes you cannot see Me who am possessed of all the qualities of the elements and who am endowed with the causal body as the *upādhi*.' It has been said by the venerable Commentator:

And He, the Lord, ever endowed with Knowledge, Sovereignty, Power, Strength, Valour and Formidability, exercises His command over His own Māyā, which naturally belongs to (Him as) Viṣṇu and which goes by the name Primal Nature, consisting of its three *guṇas* (*sattva*, *rajas* and *tamas*), and, as such, through His own Māyā He appears as if embodied, as if born, and as if favouring people—though by His nature He is birthless, changeless, the Lord of all creatures, eternal, pure, conscious and free. Although He has no need Himself, still, (He does so) for the sake of favouring creatures (Introduction to *B.G.*).

It has also been explained by the annotator (Ā.G.) that the Lord took birth in a divine form created through Māyā and given shape to by His own will.

*The view of the Commentator is this: That very eternal causal limiting adjunct, called Māyā, which is possessed of numerous powers, is the body of the Lord.*

Others, however, do not admit that there is a relationship of 'a body and the possessor of the body' in the case of the supreme Lord, but that He who is Lord Vāsudeva, eternal, omnipresent, Existence-Knowledge-Bliss through and through, full, unconditioned, and the supreme Self, is Himself that body, (and) it is not anything else either material or made of Māyā. On this view the interpretation is this: *Api*, Even though; *aham*, I; *san*, am, in reality, devoid of birth and destruction, in accordance with the Śrutis,

Omnipresent and eternal like space (cf. *Śā.*, 2.1.3),

This self is indeed immutable and indestructible, my dear (*Br.*, 4.5.14), etc.,

and the aphorisms,

But (origin) for Existence (Brahman) is impossible on account of illogicality (*B.S.*, 2.3.9),

The individual soul has no origin; because the Upaniṣads do not mention this, because its eternality is known from them, and (because of other reasons) (*ibid.* 2.3.17), etc.,

and I am the revealer of all, and *īśvaraḥ*, the Lord, of all beings, by virtue of being the basis of *Māyā*, the cause of everything; (still) *adhiṣṭhāya*, by remaining established in; *svām*, My own—by this is ruled out *Māyā*; *prakṛtim*, nature, which is homogeneous Existence-Consciousness-Bliss through and through, i.e. My own real nature, in accordance with the Śruti, “O venerable sir, on what is That established?” “In Its own glory” (*Ch.*, 7.24.1); *sambhavāmi*, I behave like an embodied being, even without the relationship of ‘a body and the embodied being’.

How then is there the cognition of embodiedness with regard to that which is bodiless and Existence-Knowledge-Bliss through and through? Hence He says, *ātma-māyayā*, through My own *Māyā*. It is merely *Māyā* that, with regard to Me, Lord Vāsudeva—who am unconditioned, pure, the essence that is Existence-Knowledge-Bliss through and through, and devoid of the relationship of ‘a body and the embodied being’—there is the cognition of my having that form (body).

So it has been said,

Know this Kṛṣṇa to be the Self of all beings. Though such, He appears here through *Māyā* to be an embodied being for the good of the world.

O what good luck, O what good luck of the cowherd Nanda and the dwellers of Vraja, of whom the eternal Brahman in Its fullness, the supreme Bliss, has become a friend! (*Bh.*, 10.14.55, 32).

Some, however, are inclined to accept a real relationship of ‘a body and the possessor of the body’ even in the case of the eternal, partless, unchanging, supreme Bliss. According to the



dictum, 'Those who talk illogically, however, are not to be refuted by us', they do not deserve to be contradicted. If their view be possible, let it be verily so. What is the need for dilating too much on it? Hence we desist.

Thus, when or for what purpose is the behaviour as an embodied being of Yours who are Existence-Knowledge-Bliss through and through?

With regard to that it is said:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

7. O scion of the Bharata dynasty, whenever there is a decline of righteousness and origin of unrighteousness, then do I manifest My body.

*Yadā yadā*, whenever; *bhavati*, there is; *glāniḥ*, a decline; *dharmasya*, of righteousness, which has been enjoined by the Vedas, which is a means for the prosperity and Liberation of creatures, which is characterized by action and renunciation, and which manifests through castes, stages of life and their respective duties; *bhārata*, O scion of the Bharata dynasty—the implication of the (word of) address is, 'You cannot tolerate a decline of righteousness, because you have been born in the dynasty of Bharata, or because you are engaged (*rata*) in the pursuit of knowledge (*bhā*); (and) thus whenever there is *abhyutthānam*, origin; *adharmasya*, of unrighteousness, which is prohibited by the Vedas and is a source of various kinds of sorrows, and which is opposed to righteousness; *tadā*, then; *sṛjāmi*, I manifest; *ātmānam*, My body; through *Māyā* I make that (body), which is verily ever present, appear as though created.

(*Arjuna's doubt*.) Then, is it that the decline of righteousness and the increase of unrighteousness are causes of Your de-

light, because of which You become manifest at that very time? And in such a case, Your coming down will verily be a source of evil!

He (the Lord) answers, 'No':

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥८॥

8. For the complete protection of the pious, the destruction of the evildoers, and the establishment of righteousness I am born in every age.

*Paritrāṇāya*, for the complete, all round, protection; *sādhūnām*, of the pious, who perform righteous actions, who tread the Vedic path, and who are being decimated as a result of the decline of righteousness; *ca*, and; similarly, *vināśāya*, for the destruction; *duṣkṛtām*, of the evildoers, of the sinners, who are multiplying as a result of the increase of unrighteousness—. How can these two happen? That He answers: *Dharma-samsthāpana-arthāya*, for establishing righteousness—establishment of righteousness means the complete institution of righteousness by eliminating unrighteousness, and the full protection of the Vedic path; for that purpose; *sambhavāmi*, I am born—in the manner stated above; *yuge yuge*, in every age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।  
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

9. He who thus knows truly the divine birth and actions of Mine does not get rebirth after casting off the body. He attains Me, O Arjuna.

*Yah*, he who; *evam*, thus—as explained in 'Even though I am birthless,' etc. (6); *vetti*, knows; *divyam*, the divine, super-natural, impossible of being accomplished by others, exceptional, God's alone; *janma*, birth—simulation of that, sportively—of

Mine who am ever perfect and am Existence-Knowledge-Bliss through and through; *ca*, and; *karma*, actions—protection of the world by establishing righteousness; *me*, of Mine, who am the ever perfect God; (knows) *tattvataḥ*, truly, by eliminating wrong understanding—. It is fools, indeed, who under the delusion that God becomes a human being imagine that even God's birth consists actually in living in the womb etc., and that His actions are meant verily for His own enjoyment.

He who, by eschewing that (idea) through the knowledge of His being pure Existence-Knowledge-Bliss, knows that even in the case of the birthless One there is, in reality, a simulation of birth through *Māyā*, and that even in the case of the actionless One there is a simulation of actions with the purpose of favouring others; *saḥ*, he, as a result of the manifestation of his own reality; *na eti*, does not get; *punarjanma*, rebirth; *tyaktvā*, after casting off; this *deham*, body. But, O Arjuna, he *eti*, comes; *mām*, to Me alone, who am Lord Vāsudeva and am Existence-Knowledge-Bliss through and through. That is to say, he becomes liberated from transmigration.

It has been said, 'O Arjuna, he attains Me.' In connection with that, He shows that He Himself is the Goal, since He is to be attained by all liberated souls, and that this means to Liberation has come down through a beginningless tradition:

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

10. Many who were devoid of attachment, fear and anger, who were absorbed in Me, who had taken refuge in Me, and were purified by the austerity of Knowledge attained My state.

*Rāgaḥ*, attachment, is the hankering for the results concerned. *Bhayam* is fear in the form, 'How can one live in the path of Knowledge by renouncing everything?' *Krodhaḥ*, anger, consists of repulsion in the form, 'How can this path of

Knowledge, which is a destroyer of everything, be beneficial?’ *Vīta-rāga-bhaya-krodhāḥ* are the pure-minded persons from whom have been removed through discrimination these attachment, fear and anger that are such. *Manmayā* means those who have directly realized Me, the supreme Self, through the identification of the import of the word ‘That’ and the import of the word ‘Thou’ (in ‘Thou art That’), or (it means) those whose minds are entirely fixed on Me. *Mām upāśritāḥ* means those who have taken refuge in Me, God, with absolute love and devotion.

*Bahavaḥ*, many (who were such); who were *pūtāḥ*, purified; *jñāna-tapasā*, by the austerity of Knowledge—Knowledge itself is an austerity, because it is the cause of the dissipation of all actions; for He will say, ‘Indeed, there is nothing purifying here comparable to Knowledge’ (38); purified by that—; who, becoming freed from all sins, were shorn of the impurity of ignorance and its effects, *āgatāḥ*, attained; *madbhāvam*, My state, which is absolutely pure Existence-Knowledge-Bliss through and through, (i.e.) Liberation; they attained Liberation through the removal of ignorance alone.

Or the meaning is: Becoming purified by the austerity of Knowledge, becoming *jīvanmuktas*, they attained an affectionate attitude towards Me, called *rati*, love. For He will say, ‘Of them the man of Knowledge excels since he is endued with constant steadfastness and onepointed devotion’ (7.17).

(*Arjuna*): Is it not that, those who are purified by the austerity of Knowledge and are free from desire attain Your state, but those who are not purified and are full of desire do not attain You? Thus will arise the contingency of there being partiality and pitilessness in You who are the bestower of results.

He (the Lord) says, ‘No’:

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

11. According to the manner in which they approach Me, I



favour them in that very manner. O son of Pṛthā, human beings follow My path in every way.

*Yathā*, according to the manner—with desire or without desire—in which; *ye*, they—the afflicted, the seeker of Knowledge, the seeker of wealth, and the man of Knowledge; *prapadyante*, approach, adore; *mām*, Me, the Lord, the giver of all fruits; *aham*, I; *bhajāmi*, favour; *tān*, them; *tathā eva*, in that very manner—verily by giving them the fruits as desired by them, (and) not contrariwise. As to that, I favour the afflicted and the seekers of wealth, who do not aspire after Liberation, by removing their affliction and by bestowing wealth. By granting Knowledge I favour the seekers of Knowledge, who perform selfless actions as enjoined in the Śruti, ‘(The Brahmins) seek to know It through ... sacrifices’ (*Bṛ.*, 4.4.22), and by granting Liberation to its seekers, who are men of Knowledge. But I do not grant something else to one who wants some other thing! This is the meaning.

(*Doubt:*) Is it not that, even so, You give the fruits only to those who are devoted to You but not to those who are devoted to other gods? Thus partiality does persist!

He (the Lord) says, No. O son of Pṛthā, *manuṣyāḥ*, human beings, that is, those who are eligible for rites and duties; *anuvartante*; follow; *mama*, My—of Vāsudeva who is the Self of all; *vartma*, path, the path of spiritual practice characterized as that of Action and of Knowledge; *sarvaśaḥ*, in every way, even while worshipping Indra and others. In accordance with the *mantra*, ‘They call Him Indra, Mitra, Varuṇa, Fire, etc.’ (*Rg. Sam.*, 1.164.46), and in accordance with the aphorism, ‘The fruit of action is from Him, this being the logical position’ (*B.S.*, 3.2.38), the bestower of fruits, through every manifestation whatsoever, is verily God alone. This is the import. So also will He say, ‘Even the devotees of other deities,’ (9.23) etc.

(*Arjuna:*) Why is it that all people do not adore only You, who are Lord Vāsudeva?

In answer He says:

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।  
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

12. Longing for the success of actions (of their rites and duties) here, they worship the gods. For, in the human world, success from action comes quickly.

On account of being obstructed by ignorance, they, *kāṅkṣantaḥ*, longing for; *siddhim*, the success, fruition of the results; *karmanām*, of actions; *iha*, here, in the world; *yajante*, worship; *devatāḥ*, the gods, Indra, Fire, and others;—‘but not Me, Lord Vāsudeva, by giving up selfish motives’—this is understood. Why? *Hi*, for *mānuṣe loke*, in the human world; *karmajā siddhiḥ*, success from action, result accruing from action; *bhavati*, comes; *kṣipram*, quickly, to those who worship Indra, Agni and other gods with desire for its result. However, the result of Knowledge does not come quickly, depending as it does on purification of the heart.

By the specification, ‘in the human world, success from action comes quickly’, it is indicated by the Lord that in the other worlds as well, fructification of the results of actions comes independently of the duties of castes and the stages of life. The meaning is: Since people averse to Liberation worship other gods with selfish motives for the attainment of the correlated petty results, therefore they, unlike the seekers of Liberation, do not directly worship Me, Vāsudeva.

He (the Lord) says that all are not of the same temperament, on account of the difference in the *guṇas* (*sattva*, *rajas*, *taṃas*) which constitute their bodies:

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

13. The four castes have been created by Me through a classification of the *guṇas* and the duties. Even though I am the creator of that (act of classification), still, know Me to be a non-creator and changeless.

*Cāturvarṇya* (fourfold caste-hood) means the four castes themselves, the suffix *ṣyañ* being used to indicate the basic word (*caturvarṇa*) itself. (The four castes) *sṛṣṭam*, have been created; *mayā*, by Me, who am God; *guṇa-karma-vibhāgaśaḥ*, through a classification of the *guṇas* and the duties. Thus the Brahmins have a predominance of *sattva*. For them are such actions as *śama*, *dama*, etc. which arise from *sattva*. The Kṣatriyas have *rajas* predominantly, with *sattva* as a subordinate factor. And, correspondingly, for them are actions such as heroism and vigour. The Vaiśyas have *rajas* predominantly, with *tamas* as a subordinate factor. And in accordance with this are agriculture etc. for them. The Śūdras have a predominance of *tamas*, and for them are such actions as service etc.—which arise from *tamas*—to the (preceding) three castes. Thus are they (actions) ordained in the world.

In that case then, Your partiality is undeniable on account of (Your) being the creator of the four castes with different characteristics!

Apprehending this He says: No. *Api*, even though; from the empirical point of view I am the *kartāram*, creator; *tasya*, of that, of those four castes which have different characteristics; still, from the real point of view, *viddhi*, know; *mām*, Me; to be *akartāram*, a non-creator; and *avyayam*, changeless, possessing inexhaustible glory, because I am devoid of egoism.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥१४॥

14. Actions do not taint Me; for Me there is no hankering for the results of actions. One who knows Me thus. he does not become bound by actions.

*Karmāṇi*, actions, creation of the universe, etc.; *na*, do not, by way of becoming causes of creating a body; *limpanti*, taint, bind; *mām*, Me, God, who being devoid of egoism am free from the idea of agentship. Having thus denied agentship, He denies enjoyership: *Me*, for Me, who am self-fulfilled; *na*, there is no; *spṛhā*, hankering, thirst; *karma-phale*, for the results of actions, in accordance with the Śruti, 'What desire can there be for one who is self-fulfilled?' (*Āg.*, 9). Verily, actions taint through the idea of agentship and the craving for results. Because of the absence of these, actions do not bind Me.

Anyone, *yaḥ*, who; *abhijānāti*, knows; *mām*, Me; *iti*, thus, as a non-creator and a non-enjoyer, and as his own Self; *saḥ*, he; *na badhyate*, does not become bound; *karmabhiḥ*, by actions. That is to say, he becomes liberated through the knowledge of the Self which is not an agent.

'Since from the knowledge that I am neither an agent nor have any desires for the results of actions, one does not become bound by actions', therefore—

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।  
कुरु कर्मैव तस्मात्त्वं पूर्वं पूर्वतरं कृतम् ॥ १५ ॥

15. Having known thus, duties were performed even by the ancient seekers of Liberation. Therefore you undertake action itself as was performed much earlier by the ancient ones.

*Jñātvā*, having known; *evam*, thus—that the Self, which is not an agent, is not tainted by action; *karma*, duties; *kṛtam*, were performed, in the present *yuga* (Age, viz. Dvāpara-yuga, in which Śrī Kṛṣṇa was born); *api*, even; *pūrvaiḥ*, by the ancient; *mu-mukṣubhiḥ*, seekers of Liberation, viz. Yayāti, Yadu and others. *Tasmāt*, therefore; *tvam*, you, too; *kuru*, resort to; *karma eva*, action itself—but not to sitting quietly, nor even to monasticism—, for the purification of the mind if you are not (already) enlightened, or for *loka-saṅgraha* if you are a knower of Reality; as



*kṛtam*, was performed; *pūrvataram*, much earlier, even in the previous *yuga*; *pūrvaiḥ*, by the ancient ones, Janaka and others.

By this He shows that, 'since action was performed by the past and the more ancient ones in the present and the other ages, therefore action must be undertaken by you.'

(*Arjuna*:) Is there any doubt whatsoever about (the true nature of) action, because of which You show so much eagerness by saying, 'as was performed much earlier by the ancient ones'?

He (the Lord) says: Certainly there is.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

16. Even the intelligent are confounded as to what is action and what is inaction. Therefore I shall tell you clearly of action, by knowing which you will become freed from evil.

Since the erroneous perception of motion with regard to even the actionless trees on the banks is noticed in a person (moving) in a boat, and similarly, since it is noticed that there is the erroneous perception, from a distance, of motionlessness with regard to even moving persons within sight, therefore *atra*, in this matter; *iti*, as to; *kim karma*, what is action, in reality; or *kim akarma*, what is inaction; *api*, even; *kavayaḥ*, the intelligent; are *mohitāḥ*, confounded; they become incapable of ascertaining, because it is very difficult to determine. This is the meaning.

*Tat*, therefore; *pravakṣyāmi te*, I shall tell you clearly (*pra*), by removing doubts; of *karma*, action; as also *akarma*, inaction—. By splitting up the words (as *te-akarma*), *a-karma*, inaction, is supplied by adding an 'a' (before *karma*; that 'a' gets dropped after *e* in *te*, according to the rules of conjunction). *Jñātvā*, by knowing; *yat*, which, the true nature of action and inaction; *mokṣyase*, you will become free; *aśubhāt*, from evil, from the world.

(*Arjuna*:) Is it not that, since this is a well-known fact in the world, I myself know that action consists in the functioning of the body, organs, etc., and inaction in sitting quietly? So, what have You to say in this matter?

With regard to that He says:

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

17. For there is something to be known even about action, and something to be known about prohibited action; and something has to be known about inaction. The course of action is inscrutable.

*Hi*, for; there is *boddhavyam*, something to be known; *api*, even; about the true nature *karmanah*, of action—enjoined by the scriptures; *ca*, and; *vikarmanah*, about prohibited action; *ca*, and; *akarmanah*, about inaction, sitting quietly—here (the phrase) ‘true nature’ has to be added in all the three sentences—; because *gatih*, the course, i.e. the true nature; *karmanah*, of action—which is used synecdochically for action, inaction, and prohibited action; is *gahanā*, inscrutable.

What then is the true nature of action etc.?

In answer He says:

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

18. He who finds inaction in action, and action in inaction, he is the wise one among men; he is engaged in yoga and is a performer of all actions!

*Karmani*, in action—in the functioning of the body, organs, etc., both the enjoined and the prohibited, which is superimposed on the Self by assuming oneself to be the agent—like the

ascription of movement to the unmoving trees etc. on the bank by one (moving) in a boat; *yaḥ*, he who, through deliberation on the real nature of the actionless Self; *paśyet* (*paśyati*), finds, in reality, the absence of action, as in the case of trees etc. on the bank; (and) similarly, *akarmaṇi*, in inaction, ascribed—under the idea ‘I am sitting happily without any action’ when there is no action—to the body, organs, etc., which are ever active on account of being products of Māyā consisting of the three constituents,—like the ‘motionlessness’ (ascribed) to people who are, in fact, moving at a distance within sight; *yaḥ*, he who, as a result of deliberation on the real nature of the body, organs, etc. as ever active; finds, in reality, *karma*, action, in the form of an effort called ‘cessation from work’, just like the motion of the persons mentioned above—. The idea, ‘I am remaining indifferent’, even in the state of indifference, is verily an action.

One who has this kind of supreme realization is praised in ‘he is the wise one’, etc. with the three qualities of being possessed of wisdom, remaining engaged in yoga, and being a performer of all actions.

Here it is to be noted that, in the first quarter (of the verse) has been shown the reality about action and prohibited action—because the word *karma*, action, stands for both enjoined and prohibited actions—, and by the second quarter (has been shown) the reality about inaction.

As to that, the idea that you entertain, ‘since action is a source of bondage, therefore I should, indeed, happily remain quiet’, is false; for, action enjoined or prohibited is not a source of bondage in the absence of the idea of agentship. So has it been explained in, ‘Actions do not taint Me...’ etc. (14). When there is the idea of agentship, then even the action consisting in the egoistic idea, ‘I sit quietly’, is surely a source of bondage; for the true nature of Reality remains unknown. Therefore, after knowing in this way the truth about action, prohibited action, and inaction, and giving up prohibited action and inaction, you perform the enjoined action alone by giving up the idea of agentship and the craving for results. This is the intention.

The other explanation is: *Yah*, he who; *paśyēt*, finds, from the point of view of the highest truth; *akarma*, that which is not an object of knowledge, which is self-effulgent Consciousness, which is the locus of all errors; as existing through and through, in Its nature as Existence and Self-effulgence, *karmaṇi*, in the object of knowledge, in the insentient visible universe—. And similarly, he who finds *karma* (an object of knowledge), the visible universe, which consists of *Māyā* but is not real ultimately; as imagined *akarmaṇi*, on the self-effulgent Reality, the Witness—because there is no possibility of any relation between the *seer* and the *seen*, according to the Śruti,

He who sees all beings in the Self itself, and the Self in all beings, feels no hatred by virtue of that (realization) (*Īś.*, 6).

Thus, though there is mutual superimposition, still, *saḥ*, he, who finds the pure Entity; is alone *buddhimān*, wise; *manuṣyeṣu*, among men; not anyone else, because this one sees the highest Truth whereas the other does not. And he is *yuktah*, engaged in yoga, which is a means to wisdom, and he is one-pointed in mind as a result of the purification of the internal organ. Hence he alone is being praised through the mention of his real characteristics, by saying that he is *kṛtsna-karma-kṛt*, a performer of all actions, which are the means to purification of the mind. Since this is so, therefore you also become a realizer of the supreme Truth; for by knowing That alone is it possible to become a performer of all actions. This is the idea.

So, what was said in, 'by knowing which you will become free from evil', and what was meant by saying that there is something to be known about the true nature of action etc., and the praise in 'he is the wise one'—all that becomes reconciled in the knowledge of the highest Truth. For it is not possible to be liberated from the evil world by knowing anything else. And any other thing that is not real is not worthy of being known; nor does sagacity accrue from its knowledge. Thus the explanation given by the seers of the supreme Truth is reasonable indeed.



But the explanation, (viz.) *karmaṇi*, in action, in the regular duties (*nitya-karmas*) performed for the supreme Lord; *yah*, he who; sees that this is *akarma*, not an action, because it is not a cause of bondage; and similarly, *akarmaṇi*, in inaction, in the non-performance of the *nitya-karmas*; he who sees that this is *karma*, action, because of its being a cause of evil; *sah*, he; is *buddhimān*, wise etc., that is surely inconsistent, because the knowledge with regard to the *nitya-karmas*, that they are not actions, is not a cause of freedom from evil; and because that itself is an evil, for it is a false knowledge!

Besides, a knowledge of this kind is not a truth worthy of being known. Moreover, with regard to this kind of knowledge there cannot possibly be such praise as being *wise* etc.; for, one having such a knowledge is in error. It is well known that the performance of *nitya-karmas* becomes useful, by its very nature, through the purification of the mind. The idea with regard to them, that they are not actions, does not become useful anywhere, because it has not been enjoined by the scriptures, as (has been) looking upon names etc. as Brahman. Nor is this sentence itself an injunction in that respect; for, it has been said that it is irreconcilable with the subject-matter begun with, etc.

Similarly, even the non-performance of the *nitya-karmas* becomes meaningful as, in reality, being indicative of some action opposed to the *nitya-karmas*. But nowhere does the consideration of that (nonperformance) as action serve any purpose. Nor even does any evil arise from the nonperformance of a *nitya-karma*; for it is not possible that some positive entity should emerge from a non-entity. Otherwise, since that (non-entity) has no distinction, therefore there would arise the possibility of constant emergence of products. For, according to the dictum, 'Words that state (some) *karma* (action) denote *bhāvanā* (creative urge). By them (such words) are understood the *apūrva* (unseen result from rites); for, this (very) meaning (of the word, i.e. of the verbal root) is enjoined (as the means to *apūrva*)' (*Jai. Sū.*, 2.1.1.), that (word) alone which denotes *bhāvanā* is

the accomplisher of the *apūrva*.<sup>1</sup> Because, even in such texts as, 'In the Atirātra-sacrifice one does not use the vessel called *ṣoḍaśi*' (*Tai. Sam.*, 6.6.11.4), it is admitted that one's specific resolve<sup>2</sup> is verily the producer of the *apūrva*, as it is also in the case of the vow to Prajāpati (the vow of celibacy), 'One shall not look at the rising sun' (*Ma. Sm.*, 4.37).

Hence the conclusion arrived at by the followers of the Vedas is that, the cause of sin, indicated by the nonperformance of *nitya-karmas*, consists in that very act of remaining seated etc., in violation of the *nitya-karmas*, during the time appropriate for their performance. Hence, in the sentence, 'By not performing (*akurvan*) the act that is enjoined...', it has been explained so by accepting that the suffix *śatṛ* (in *akurvan*, i.e. *ing* in perform-*ing*) has been used for implying a metaphor. Because, although in the aphorism (of Pāṇini), '(The suffix *śatṛ* is added after) a verb to imply a metaphor or a cause' (3.2.126), there is a general statement (that the *śatṛ* is used for implying a metaphor or causality), yet in the present case causality is inadmissible.<sup>3</sup>

Therefore, the context being eradication of false understanding, it is not proper to explain (the passage) in a sense implying

1. In a Vedic injunction, for instance, '*svarga-kāmo yajeta*, one desirous of heaven shall sacrifice', the verb *yajeta* consists of two parts, *yaji* (the verbal root) and the suffix *ta*. According to the Mīmāṃsakas, it is the suffix here that produces the *bhāvanā* in the hearer, and he, understanding that to attain heaven he should perform a sacrifice, engages in the necessary 'action' (*karma*), which in turn produces the *apūrva*. Thus, *yajeta*, a word suggestive of *karma*, action, is—through the suffix-portion, *ta*—the producer of *apūrva* which is a positive entity. So, non-performance (of *nitya-karma*), which is not a positive action, cannot be a producer of a positive entity, *apūrva*, in the form of evil. See under 4.24 and 18.18.

2. In the illustrations of 'not using the vessel called *ṣoḍaśi*' or 'not looking at the rising sun'; it is the resolve of the person concerned, and not the negative action, that produces the *apūrva*.

3. Because nonperformance of an action cannot by itself be the cause of anything.

erroneous understanding (of 'nonperformance of an action' as 'action'). Nor is this sentence meant only for enjoining the *nitya-karmas*; for that would lead to the Lord becoming a deceiver who, when wanting to convey the idea, 'One should perform the *nitya-karmas*', uses the sentence, 'He who finds inaction in action', which does not convey that idea! All this has been explained elaborately in the Commentary (of Śaṅkarācārya) itself. Hence we refrain.

Thus, this fact that, one who is a realizer of the highest Truth does not become tainted by action, on account of the absence of the idea of agentship, is being expounded up to the verse ending with 'By that one who has the insight of Brahman with regard to action...' (24):

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

19. Him whose actions are all devoid of desires and resolves, and who has his actions burnt away by the fire of wisdom, the wise call learned.

*Yasya*, he, the aforesaid realizer of the highest Truth, whose; *sarve*, all—Vedic or mundane; *samārambhāḥ*, actions—according to the derivation, 'those that are commenced'; are *kāma-saṅkalpa-varjitāḥ*, devoid of desire and resolve—*kāma*, desire, means hankering for results, and *saṅkalpa*, resolve, is the idea of agentship, 'I do'; devoid of these two—; (whose actions) for *loka-saṅgraha* or for the mere maintenance of the body take the form of vain attempts due to the impulsion of *prārabdha-karma*, *tam*, him; *jñāna-agni-dagdha-karmāṇam*, who has his actions burnt away by the fire of wisdom—wisdom consisting in seeing inaction etc. in action etc.; that itself is the 'fire'; he who has his actions, characterized as good and bad, burnt—, which is understood from the aphorism, 'On the realization of that (Brahman), there occur the non-relation and destruction of the

subsequent and previous sins, respectively, because it is declared so' (B.S., 4.1.13); him the *budhāḥ*, the wise, the knowers of Brahman; *āhuḥ*, call; *paṇḍitam*, learned, in the true sense; i.e. only one who has perfect Knowledge is called learned, but not the one who is deluded.

'Even if it be granted that, the previous actions that have not started yielding their results get burnt by the fire of wisdom, and that there is non-emergence of the future results (*āgāmīni*), still, since those (actions) performed at the time of the rise of wisdom are not included in the former or the latter, therefore they will lead to their results'—someone may have such a doubt.

He (the Lord) dispels it:

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

20. Having given up attachment to the results of action, he who is ever-contented, dependent on nothing, he really does not do anything even though engaged in action!

*Tyaktvā*, having given up, having sublated—through the complete realization of the Self as a non-agent and non-enjoyer—(*karma-phala-āsaṅgam*) attachment, (i.e.) the idea of agentship and the desire for enjoyment with regard to actions and their results; he who is *nitya-tr̥ptaḥ*, ever-contented—he who, through the realization of his true nature as the supreme Bliss, is desireless with regard to everything; *nirāśrayaḥ*, dependent on nothing—he from whom the *āśraya*, abode, (i.e.) body, organs, etc., has been removed by the realization of non-duality, who has no idea of identity with the body, organs, etc.—. The two adjectives are used respectively by way of showing the reasons with regard to the cessation of the desire for results and the idea of agentship.

*Api*, even though one who has reached such a state and is a *jīvanmukta*; is *abhipravṛttaḥ*, engaged; *karmaṇi*, in actions, Vedic



or mundane, in the state of emergence (*vyutthāna*) from spiritual absorption (*samādhi*)—even though, owing to the *prārabdha-karmas*, he appears to people to be engaged in performing (*pravṛttaḥ*) in every way (*abhi*) actions, together with their accessories and subsidiaries; *saḥ*, he; from his own standpoint, *na eva*, does not really; *karoti*, do; *kiñcit*, anything, they having been sublated by the realization of the actionless Self. This is the meaning.

Through the maxim of 'how much more' (i.e. an argument *a fortiori*), He states (in the following verse) that, when even such sacrifices as the Jyotiṣṭoma, which are causes of extreme distraction (of the mind), cease to be producers of their results owing to the influence of complete Knowledge, then (what need to say that) (such actions as) begging for alms, etc., which are meant for the mere maintenance of the body and are not causes of distraction (of the mind), are not at all causes of bondage:

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

21. One who is without craving, who has the mind, body, and organs under control, (and) is totally without possession, he incurs no sin by performing actions for the (maintenance of the) body, without the idea of agentship.

*Nirāśīḥ*, one who is without craving; *yata-citta-ātmā*, who has the *citta*, mind, the internal organ, and *ātmā*, the body, together with the outer organs, under control (*yata*), firmly curbed through *pratyāhāra* (see under 26; also see *P. Y. Sū.*, 2.54); who because of his being self-controlled is therefore freed from craving, and hence is *tyakta-sarva-parigrahaḥ*, totally without possession—one by whom has been renounced all (*sarva*) accessories of enjoyment;—a person of this kind too, *kurvan*, by undertaking, because of *prārabdha-karmas*; *karma*, actions, through body, speech and mind; *śārīram*, for the body, for the mere main-

tenance of the body, in the form of acceptance of a loin cloth and a covering for the body, moving about for alms, etc., which are permitted for a monk by the scriptures; and those, again, *kevalam*, without the idea of agentship, (but) with an agentship ascribed by others, because he has realized the Self which is in reality a non-agent; *na āpnoti*, does not incur; *kilbiṣam*, sin, (i.e.) the undesirable transmigration which is the result of righteousness and unrighteousness—for (in the case of one desiring Liberation), even righteousness, like unrighteousness, is a sin because of its undesirable result (viz. heaven etc.).

However, since according to the interpretation of those who explain (the word) *śārīram* as '(actions) accomplished with the body', no meaning is gained over and above that of the phrase '*kevalam karma kurvan*, by performing actions without the idea of agentship', therefore the word *śārīra* becomes redundant because it does not exclude anything. Should they say that it (the word *śārīram*) is used to exclude actions done through speech and mind, then since the word *action* implies only actions that are sanctioned, therefore the saying, 'he incurs no sin by performing enjoined actions with the body', which amounts to denying something out of context, becomes useless. Besides, this will imply that 'one incurs sin by performing enjoined actions with speech and mind', which will be an utterance contrary to the scriptures. Even if it is said that the word (*action*) is meant in a general way for both the enjoined and the prohibited actions, the same contradiction will arise. This has been elaborated in the Commentary (of Śaṅkarācārya) itself.

For the monk who is totally without any possession, action that is necessary for the mere maintenance of the body has been permitted. As to that, since the maintenance of the body is impossible without food, covering for the body, etc., therefore the contingency arises that food etc. has to be acquired through his own effort in the form of even entreaty etc. Hence, as a regulation, He says:

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।  
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

22. One who is satisfied with what comes unasked for, who has transcended the dualities, who is free from envy, and is equi-poised under success and failure, (he) is not bound even by performing actions.

The absence of (any) effort that does not conform to the scriptures is *yadṛcchā*; acquisition (*lābha*) through that alone, of food, covering, etc. that are approved by the scriptures, is *yadṛcchā-lābha*. One who is satisfied (*santuṣṭaḥ*) with that (is *yadṛcchā-lābha-santuṣṭaḥ*), devoid of hankering for (anything) more than that. So also the scripture starting with 'One should move about for alms' forbids effort in the form of entreaty, pre-meditation, etc., by saying, 'that which comes unasked for, without premeditation, and through effort that is not contrary to the scriptures' (*Mbh.*, *Āś.*, 46.19). Manu also says,

One should never desire to have alms by forecasts of calamities, prediction of portents, nor through the sciences of astrology and physiognomy (palmistry), nor through precept and interpretation of scripture (*Ma. Sm.*, 6.50).

But one must certainly exert oneself in accordance with the scriptural approval, 'The monks enter a village for alms,' etc. Whatever is to be thus gathered must also be according to scriptural regulation:

One may accept a pair of loin cloths, a rag for protection from cold, and also a pair of sandals, but not anything else (cf. *Hā. Sm.*, 6.7-8).

Other scriptures in the form of injunctions and prohibitions are to be understood thus.

Since nothing can be gained without one's own effort, how

can one live when afflicted by heat, cold, etc.?

Hence He says: *Dvandvātītaḥ*, one who has transcended the dualities, (viz.) hunger, thirst, cold, heat, rain, etc., since in the state of *samādhi* they are not manifest; and, although they are manifest in the state of emergence (*vyutthāna*, from *samādhi*), whose mind, even when he is afflicted by those dualities, is not perturbed, since they have been sublated by his realization of the Self as supreme Bliss, non-dual, a non-agent, and a non-enjoyer; and who, for this very reason, is *vimatsaraḥ*, free from envy, when somebody else gains and he himself does not—*matsara* means desire for one's own excellence, along with non-tolerance of somebody else's excellence; (*vimatsaraḥ* means) one who is free from that, who has no idea of hostility, as a result of his realization of the non-dual Self; and hence *samaḥ*, equipoised, having equanimity; *siddhau asiddhau ca*, in success and failure, when he succeeds or does not in getting 'something unasked for'—he is not elated when he succeeds, nor is he depressed when he fails; he who is verily a non-agent according to his own realization and to whom is ascribed agentship by others, *na nibadhyate*, does not become bound; *kṛtvā api*, even by performing actions—in the form of moving about for alms etc. for the mere maintenance of the body; because actions, which are causes of bondage, have been burnt away by the fire of wisdom. This is a reiteration of what has already been said before (in 19).

Somebody may have this doubt: When it is said that a monk, who is totally without possessions and is satisfied with what comes unasked for, does not become bound by performing actions in the form of moving about for alms etc. which are meant for the mere maintenance of the body, then the actions such as performance of sacrifice etc. by Janaka and others, who were householders with the realization of Brahman, become causes of bondage.

For dispelling it He expatiates on what was said in, 'Having given up attachment,' etc. (20):



गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

23. Of the liberated person, who has got rid of attachment, whose mind is fixed in Knowledge, actions performed for a sacrifice get totally destroyed.

*Gatasaṅgasya*, of the one who has got rid of attachment, who is free from craving for results; *muktasya*, of the one who is liberated, who is devoid of the superimposition of agentship, enjoyership, etc.; *jñāna-avasthita-cetasah*, of the one whose mind is fixed in Knowledge, i.e. of the man of steady Wisdom, whose mind remains established only in the supersensuous consciousness of the identity of Brahman and the Self—. It is to be understood that the succeeding adjectives are the causes of the earlier ones. Whence is his freedom from attachment? From the absence of superimposition. Whence is that? From his being a man of steady Wisdom.

Even in the case of a person of this kind, *karma*, actions, consisting in sacrifices, charity, etc.; *ācarataḥ*, performed, under the impulsion of *prārabdha-karma*; *yajñāya*, for the perpetuation of sacrifices, for the engagement of people in such sacrifices as Jyotiṣṭoma etc. on the ground of their being practices followed by eminent people—or *yajñāya* means 'for Viṣṇu', for pleasing Him; *praviliyate*, get destroyed completely, i.e. get eradicated because of the destruction of the cause (of actions) as a result of the realization of Reality; *samagram*, together with their results—the word *samagram* being derived in the sense of 'that which exists along with (*sam*) what follows as a result (*agra*).'

Why do actions that are being done get destroyed without producing their results at all?

He (the Lord) says that, when Brahman is realized, their cause (ignorance) ceases to exist:

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्मसमाधिना ॥ २४ ॥

24. The ladle is Brahman; the act of offering the oblation—which is Brahman—in the fire, which is Brahman, by Brahman is Brahman indeed. By that one who has the insight of Brahman with regard to action, the Goal to be reached is Brahman alone.

Actions such as sacrifices etc. can be accomplished, indeed, with many accessories determined by the case-endings. Sacrifice verily consists in parting with (the ownership of) things for the sake of (some) god. That itself is said to be an oblation when the thing parted with is dropped into the (sacrificial) fire (*agni*). There the deity in view is the dative recipient. The thing offered, denoted by the word 'oblation' (*havis*), is the direct object (*karma*) of the act (*kriyā*) meant by the verbal root. Its remote result, however, consisting in heaven etc., is the object of the *bhāvanā* (creative urge). Similarly, the ladle etc. are the instruments (*karana*) because, as the containers (of the oblation), they are the principal means of pouring the oblation into the fire, and the *mantras* also (are the instruments) as the revealers (of the action to be undertaken). Thus the instrument also is of two kinds according to its difference as the 'accomplisher' and the 'revealer'.

Similarly, 'parting' (with the thing) and 'dropping into the fire' are two actions (*kriyā*). Among them, with regard to the first the agent (*kartā*) is the sacrificer; with regard to the act of 'dropping', however, (the agent is) the *adhvaryu* (priest) employed by the sacrificer. And the location (*adhikarana*) into which the thing is dropped is the fire. Thus it is to be noted that place, time, etc. also are the locations common to all actions.

Hence, thus when all dealings involving actions, accessories, etc., which are imagined on account of the ignorance about Brahman, become sublated by the realization of the reality that is Brahman—just as the 'snake', 'line', 'stick', etc. that are imagined on account of the ignorance about a rope are sublated by

the knowledge about the true nature of the rope—, then, as in the case of a burnt cloth, although there is a perception of a semblance of the dealings involving actions, accessories, etc. on account of the recurrence of what was sublated, it does not become productive of any result. This is being established by the present verse. And the knowledge of everything as Brahman is being eulogized by saying that it comprises the sacrifice as a whole.

For instance, in accordance with the derivation in the instrumental sense, 'that through which the offering is made', *arpaṇa* means the ladle etc. as also the *mantras* etc. Similarly, in accordance with the derivation in the sense of 'one to whom the offering is made', *arpaṇa* (also) indicates the recipient as god. Similarly, in accordance with the derivation in the sense of 'that in which an offering is made', *arpaṇa* means the location, viz. place, time, etc. Since all these are imagined on Brahman, therefore they are Brahman alone. The idea is that, like the snake imagined on a rope, they are unreal apart from their substratum.

Similarly, *haviḥ*, the thing offered, which stands directly in the Acquisitive case in relation to the act of 'parting' and 'dropping', that too is Brahman alone. Similarly, that fire also into which the offering is made is verily Brahman. *Brahmāgnau* is a compound word.

Similarly, those agents, the sacrificer and the Adhvaryu, by whom the sacrificial offering is 'parted with' and 'dropped' (into the fire), both of them also stand in the Nominative case. They are mentioned as Brahman by using the Instrumental case (after Brahman), *brahmaṇā*, in the sense of the Nominative case.

Similarly, *hutam*, which means the act of offering, the act of parting with and of dropping, that too is verily Brahman. So also heaven etc., which are the goals to be attained, *tena*, through that act of oblation, and which are the indirect objects (of the verbal root), those too are verily Brahman. The word *eva*, *verily*, here is related to Brahman in each case. Even in the case of the word *hutam*, *is offered*, the word *brahman* is to be supplied from this very phrase (*brahma eva*) because, as the word *continuously* etc. occurring in the next sentence is added to the previous sentence,

'May the Protector in the form of Consciousness sanctify you' (*Jai. Sū.*, 2.1.48), etc., so is the case here since they (the words *hutam* and *brahma*) are proximate and complementary.

He who has in this way the *samādhi*, the insight of Brahman, with regard to action is *karma-samādhi*. *Tena*, by him, by the knower of Brahman; even when he is performing action, *brahma*, Brahman, the non-dual supreme Bliss; is *gantavyam*, the Goal to be reached—this portion ('the Goal to be reached') has to be supplied because, as the word *tanūrvarṣiṣṭhā* etc. occurring in the previous sentence is added to the next sentence, *yā te agne rajāśayā*, etc. (*ibid.*), so is the case here, since they (the two portions) are proximate and complementary.

Or, according to the derivation 'the offering is made for this result', the results, heaven etc., are to be understood by the word *arpaṇa* itself. And thus the latter half of the verse, *brahmaiva tena gantavyam brahmakarma-samādhinā*, as meant for stating the result of enlightenment becomes consistent.<sup>1</sup> According to this view, *brahma-karma-samādhinā* may be a single compound.

Or, the first word *brahma* (in the second line) is to be connected with *hutam* (in the first line), and that (word, *brahma*) occurring last is to be connected with *gantavyam*, the Goal to be reached; in which case *brahma* is a separate word (and not included in a compound with *karma-samādhinā*). And it is to be noted that in this case there need not be the trouble of connecting *brahma* and *gantavyam* in two ways (as shown earlier). The phrase *brahma gantavyam* means realization of Brahman as non-different (from oneself), (the word *gantavyam*, lit. *is to be reached*) being used figuratively. And, verily, as a result of this, insignificant results such as heaven etc. are not the goals to be attained by him. For, through enlightenment is eradicated any dealing with accessories originating from ignorance. Thus it has been said by the writer of the *Vārtika*,

1. Accordingly the translation of the verse is this: The result, heaven etc., is Brahman; the oblation which is Brahman is poured by Brahman into the fire which is Brahman. By one who has the insight of Brahman with regard to action, the Goal to be reached is Brahman alone.



Indeed, the pure Entity is not realized so long as one is engrossed in the accessories of action. And when the pure Entity is realized, how can there be engrossment in the accessories of action? (*Br. Vā., Sa., 1.1.166*).

As for the explanation of some people that, as in the case of (looking upon) name etc. (as Brahman), the idea of Brahman is ascribed there in the (*Gītā* verse) as a mere meditation through superimposition for a particular result, without eradicating the accessories, (viz.) ladle etc., as such—that (view) has been demolished by the Commentator himself with the help of such arguments as, that it contradicts the introductory subject-matter etc., that in a context of the knowledge of Brahman a mere meditation through superimposition is out of place, and so on.

Now, since the *mantra*, 'The ladle is Brahman,' etc., stands as an eulogy of 'full realization' as a sacrifice, therefore He again presents other sacrifices in praise of it:

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।  
ब्रह्माग्रावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥

25. Other yogis always undertake sacrifice to gods alone. Others offer the Self as the Self Itself in the fire of Brahman.

*Daivam* (meant for gods) is that (sacrifice) through which *devāḥ*, the gods, Indra, Fire, and others, are adored. *Apāre*, other; *yoginaḥ*, yogis, the ritualists; *pariyupāsate*, always (*pari*) undertake; *eva*, that very; *yajñam*, sacrifice, in the form of Darśa, Pūrṇamāsa, Jyotiṣṭoma,<sup>1</sup> etc., but not the sacrifice in the form of Knowledge.

Thus, having spoken of the sacrifice in the form of rites,

1. Darśa, a sacrifice during the new moon days; Pūrṇamāsa, a sacrifice done on the full moon day; Jyotiṣṭoma, a Soma-sacrifice considered as a type of a whole class of sacrificial ceremonies.

He speaks of the 'sacrifice in the form of Knowledge', which is the result of the previous one through purification of the mind: *Brahma-agnau*, in the fire of Brahman—Brahman is by nature Truth-Knowledge-Infinity-Bliss, free from all distinctions, and the import of the word 'That' (in 'Thou art That'); in that fire (*agnau*); *apare*, others, who are different from the former ones, who are steadfast in the Knowledge of Reality, i.e. those who are monks; *upajuhvati*, offer, as verily non-different from the import of the word 'thou', i.e. they realize it (the inner Self) as identical with That (Brahman); *yajñam*, the Self, the inmost Self, the import of the word 'thou'; *yajñena eva*, as the Self Itself. The word *yajña* has been mentioned by Yāska as a synonym of the Self (*Ni.*, 14.11). The Instrumental case (in *yajñena*) is used to indicate 'the state of being such'; the word *eva*, *itself*, is used for ruling out (the theory of) difference-cum-nondifference (between the Self and the import of the word 'thou').

After having presented as a 'sacrifice' the realization of the identity of the individual self (*jīva*) and Brahman, (again) in the midst of the sacrifices that are (indirectly) a means to that realization it ('full realization' as a sacrifice) is mentioned—in, 'Knowledge considered as a sacrifice is greater than a sacrifice requiring materials', etc. (33)—in order to praise it.

Thus by this (preceding) verse two kinds of sacrifices, primary and secondary, have been shown. All those, without exception, which have been mentioned in the Veda as means to the highest Goal are (now) being viewed as sacrifices. As to that,—

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।  
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

26. Others offer the sense-organs, viz. ear etc., in the fires of *saṁnyama*. Others offer the objects, viz. sound etc., in the fires of the sense-organs.

Anye, others, engaged in restraining the organs; (offer) *śrotrādīni indriyāṇi*, the sense-organs, viz. those of hearing, etc.; *saṁyama-agniṣu*, in the fires of self-control, by withdrawing those (sense-organs) from their objects. By the word *saṁyama* are meant the three—*dhāraṇā* (concentration), *dhyāna* (meditation), and *samādhi* (absorption)—aimed at the same goal. So has it been said by the venerable Patañjali, 'The three, aiming at the same object, constitute *saṁyama*' (*P. Y. Sū.*, 3.4). Among them, *dhāraṇā* (concentration) consists in fixing the mind for a long time in the lotus of the heart etc. Of the mind held in one place, *dhyāna* (meditation) consists in a current of mental modifications in the form of the Lord, interrupted now and then by ideas of other forms. *Samādhi* (absorption) consists in a flow of ideas of the same kind, absolutely uninterrupted by other kinds of ideas. That, however, is of two kinds, (viz.) *samprajñāta* and *asamprajñāta*, in accordance with the differences in the levels of the mind.

The mind has, indeed, five stages, viz. *kṣipta* (scattered), *mūḍha* (stupefied), *vikṣipta* (restless), *ekāgra* (onepointed), and *niruddha* (restrained). Among them, the *kṣipta* is that in which the mind becomes engrossed in objects under the influence of likes, dislikes, etc.; the *mūḍha* is that mind which is overcome by drowsiness etc.; the *vikṣipta*, as distinguished from the *kṣipta*, is that mind which, even though always engrossed in objects, becomes occasionally engaged in *dhyāna*. Of these, there is no question of *samādhi* in the cases of the *kṣipta* and the *mūḍha* (minds). The casual *samādhi* that may come to a *vikṣipta* mind, however, is not conducive to Yoga, on account of the predominance of restlessness; on the other hand, it dies away of itself like a lamp disturbed by a strong wind.

However, the mind is (said to be in the state of) *ekāgra* when it is capable of maintaining a continuous flow of modifications with regard to a single object, and when, as a result of an increase of *sattva*, it has a modification in the form of the Self on account of the absence of slackness such as drowsiness etc. which are caused by the quality of *tamas*. And that modifi-

cation is concerned with one object only, because of the absence of *vikṣepa* in the form of restlessness which arises from the quality of *rajas*. Hence the mind becomes *ekāgra* when its quality of *sattva* becomes pure. The *samādhi* called *samprajñāta* occurs in this level (of the mind). In that state the modification in the form of the object meditated on also continues.

When that also is restrained, the mind, which (too) gets restrained, reaches the plane of *asamprajñāta-samādhi*. So it has been said, 'When even that is restrained, there follows *nirbija-samādhi* on account of the restraint of all modifications' (*P. Y. Sū.*, 1.51). This itself, when it becomes a firmly established state for the yogi who is dispassionate towards everything and is indifferent even to the joy that is the fruit of *samādhi*, is called Dharmamegha (the Cloud of Virtue). So has it been said, 'Even when arriving at the right (ultimate) discriminating knowledge of the essences, he who gives up the fruits, unto him comes as a result of perfect discrimination the *samādhi* called Dharmamegha. From that comes cessation of pain and works' (*ibid.* 4.28–9).

The plural number in *agniṣu* is because of the differences of *saṁyama* in various ways. In those (fires) they offer the sense-organs, i.e. they withdraw all the sense-organs from their respective objects with a view to attaining *dhāraṇā*, *dhyāna* and *samādhi*. Accordingly it has been said, '*Pratyāhāra*, the drawing in of the sense-organs, is by their giving up their own objects and taking the form of the mind, as it were' (*ibid.* 2.54). When the organs are withdrawn from their objects, they indeed take the form of the mind. And as a result of that, since there is an absence of *vikṣepa* (restlessness), the mind attains *dhāraṇā* etc. This is the meaning. Thus by this (half of the verse) are stated the four limbs of Yoga, viz. *pratyāhāra*, *dhāraṇā*, *dhyāna* and *samādhi*. Thus the elimination of the functions of all the sense-organs in the state of *samādhi* has been spoken of as a sacrifice.

Now it is being stated that the enjoyment of objects without attachment or aversion, which occurs in the state of *vyutthāna* (emergence from *samādhi*), is also another sacrifice: *Anye*, others, who are in the state of *vyutthāna*; *juhvati*, offer; *śabdādīn*



*viṣayān*, the objects, sound etc.; *indriyāgniṣu*, in the fires of the sense-organs. Without attachment they perceive, like others, unprohibited objects with the organs of hearing etc. That itself is their pouring of oblation.

Thus then, after having mentioned the two sacrifices, (viz.) the *samādhi* attained through the process of *laya*, dissolution, and the *vyutthāna* from that (*samādhi*), from the point of view of Patañjali, He (the Lord) (now) speaks of the other kind of sacrifice in the form of *samādhi* which, according to the point of view of those who hold on to Brahman, follows from *bādha*, sublation, (and) which is devoid of *vyuithāna* on account of the destruction of the cause (ignorance), and which is the culmination of all (the yogas):

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।  
आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ २७ ॥

27. Others offer all the activities of the organs and the activities of the vital forces into the fire of the yoga—in the form of *saṁyama* on the Self—which has been lighted by Knowledge.

*Samādhi* is indeed of two kinds—one through the process of *laya* (dissolution), and the other through *bādha* (sublation). As to that, since in accordance with the aphorism, 'There is non-difference of those cause and effect on account of the texts about origin etc.' (*B. S.*, 2.1.14), an effect cannot exist apart from the cause, therefore the individual form brought about by the intermingled five (gross) elements, being the effect of *Virāt* which is the cosmic form, does not exist apart from the latter. Similarly, the cosmic form, which is brought about by the intermingled five (gross) elements, being an effect of the un-intermingled five great (subtle) elements, does not exist apart from the latter.

There again, (the element) earth, having the five qualities

called sound, touch, colour, taste and odour, being an effect of water which has the four qualities other than odour, does not exist apart from it (water). That water, having four qualities, being an effect of fire which has the three qualities other than odour and taste, does not exist apart from it (fire). That fire, too, having three qualities, being an effect of air which has two qualities other than odour, taste and colour, does not exist apart from it (air). That air also, which has two qualities, being an effect of space having the only quality of sound, does not exist apart from it (space). And that space, possessing the quality of sound, being an effect of egoism—in the form of the resolve of the supreme Lord, ‘Let Me become many’, does not exist apart from it (egoism, *ahaṅkāra*). Even that *ahaṅkāra*, which is in the form of a resolve, being an effect of the principle of *mahat*—in the form of the Lord’s thinking about Māyā, does not exist apart from it (*mahat*). That *mahat*, too, which is of the nature of thought, being a transformation of Māyā, does not exist apart from it (Māyā). Again, that cause, called Māyā, which on account of its being insentient is superimposed on Consciousness, does not exist apart from It (Consciousness).

That *samādhi* which through such deliberation has Consciousness alone for its object—even though the cosmos consisting of cause and effect continues—is called *samādhi* through *laya* (dissolution); for, in that state, ignorance and its effects do not become dissipated, because there is an absence of the knowledge arising from the meaning of the great Upaniṣadic sayings, ‘Thou art That’, etc. Even though there is such a deliberation, still, since on account of the persistence of the cause the entire cosmos appears again, therefore this *samādhi*, packed with latency (*sabīja*) as in the case of deep sleep, is not the principal one.

The principal *samādhi*, however, is the one achieved through sublation (*bādha*), which is *nirbīja* (seedless) because, when ignorance is eliminated as a result of the realization of the idea conveyed through the great Upaniṣadic sayings, ‘Thou art That’, etc., the effects of that (ignorance) also get eliminated in

accordance with the order of creation;<sup>1</sup> and because, as a result of the absence of re-emergence of the beginningless ignorance, there is an absence of the re-emergence of its effects also. That (*nirbīja-samādhi*) itself is being presented in this verse.

Thus, *apare*, others; *juhvati*, offer, i.e. merge; *sarvāṇi*, all—both in their gross form and in their form as tendencies; *indriya-karmāṇi*, the activities of the organs—the activities (*karmāṇi*), viz. hearing of sound, feeling of touch, seeing of colours, experience of taste, perception of smell, and speaking, grasping, walking, excreting, enjoying, as also thinking and deciding, of the organs (*indriyāṇi*), of the external organs, of the five called ear, skin, eye, tongue and nose, and the five called speech, hands, feet, anus, and the generative organ, and also of the two internal organs, (viz.) mind and intellect; similarly, *prāṇa-karmāṇi*, the activities of the vital forces—the activities (*karmāṇi*), viz. leading out, leading downwards, contracting and spreading, digestion of what is eaten and drunk, and leading upwards, etc., of the five vital forces (*prāṇas*) called Prāṇa, Apāna, Vyāna, Samāna, and Udāna—.

By this is presented the subtle body made of the seventeen constituents, viz. the five sense-organs, the five motor-organs, the five vital forces, mind and intellect. The adjective '*sarvāṇi*, all' is used with the intention of indicating that, by this subtle body is here meant the aggregate of the subtle elements, called Hiranyagarbha.

(They offer) *ātma-saṁyama-yoga-agnau*, into the fire of the yoga in the form of *saṁyama* on the Self. *Ātma-saṁyama* means the *saṁyama*—in the form of *dhāraṇā*, *dhyāna*, *samprajñāta samādhi*—on the Self. When that matures, then comes Yoga, the *nirodha samādhi* (the *samādhi* through full restraint), which Patañjali mentioned in the aphorism, 'By the suppression of the *vyutthāna*-impressions (of the mind), and by the rise of the impressions of control (*nirodha*), the mind which persists in that

1. In creation, the effect comes out of its cause. Hence, when the cause, ignorance, is eliminated, its effect also gets eliminated.

moment of control (*nirodha*) is said to attain the controlling-modifications' (*P. Y. Sū.*, 3.9). *Vyutthāna* signifies the three states called *kṣipta* (scattered), *mūḍhā* (stupefied), and *vikṣipta* (restless). The impressions of these are antagonistic to *samādhi*. They become suppressed by the daily and incessant effort of the yogi. And there emerge the impressions (*samskāras*) of control (*nirodha*), which are opposed to them (the former). And as a result, the persistence of the mind in the moment of *nirodha* alone is the *nirodha*-modification (controlling-modification) (of the mind).

He (the aphorist) states the consequence of this—'From that it comes to have a steady flow on account of the *samskāras* (of *nirodha*, control)' (ibid. 3.10). The steady mind is that which takes the form of pure *sattva* on becoming free from mental inactivity (*laya*) and *vikṣepa* (restlessness) as a result of the elimination of *rajas* and *tamas*. 'Steady flow' is the predominance of the *samskāras* of steadiness due to perfection in acquiring its earlier successive *samskāras*. The cause of this also he (Patañjali) stated in the form of an aphorism—'The other (*anyah*) (kind of *samādhi*, viz. *asamprajñāta*) is that in which only the *samskāras* remain and which is preceded by the practice (*abhyāsa*) of the means (*pratyaya*) of cessation (*virāma*) (of all mental modifications)' (ibid. 1.18). *Virāma* means cessation of mental modifications. Its *pratyaya* (cause) is the effort of the person (*puruṣa*) for the cessation of the modifications. Its practice (*abhyāsa*) means undertaking it repeatedly. The other (*anyah*), which is different from *samprajñāta*, i.e. *asamprajñāta*, comes from, originates from, that.

That which is the yoga of this kind, in the form of *saṁnyama* on the Self, is itself the fire. In that, *jñāna-dīpita*, which has been lighted by Knowledge—*jñāna* (Knowledge) is the realization of the identity of Brahman and the Self, arising from the Vedantic sayings; lighted, made very blazing, by that (Knowledge) through the destruction of ignorance and its effects—, in the *samādhi* achieved through *bādha* (sublation), (others offer, i.e. merge) the subtle cosmic body. By the use here of the qualifications 'all', 'Self', and 'lighted by Knowledge', and the use



of 'fire' in the singular number, the distinction from the previous (verse) has been indicated. Hence there is no repetition.

After having thus spoken of five sacrifices in three verses, now in one verse He speaks of six sacrifices:

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।  
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

28. Similarly, others are performers of sacrifice through wealth, through austerity, through yoga, through study, and through knowledge; others are the diligent ones with severe vows.

*Dravya-yajñāḥ* are those whose sacrifice consists only in the giving up of (ownership of) things in accordance with the scriptures. They are engaged in the works called *Pūrta* and *Datta* as prescribed by the *Smṛtis*. Thus there is the *Smṛti*,

Excavation of ponds, wells, tanks, etc., and the construction of temples of gods, distribution of food, and building of rest-houses are called *Pūrta*. Protection of those who take refuge, not injuring living beings, and the charity that is made outside the sacrificial ground are called *Datta* (*At. Sm.*, 44).

As for the Vedic works called *Iṣṭa*<sup>1</sup>, however, it has been mentioned in, 'Other yogis always undertake sacrifice to gods alone' (25). The charity made within the sacrificial ground is also included in that itself.

Similarly, *tapoyajñāḥ*, men of austerity, are those whose

1. *Agnihotram tapaḥ satyam vedānām-ca-anupālanam;*  
*Ātithyam vaiśvadevaśca iṣṭam-iti-abhidhīyate.*

Performing the *Agnihotra*-sacrifice (and) the austerities, observing truthfulness (and) the Vedic injunctions, entertaining guests, performing the *Vaiśva-deva*-sacrifices—(these) are termed *Iṣṭa* (*Tai. Sm.*, 2.5.6).

sacrifice consists only in such austerities as Kṛcchra (bodily mortification) and Cāndrāyaṇa (increasing or decreasing the morsels of one's food in accordance with the phases of the moon).

Similarly, *yoga-yajñāḥ* are those to whom sacrifice consists in practising the eightfold Yoga for the restraint of the mental modifications. They are engaged in the practice of the eight limbs of Yoga, viz. *yama*, *niyama*, *āsana*, etc. *Yama*, *niyama*, *āsana*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā*, *dhyāna*, and *samādhi* are indeed the eight limbs of Yoga. Among them, *pratyāhāra* has been dealt with under the text, 'Others offer the sense-organs, viz. ear etc.' (26). *Dhāraṇā*, *dhyāna* and *samādhi* have been dealt with under the text, 'into the fire of the yoga in the form of *saṁyama* on the Self' (27). *Prāṇāyāma* will be spoken of in the next verse, 'some offer as a sacrifice *Prāṇa* (outgoing breath), in the *Apāna* (incoming breath)'.

*Yama*, *niyama* and *āsana* are being spoken of here. The five *yamas* are *ahimsā* (non-injury), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (continence), and *aparigraha* (non-acceptance of gifts). The five *niyamas* are *śauca* (cleanliness), *santoṣa* (contentment), *tapah* (austerity), *svādhyāya* (scriptural study or repetition of *Om*), and *īśvara-praṇidhāna* (surrender to God). *Āsana*, posture, is that which is steady and comfortable (*P. Y. Sū.*, 2.46), and it is of many kinds, viz. *Padmaka*, *Svastika*, etc.

*Himsā* means killing of animals without scriptural sanction. That, again, is of three kinds according as it is committed by oneself, or it is caused to be committed, or it is abetted. Falsehood (*a-satya*) consists in speaking what is not factual, and in speaking what is factual but which leads to injury to creatures that are not to be killed. Stealing (*steya*) consists in acquiring another's possession through means that are not sanctioned by the scriptures. Intercourse stands for union of man and woman in a way prohibited by the scriptures. *Parigraha*, acceptance of gifts, consists in acquiring—through ways that are prohibited by the scriptures—means of enjoyment over and above what is needed for the maintenance of one's body. Stoppage of these, in

the form of desisting from committing them, constitutes the *yamas*; for it has been said in the Smṛti, '(The root) *yama* is used in the sense of abstaining.'

Similarly, *śauca*, purification, is of two kinds, external and internal. The external consists in cleaning the body with clay and water, and eating of wholesome, moderate, sacramental food, etc. The internal consists in washing away the impurities of the mind such as arrogance, conceit, etc. through friendliness, joyousness, etc. *Santoṣa*, contentment, is a state of mind consisting in not having craving for acquiring more than the existing means of enjoyment. *Tapah*, austerity, means forbearing the dualities of hunger and thirst, heat and cold, etc., and the vow of *kāṣṭha-mauna*, *ākāra-mauna*, and so on. *Kāṣṭha-mauna* means not expressing one's mind even through signs, and *ākāra-mauna* means merely not speaking (but using signs). This is the difference. *Svādhyāya* means either the study of the scriptures dealing with Liberation, or repeating the Praṇava (*Oṃ*). *Īśvara-praṇidhāna*, surrender to God, means the dedication of all actions to Him, the supreme Teacher, without hankering for their fruits. These, in the form of injunctions, are the *niyamas*.

Those that have been additionally spoken of in the Purāṇas are to be considered as included in these very *yamas* and *niyamas*. The performers of sacrifices through yoga are those who are immersed in the practice of these kinds of *yamas*, *niyamas*, etc.

*Svādhyāya-jñāna-yajñāḥ*, performers of sacrifice through study and through knowledge: those who are devoted to the study (*svādhyāya*) of the Vedas according to the rules are *svādhyāya-yajñāḥ*; those who are engaged in determining through reasoning the meaning of the Vedas are *jñāna-yajñāḥ*.

He (the Lord) speaks of another sacrifice: *yatayaḥ*, the diligent ones; *samśita-vratāḥ*, whose vows are severe, who are very firm in their vows; i.e. they treat their vows as sacrifices. Thus says the venerable Patañjali, 'These, when universal, unbroken by species, place, time and purpose, constitute the great vows' (*P. Y. Sū.*, 2.31). By the word *mahā-vratāḥ*, *great vows*, are indicated those very above-mentioned five *yamas*, viz. non-injury

etc., when they become firmly established without limitation of species, place, time and purpose.

As to that, (the vow of) non-injury limited by species is as in the case of a hunter who promises, 'I shall not kill animals other than deer.' It becomes limited by place (when one promises), 'I shall not kill in a place of pilgrimage.' That itself becomes limited by time (when one promises), '(I shall) not (kill) on the fourteenth day of the moon or any sacred day.' That itself becomes limited by purpose in the form of some special need, as for instance, in the case of a Kṣatriya who promises, 'I shall not kill other than for fulfilling the needs of gods and Brahmins, and I shall not kill unless it is in battle.' Similarly, (a promise in the form) 'I shall not speak an untruth unless it is for the purpose of marriage etc.'; similarly, 'I shall not steal except in times of distress and when I am threatened with hunger'; similarly, 'I shall not approach my wife except at the time favourable for conception'; similarly, 'I shall not accept any gift more than what is necessary for (my) teachers and others.' The limitations in each case are to be understood suitably.

Thus when non-injury etc., after being cultivated assiduously, are shorn of such limitations and become universal in respect of all species, all places, all times, and all purposes, then they are called *mahā-vratas*, the great vows. The vows of *kāṣṭha-mauna* etc. are also to be understood in this way. When the vows of this kind become firmly established, there follows the cessation of all the four, viz. desire, anger, greed and delusion, which are doors to hell. It is to be noted that, among them the elimination of anger comes from non-injury and forgiving; of desire, from continence and deliberation on Reality; of greed, from contentment in the form of non-stealing and non-acceptance; of delusion and of all those of which it is the root, from truth in the form of proper knowledge and from discrimination. The other results that come to people having desire have been mentioned in the scriptures on Yoga.

(Now) in one and a half verse He speaks about the sacrifice in the form of *prāṇāyāma*:



अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

29-30. (Some) offer the Prāṇa in the Apāna; still others, the Apāna in the Prāṇa. Others who remain engaged in *prāṇāyāma* by stopping the movement of Prāṇa and Apāna, and who are well regulated in their food offer the organs in the vital forces.

(Some) *juhvati*, offer as a sacrifice; the function of the vital force called Prāṇa, *apāne*, in the Apāna, in the function of the vital force called Apāna. That is, they perform the *prāṇāyāma* called Pūraka (*filling in*) by filling the external air into the body. *Tathā apare*, still others; offer *apānam*, the Apāna; *prāṇe*, in the Prāṇa. That is, they perform the *prāṇāyāma* called Recaka (*throwing out*) by expelling the air within the body. By the mention of Pūraka and Recaka, Kumbhaka (*holding on the breath*) also, which is of two kinds and inseparable from them (Pūraka and Recaka), becomes mentioned *ipso facto*. The internal Kumbhaka is when the stoppage of inhalation and exhalation is practised after drawing in the air according to one's capacity. The external Kumbhaka is that which is practised after expelling all the air according to one's capacity.

After having mentioned these three *prāṇāyāmas* He speaks of the fourth, which is a Kumbhaka: *Prāṇāpāna-gatī*, the movement of Prāṇa and Apāna: The movement of Prāṇa consists in the outflow of the internal air, exhalation, through the nostrils and the mouth. The movement of Apāna consists in the inflow, inhalation, of the externalized air. Among them, in Pūraka there occurs the stoppage of the movement of Prāṇa. In Recaka there occurs the stoppage of the movement of Apāna. In Kumbhaka, however, both the movements are stopped.

Thus, *apare*, others, who are different from the earlier ones; *prāṇāyāma-parāyaṇāḥ*, who remain engaged in *prāṇāyāma*; *prāṇāpāna-gatī ruddhvā*, by stopping the movements of Prāṇa

and Apāna, called exhalation and inhalation, successively and simultaneously; and who are *niyata-āhārāḥ*, well regulated in their food, who are endued with the disciplines of Yoga, viz. regulation of food, etc.; *juhvati*, offer (as a sacrifice), i.e. merge, through the practice of Kumbhaka, the fourth (*prāṇāyāma*); *prāṇān*, the *prāṇas*, in the form of the sense-organs and motor-organs; *prāṇeṣu*, in the *prāṇas*, in the vital forces, which have been controlled through the practice of external and internal Kumbhaka.

All that has been mentioned here has been presented aphoristically by the venerable Patañjali in brief and *in extenso*. As to that, the brief aphorism is, '*Tasminsati śvāsa-praśvāsayoḥ gati-vicchedaḥ prāṇāyāmaḥ*: When that is there, then comes *prāṇāyāma* in the form of the stoppage of the movements of exhalation and inhalation' (*P. Y. Sū.*, 2.49).

(To explain:) *Tasmin sati*, after the *āsana* (posture or 'seat') becomes steady; *prāṇāyāmaḥ*, *prāṇāyāma* should be practised. Of what kind? *Śvāsa-praśvāsayoḥ gati-vicchedaḥ*, in the form of stoppage of the movements of exhalation and inhalation; it is that which is characterized as the *viccheda*, stoppage itself—successively and simultaneously, through personal effort; of the *gati*, movements—of that natural flow occurring without personal effort; *śvāsapraśvāsayoḥ*, of exhalation and inhalation, the functions of Prāṇa and Apāna. He dilates on this very subject: '*Bāhya-ābhyantara-stambhavṛttiḥ deśa-kāla-saṅkhyābhiḥ paridṛṣṭo dīrgha-sūkṣmaḥ*: (That *prāṇāyāma*) has external movement, internal movement, and stoppage; (these) when tested according to distance, time and number become long or subtle' (*ibid.* 2.50).

Since Pūraka consists in the stoppage of the outward movement (of breath), therefore (the phrase) *bāhya-vṛtti* (outward movement) (in the aphorism) stands for Pūraka. Since Recaka consists in the stoppage of the inward movement (of breath), therefore (the phrase) *āntara-vṛtti* (i.e. *ābhyantara-vṛtti*) (inward movement) stands for Recaka. By some, however, the word *bāhya* is explained as Recaka, and the word *āntara* (i.e. *ābhyantara*) as Pūraka. *Stambha* means the simultaneous stop-

page of both the movements. That action is Kumbhaka. So it has been said (by Vācaspati Miśra on *P. Y. Sū.*, 2.50) that,

...when there is absence of both exhalation and inhalation as a result of a single effort to stop them—not, again, the necessity of controlling the continuous tendency (of air) for filling in as before, or the necessity of controlling the continuous tendency (of air) for moving out—, then, on the other hand, just as water poured on a heated stone dries up, gets reduced in volume from all sides, similarly air, which is apt to move, becoming restrained from moving through a mighty effort of control, remains in the body itself in a subtle form. It does not fill in by which it becomes Pūraka; nor does it move out by which it becomes Recaka.

This threefold *prāṇāyāma*, when examined from the point of view of distance, time and number, is termed long or subtle. Just as a compressed lump of cotton becomes, when spun, long and fine owing to thinness, similarly Prāṇa also, through practice (of *prāṇāyāma*), by increasing its distance, time and number, becomes long as well as subtle by reason of its becoming difficult to perceive.

To explain: Breath, starting from the heart, extends up to a distance of twelve fingers in front of the nose. And returning from there itself, it enters up to the heart. This is the natural movement of Prāṇa and Apāna. By practice, however, it gradually comes out from the navel or from the Mūlādhāra.<sup>1</sup> (And) it terminates at a distance of twenty-four fingers or thirty-six fingers from the nose. The entry also is to be understood as spreading over that much (distance). As to that, its extension in the space outside is to be determined through the movement of the fine cotton-like fibres at the tip of a reed etc. in a windless location. The internal (distance) also is to be inferred from the sen-

1. Name of a mystical circle said to be located above the organ of generation.

sation (inside) akin to that of (the movement of) an ant (on the skin). This that is such is the examination of distance.

Similarly, a *kṣana* is one fourth of the time taken by the act of blinking an eye. Their number also is to be known. *Mātrā* means the time taken for snapping a finger after encircling one's kneecap three times with one's palm. The first *udghāta* in thirty-six such *mātrās* is *manda* (weak). That itself when doubled is the second (*udghāta*), which is *madhya* (medium). That itself when trebled is the third (*udghāta*), which is *tīvra* (intense). The striking at the head by the air as it is expelled on being pushed up from the root of the navel is called *udghāta*. This, as such, is the determination of time and number. Or, the determination of number is according to the difference in the repetition of Praṇava (*Om*) or through the counting of the inflow of breath.

Time and number are mentioned separately with a view to speaking of a slight difference between them. Although in Kumbhaka no spatial extent is understood, still, the extent of time and number is definitely understood. That threefold *prāṇāyāma*, indeed, when practised everyday, is said to be long because of its extension over distance, time and number, as days, fortnights and months progress; and to be fine since it is mastered through great skill.

He (Patañjali) stated the resulting fourth (*prāṇāyāma*) in the form of an aphorism, '*Bāhya-ābhyantara-viśaya-ākṣepī caturthaḥ*: The fourth is independent of those which are concerned with the external and the internal' (*P. Y. Sū.*, 2.51). The outgoing breath concerned with the external (distance, time and number) is (called) Recaka. The inflowing breath concerned with the internal is (called) Pūraka. Or it may be contrariwise. Depending on these two, Kumbhaka, the third (*prāṇāyāma*), which is of two kinds according to the difference of being external or internal, occurs through a mighty single effort at suspension. The fourth (*prāṇāyāma*), which is a Kumbhaka, comes from repeated efforts for it through skilfulness in the practice of Kumbhaka alone, independently of both those two (Recaka and



Pūraka). Thus then, *bāhya-ābhyantara-viṣaya-ākṣepī* means independently of those (Recaka and Pūraka).

The other explanation (of the aphorism) is : *Bāhya-viṣaya* means the external factors such as the extension (of breath) up to a distance of twelve fingers etc.; *ābhyantara-viṣaya* means the internal factors such as (the extension of the inhaled breath up to) the heart, the navel-circle, etc. *Caturthaḥ*, the fourth *prāṇāyāma*; is the stoppage of the flow (of breath), which is in the form of suspension of breath, *ākṣipya*, after considering<sup>1</sup> those two factors. But the third (*prāṇāyāma*) occurs suddenly, without consideration of the external and the internal factors. This is the distinction. *Prāṇāyāma*, which is of these four kinds, has been presented by the one and a half verses beginning with 'Some offer as a sacrifice the Prāṇa in the Apāna,' etc.

He (the Lord) states the result that accrues to those who know the twelve kinds of sacrifices that have been described thus:

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

30-1. Those who know the sacrifices, who have their sins destroyed by the sacrifices, and who partake of the nectar during the period left after (the performance of) the sacrifices—all of them reach the eternal Brahman.

*Yajña-vidah* means those who know or come to possess the sacrifices; i.e. those who know or perform the sacrifices. *Yajña-kṣapita-kalmaṣāḥ* means those whose sins (*kalmaṣa*) have been destroyed (*kṣapita*) by the sacrifices (*yajña*) mentioned above. *Yajña-śiṣṭa-amṛta-bhujah* means those who eat (*bhuj*) the food that is meant by the word *amṛta* during the period left after (*śiṣṭa*) the performance of sacrifices (*yajña*). *Sarve api*, all of them;

1. i.e. after determining that the breath has to be stopped at a certain point.

*yānti*, reach; the *sanātanam*, eternal; *brahma*, Brahman, through the process of purification of the mind and attainment of Knowledge; i.e. they become liberated from transmigration.

Having thus stated the excellence on the positive side, He speaks, in half a verse, of the fault on the negative side:

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

31. This world ceases to exist for one who does not perform sacrifices. How can there be the other (world), O best among the Kurus!

*Ayajñah* is one who does not possess even a single one among the above-mentioned sacrifices. For him, even *ayam*, this; human *lokaḥ*, world, having little joy; *na asti*, does not exist, because of his being condemnable by all. *Kutaḥ anyah*, how can there be the other world that is achievable through special disciplines; *kurusattama*, O best among the Kurus.

(*Arjuna*:) Is this being said thus merely through Your imagination?

He (the Lord) says, 'No, for the Veda itself is a proof of this':

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।  
कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

32. Various kinds of sacrifices as mentioned above lie spread at the mouth of the Vedas. Know them all to be born of action. Knowing thus, you will become liberated.

*Bahu-vidhāḥ*, various kinds; of *yajñāḥ*, sacrifices; *evam*, as mentioned above, which are the means of attaining all the Vedic auspicious goals; *vitatāḥ*, lie spread; *mukhe*, at the mouth; *brahmaṇaḥ*, of the Vedas. That is, they are known only through

the Veda. But the Vedic sentences are not quoted individually for fear of prolixity. *Viddhi*, know; *tān*, them; *sarvān*, all, the sacrifices; *karmajān*, to be born of action, as born of physical, oral and mental actions; not born of the Self. 'The Self is indeed actionless. These (sacrifices) are not Its functions. But I am actionless and unconcerned'—*jñātvā*, knowing; *evam*, thus; *vimokṣyase*, you will become liberated—'from this bondage of transmigration'—this portion is understood.

Since from the placing of all (the sacrifices) on the same footing there arises the possibility of action and Knowledge becoming equal, He says:

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।  
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

33. O destroyer of enemies, Knowledge considered as a sacrifice is greater than a sacrifice requiring materials. O son of Prthā, all actions in their totality culminate in Knowledge!

*Parantapa*, O destroyer of enemies; on account of having Liberation as its direct result, *jñāna-yajñah*, Knowledge considered as a sacrifice; is by itself *śreyān*, greater, more commendable; *dravyamayāt yajñāt*, than a sacrifice requiring materials—than even all the sacrifices suggested by it, which are devoid of Knowledge and have transmigration as their result.

Why is it so? Because, *sarvam*, all; *karma*, actions; *akhilam*, in their totality, without exception—consisting in the performance of sacrifices and collection of animals and Soma as sanctioned by the Veda, as also actions such as *upāsana*, meditation, etc. sanctioned by the Smṛtis; they (*pari-*)*samāpyate*, culminate; *jñāne*, in Knowledge, in the realization of the identity of Brahman and the Self, through the process of elimination of the obstacles; because there are the Śrutis,

The Brāhmanas seek to know It through the study of

the Vedas, sacrifice, charity, and austerity consisting in a dispassionate enjoyment of sense-objects (*Br.*, 4.4.22),

One removes sin through righteousness (*Ma. Nā.*, 13.6),

and because there is the aphorism,

On the strength of the Upaniṣadic sanction of sacrifices etc., all religious activities as well are necessary. This is the same as in the case of a horse (in matters of its adequacy) (*B. S.*, 3.4.26).<sup>1</sup>

This is the meaning.

For the acquisition of such a Knowledge, which is the most proximate means?

This is being answered:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

34. Acquire that through prostration, searching questions, and service. The wise ones who have realized the Truth will impart the Knowledge to you.

By approaching the teachers, *viddhi*, acquire; *tat*, that, the Knowledge that is the result of all actions; *praṇipātena*, through prostration to them—prostration means falling down completely, saluting by stretching oneself fully on the ground; through that; *paripraśnena*, through searching questions, covering many such subjects as 'Who am I? How am I under bondage? By what

1. 'As from the standpoint of propriety, a horse is not employed for drawing a plough, but a chariot, similarly the duties of the different stages of life are necessary not for the fruition of the result of Knowledge but for the emergence of Knowledge itself' (Ś. on *B. S.*, 3.4.26).



means shall I get freed?'; and *sevayā*, through service, acting in every way according to their liking. Thus becoming favourably disposed through excellence in humility accompanied by abundant devotion and faith, *jñāninaḥ*, the wise ones, who are well acquainted with words, sentences and valid means of knowledge such as reasoning; *tattva-darśinaḥ*, who have realized the Truth, who have got direct enlightenment; *upadekṣyanti te*, will impart to you, will make you attain through instruction; *jñānam*, Knowledge, regarding the supreme Self, which has Liberation as its direct result.

That Knowledge alone which is imparted by those who have direct realization—and not by those who do not have it, even though they be skilled in words, sentences and valid means of proof—culminates in yielding its result. This view of the Lord agrees with the Śruti,

For knowing that Reality he should go, with sacrificial faggots in hand, only to a teacher who is versed in the Vedas and is absorbed in Brahman (*Mu.*, 1.2.12),

because there also he (the Commentator) explains that *śrotriyaṃ* means one who has studied the Vedas, and *brahmaniṣṭham* means one who has directly realized Brahman. And it is to be noted that this plural number (*jñāninaḥ*, wise ones) with regard to the teacher, though he is one only, is used for (showing) extreme regard, but not with the intention of speaking about many; for, since the Knowledge of Reality arises from just a single teacher who has realization of Truth, it is incongruous to go to some other teacher for that purpose.

What will result from the generation of Knowledge with such great eagerness?

Hence He says:

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

35. Knowing which, O Pāṇḍava (Arjuna), you will not again come under this kind of delusion, and through which you will see all beings without exception in the Self and also in Me.

*Jñātvā*, knowing, having acquired; *yat*, which, the afore-said Knowledge imparted by the teachers;—as in the sentence, ‘He boils the boiling rice’, that very verb *jñātvā* is used in a cognate sense—; O Pāṇḍava, *na punaḥ yāsyasi*, you will not again come under; *evam*, this kind of; *moham*, delusion, confusion, caused by the killing etc. of relatives. Why is this so? Verily because, through Knowledge *drakṣyasi*, you will see; *bhūtāni*, all beings, father, sons, and others; *aśeṣeṇa*, without exception, beginning from Brahmā and ending with a clump of grass, which are projections of your own ignorance; as existing non-differently indeed, *ātmani*, in you, who are the Self, denoted by the word ‘thou’ (in ‘Thou art That’); *atho*, and also; *mayi*, in Me, in Lord Vāsudeva, denoted by the word ‘That’, who in reality is non-different (from the Self) and is the substratum; for, an imagined thing does not exist apart from (its) substratum. The idea is, ‘When all ignorance is destroyed by realizing Me, Lord Vāsudeva, as one’s own Self, the beings, which are the effects of that (ignorance), will cease to exist.’

Moreover, listen to the greatness of Knowledge:

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥३६॥

36. Even if you be the worst sinner among all sinners, you will still cross over all sin with the raft of Knowledge alone.

The words *api*, *even*, and *cet, if*, are indeclinables meant for stating the supposition of something impossible. Although this (literal) meaning (of the first line of the verse) is in fact impossible, it is still spoken of through an assumption for stating the result of Knowledge.

Even if you be the *pāpa-kṛt-tamaḥ*, worst sinner, excessive perpetrator of sin; *sarvebhyah*, among all sinners; still, *santariṣyasi*, you will cross over—you will, easily and without having to return, go beyond; *sarvam*, all; *vṛjinam*, sin, which being very difficult to cross over is comparable to an ocean; *jñāna-plavena eva*, with the raft of Knowledge alone—not through anything else—, making Knowledge itself the raft. By the word *vṛjina* here are intended deeds—in the form of righteousness and unrighteousness—which leads to transmigration, because, to one aspiring for Liberation, virtue like vice is a source of evil.

(*Arjuna's doubt*.) Is it not that action will not get destroyed even if it is crossed like an ocean?

Anticipating such a question He gives another illustration:

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

37. O Arjuna, as a blazing fire reduces pieces of wood to ashes, similarly the fire of Knowledge reduces all actions to ashes.

O Arjuna, *yathā*, as; a *samidhah*, blazing; *agniḥ*, fire; *bhasmasāt kurute*, reduces to ashes; *edhāmsi*, pieces of wood; *tathā*, similarly; *jñāna-agniḥ*, the fire of Knowledge; *bhasmasāt kurute*, reduces to ashes; *sarva-karmāṇi*, all actions—virtue and vice without exception, other than those actions that have begun yielding their fruits. That is to say, it destroys them (actions) by destroying their cause, ignorance. In support of this is the Śruti,

When that Self, which is both high and low, is realized, the knot of the heart gets untied, all doubts become solved, and all one's actions become dissipated (*Mu.*, 2.2.8).

There are also the aphorisms,

On the realization of That, there occur the non-relation and destruction of the subsequent and previous sins, respectively, because it is declared so,

and,

In the very same way there is no relation with the other (i.e. with virtue) as well. Liberation must follow as soon as the body falls (*B. S.*, 4.1.13,14).

The aphorism with regard to this, that virtue and vice that have not started yielding results do get destroyed, is,

But only those past (virtue and vice) get destroyed which have not begun to bear fruit; for, death is set as the limit of waiting for Liberation (*ibid.* 4.1.15).

But those (virtues and vices) that have given rise to the present body in which Knowledge emerges get destroyed with the death of that body itself, for there is the Śruti,

For him the delay is for that long only as long as he does not become freed (from the body). Then he becomes merged in Existence (*Ch.*, 6.14.2),

and there is also the aphorism,

But the (enlightened) man merges in Brahman after exhausting the other two (viz. virtue and vice that have started bearing fruit) by experiencing (their results in the present life) (*B. S.*, 4.1.19).

In the case of those who have a mission to fulfill (*ādhi-kārika-puruṣas*), those very results of actions that are responsible for the origin of the body in which Knowledge emerges are also producers of the succeeding bodies—as in the cases of



Vasiṣṭha, Apāntaratamas, and others. Thus there is the aphorism,

Those who have a mission to fulfill continue in the corporeal state as long as the mission demands it (*B. S.*, 3.3.32).<sup>1</sup>

*Adhikāra* (mission) means the mighty action that has commenced yielding its result and is the producer of many (succeeding) bodies. And that (*adhikāra*) belongs to the worshippers (of God), and not to others. Actions that have not begun yielding their results get destroyed, but those that have commenced yielding their results remain till the end of their experience. And whether the experience be through one or more bodies does not make any difference. However, the elaboration of this is to be sought for in the source-books (of Vedānta philosophy).

Since this is so, therefore,—

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्त्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

38. Indeed, there is nothing purifying here comparable to Knowledge. One who has become perfected after a (long) time through yoga, acquires That by oneself in one's own heart.

*Hi*, indeed; *na vidyate*, there is nothing else; *pavitram*, purifying; *iha*, here, either in the Veda or in common behaviour; *sadrśam*, comparable; *jñānena*, to Knowledge; because whatever is different from Knowledge cannot dispel ignorance, and hence it has not the power of totally eradicating sin, as a result

1. 'For the fulfilment of their mission they move on from one body to another with perfect liberty, while ridding themselves of their residual *karmas* that have started bearing their fruits once for all in those particular lives;...they do this by creating new bodies and owning them either simultaneously or successively...' (Commentary of Ś. on that aphorism).

of which sin recurs due to the presence of its cause. But by Knowledge sin is eradicated, together with its root, through the destruction of ignorance. Hence there is nothing comparable to it.

Why does not that Knowledge of the Self arise in all quickly? In answer He says, *yoga-samsiddhaḥ kālena*, one who has become perfected after a long time through yoga, who has become purified, attained the fitness, through the above-mentioned Yoga of Action; *vindati*, acquires; *tat*, that Knowledge; *svayam*, by oneself; *ātmani*, in one's own heart. The idea is: It is not that one who has got the fitness acquires that (Knowledge) existing in oneself as a gift from somebody else, or that he gets as his own that (Knowledge) existing in somebody else.

That means through which Knowledge is unfailingly acquired and which is more proximate even than salutation etc. is being stated:

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

39. The man who has faith, who is diligent and has control over the organs attains Knowledge. Achieving Knowledge, one soon attains supreme Peace.

*Śraddhā*, faith, means the idea that 'it is so indeed', the conviction in the form of right knowledge, with regard to the instructions of the teacher and the scriptures. A person endowed with this (*śraddhāvān*) *labhate*, attains; *jñānam*, Knowledge. Even one who is so may be lazy. Hence He says, *tatparaḥ*, one who is very diligent—in service to the teacher, and so on, which are the means to Knowledge. Even if one be possessed of faith (*śraddhā*) and be diligent, he may be without control over the organs. So He says, *saṁyatendriyaḥ*, one who has control over the organs—one who has controlled, withheld, the organs from the objects. He who is imbued with these three qualifications does surely attain Knowledge.

However, salutation etc. are external, since there is a possibility of dissimulation etc.; besides, they may be even unpredictable in their results. But faithfulness etc. are the means that are invariable in their results. This is the idea.

*Labdhvā*, achieving; *jñānam*, Knowledge, through such means; *adhigacchati*, one attains; *acireṇa*, soon—indeed, without any interval after that; *parām*, supreme; *śāntim*, Peace, Liberation, consisting in the eradication of ignorance and its effects. Verily, as a lamp dispels darkness only through its mere presence, but does not depend on any aid, similarly Knowledge also eradicates ignorance by its mere emergence alone, but it does not wait for anything such as discrimination between the Puruṣa (Person) and Prakṛti, etc. This is the purport.

And in regard to this no doubt should be entertained. Why?

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

40. One who is ignorant and faithless, and has a doubting mind perishes. Neither this world nor the next nor happiness exists for one who has a doubting mind!

*Ajñāḥ*, one who is ignorant, one who lacks the Knowledge of the Self, on account of not having studied the scriptures. *Āsraddhā* means faithlessness—in the form of an erroneous notion, 'This certainly cannot be so', with regard to the meaning of the instructions of the teacher and the scriptures. One who has that is *āsraddadhānaḥ*. *Samśayātmā*, one whose mind is ridden with doubt, 'This may or may not be so', with regard to everything. (Such a one) *vinaśyati*, perishes, becomes deprived of his own goal.

In the text, *ajñāśca-āsraddadhānaśca vinaśyati*, they (the words *ajñāḥ* and *āsraddadhānaḥ*) are used along with two *cas* (and) in order to show that they are of lesser shortcomings in comparison with one who has a doubting mind. How? One who

has a doubting mind is verily more sinful than all others because, *samśayātmanah*, for one who has a doubting mind, whose mind is ridden with doubt with regard to everything; *ayam lokah*, this human world; *na asti*, does not exist, on account of (his) not earning wealth etc.; *na parah*, nor the other world—heaven, Liberation, etc., on account of the absence of righteousness, Knowledge, etc.; *na sukham*, nor happiness, arising from eating etc. For one who is ignorant and one who is faithless the other world does not exist; but the human world and the happiness arising from eating etc. exist. However, the man with a doubting mind is more sinful than all others on account of being devoid of the three together.

While speaking of the conviction about the Self as the means of removing this doubt that is such and is the root of all evils, He concludes what was presented in the two chapters (the second and the third), viz. steadfastness in Brahman, which is of two kinds—as consisting of Action and of Knowledge—in accordance with the difference of stages of being earlier and later:

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

41. O Dhanañjaya (Arjuna), actions do not bind one who has dedicated (his) actions (to God) through yoga, whose doubt has been dispelled by Knowledge, and who is not inadvertent.

(Actions do not bind) *yoga-sannyasta-karmāṇam*, one who has dedicated (his) actions through yoga, one by whom actions (*karma*) have been dedicated (*sannyasta*) to God through yoga consisting in the attitude of equanimity that is characterized by adoration of God (see 2.48); or, one by whom actions have been renounced through yoga consisting in the realization of the highest Truth. How can one have renunciation of all actions through yoga so long as there is doubt? Hence He says, *jñāna-sanchinna-samśayam*, one whose doubt has been dispelled by



Knowledge, one by whom doubt has been dispelled (*chinna*) by Knowledge (*jñāna*) in the form of certitude about the Self.

How can Knowledge arise so long as there is inadvertence in the form of being under the sway of objects? So He says, *ātmavantam*, one who is not inadvertent, one who is always careful. O Dhanañjaya, *karmāṇi*, actions, which are for *loka-saṅgraha*, or which are in the form of purposeless movements; *na*, do not; *nibadhnanti*, bind—do not produce for him any body that is desirable, undesirable, or a mixture of the two—one who is of this kind, who is possessed of Knowledge as a result of not being inadvertent, who has dedicated (his) actions through yoga as a result of having his doubt dispelled by Knowledge.

Since this is so,—

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।  
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥४२॥

42. Therefore, O scion of the Bharata dynasty, practise yoga and rise up, cutting asunder with the sword of Self-Knowledge this doubt (of yours) residing in the heart (and) arising from ignorance.

*Ajñāna-sambhūtam* means 'arising from ignorance, non-discrimination'. *Hṛtstham* means 'residing in the heart, in the intellect'. Since when the source and the abode of an enemy are known he can be easily killed, therefore both have been mentioned. *Chittvā*, cutting asunder; *ātmanah jñāna-asinā*, with the sword of Self-Knowledge, with the sword in the form of conviction about the Self; *enam*, this; *samsāyam*, doubt (of yours), which is the root of all evils; *ātiṣṭha*, practise; *yogam*, yoga, unmotivated action, which is the means to right vision. So, *bhārata*, O scion of the Bharata dynasty; *uttiṣṭha*, rise up for battle. The idea is: For you, who are born in the line of Bharata, the firm resolve for battle will not be useless.

*By removing the notion that He is not God, devotion and faith have been strengthened, and steadfastness in Action which leads to Knowledge has been concluded by Hari (in this chapter).*

## CHAPTER 5

### REALIZATION OF ONE'S OWN NATURE

*(Scriptural) action (rites and duties) and Knowledge have been ascertained in two chapters (the third and the fourth). Now, in two chapters, are being determined action and its renunciation.*

In the third chapter, having been asked by Arjuna, '...if it be Your opinion that Wisdom is superior to action,' etc. (3.1), the Lord concluded in, '...among these people two kinds of steadfastness were spoken of earlier by Me,' etc. (ibid. 3), that since there cannot be an option between or a combination of Knowledge and action (in the same person), therefore they have to be assigned according to the differences in the persons competent for them.

To explain: Action, which is within the competence of an ignorant man, cannot be combined with Knowledge, because like light and darkness they cannot coexist, and because Knowledge is opposed to it (action) since it (the former) removes the idea of differences, the source of competence for actions. Nor can it be treated as an alternative (to Knowledge), since it does not have the same goal in view. For, actions cannot cause the destruction of ignorance, which (destruction) is an effect of Knowledge, as stated in the Śruti,

By knowing Him alone one goes beyond death; there is no other path to go by (Śv., 6.15).

However, when Knowledge has emerged there remains no necessity of performance of any action. This has been said in,

‘(As) the extent of need (fulfilled) in a well’ (etc.) (2.46). And thus it has been concluded beyond dispute in the fourth (chapter) that, this being a settled fact that a man of Knowledge has no eligibility for actions, either his performance of them (actions) in the form of purposeless movements proceeds under the influence of *prārabdha-karmas* or there is total renunciation of all actions. But actions have to be performed by an ignorant person for the emergence of Knowledge through the purification of the mind, as is stated in the Śruti,

The Brahmins seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects (*Bṛ.*, 4.4.22),

and as it follows from the words of the Lord, ‘O son of Prthā, all actions in their totality culminate in Knowledge!’ (4.33). Thus all works are meant for Knowledge. So also the renunciation of all actions is stated in the Śrutis as meant for Knowledge:

Desiring this world (the Self) alone the monks renounce their homes (*Bṛ.*, 4.4.22).

(Therefore he who knows it as such) becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body) (*ibid.* 4.4.23).

By the man of renunciation alone is That to be known—the supreme State that is the inmost Self of the man of renunciation (*Bhā. Ś.*, quoted in *Y. S.*).

One should search for the Self by renouncing (empirical) truth and untruth, happiness and sorrow, the Vedas, this world as also the other (see *Āp. Dh. Sū.*, 2.9.13), etc.

As to that, renunciation of actions and their performance, which are (respectively) directly helpful and indirectly helpful (in the rise of Knowledge) like the *Prayāja* and *avaghāta* (husking of paddy) (in the *Darśapūrṇamāsa*-sacrifice), cannot be combined, because they cannot be simultaneous on account of



being opposed to each other.<sup>1</sup> (See *Gūdhārtha-Tattvāloka* of Dharmadatta Sharma.) Nor even can it be (can there be an option) in taking up or not taking up the (sacrificial vessel) *śoḍaśi* in the Atirātra-sacrifice (because they serve the same end), similarly there is an option between action and its renunciation because they lead only to the goal of Knowledge of the Self. For, on account of their instrumentality being different, they do not serve the same end. The instrumentality of action, indeed, consists only in (producing) the *adr̥ṣṭa* (the unseen result) in the form of dissipation of sins. But the instrumentality of renunciation consists verily in the (production of the) tangible result in the form of providing opportunity for *vicāra* by eliminating all distractions.

The *apūrvā* (unseen result) produced from a *niyama-vidhi*, however, cannot be the motivating cause here<sup>2</sup> as it is in the case of husking (by pounding with a pestle) etc. where it (the *apūrvā* produced from the *niyama-vidhi*) remains associated with a seen result (viz. husking).<sup>3</sup> And hence, that (renunciation of actions), which has a seen result and is directly helpful (in the rise of Knowledge), and that (actions), which has an *apūrvā* and is indirectly helpful (in the rise of Knowledge), cannot

1. One undertaking the Darśapūrnāmāsa-sacrifice has to perform the Prayāja-sacrifice etc. also as subsidiaries. For the Prayāja, again, it is necessary to use rice got by husking paddy. Thus husking precedes Prayāja, and cannot be simultaneous.

2. *here*, i.e. so far as 'taking up actions' or 'renouncing actions' as alternatives is concerned.

3. When there is a possibility of alternatives for getting something needed for a sacrifice, a *niyama-vidhi* enjoins that only a certain alternative is to be adopted. For instance, rice is necessary for a sacrifice. Now, the removal of the husk from paddy can be achieved through several processes, but the *niyama-vidhi* enjoins that the husking has to be done by pounding with a pestle. This action according to the *niyama-vidhi* produces an *apūrvā* that is helpful to the sacrifice. However, this *apūrvā* (here) is associated with a seen result, viz. the rice produced by the husking. On the other hand, in the case of actions (*nitya-karmas*), which produce the *apūrvā* in the form of dissipation of evil, there is no such seen result as in the case of husking. So, actions lead to Knowledge by way of

certainly be treated as alternatives even though they are meant for the same principal end (viz. Knowledge); for in that case Prayāja and *avaghāta* also would have to be treated as alternatives. Therefore both have surely to be undertaken in succession.

Even with regard to that, if it is argued that actions should be undertaken after renunciation, then on account of one having fallen from the height attained (through renunciation) by accepting the prior stage of life one had rejected, one becomes ineligible for actions; and the prior renunciation becomes useless because it has no *adr̥ṣṭa*. Besides, when one becomes eligible for Knowledge by the renunciation itself undertaken before, the performance of actions after that serves no purpose.

Therefore when *vividiṣā* (eagerness for attaining Knowledge) becomes firm as a result of intense dispassion after the purification of the mind by first performing selfless actions with an attitude of dedication to God, one must take to renunciation of all actions for the sake of *vicāra*, in the form of *śravaṇa*, *manana*, etc. on the Upaniṣadic texts. This is the view of the Lord. And so has it been said, 'A person does not attain freedom from action by the nonperformance of actions' (3.4). And it will be said,

For the sage who wishes to ascend to yoga, action is said to be the means. For that very person, renunciation (of

producing an *apūrva*. And this does not conform to the requirements of a *niyama-vidhi*. In the case of *sannyāsa*, renunciation of all actions, again, it provides scope for *vicāra* on the Self by eliminating distractions, which is a *seen* result. And there is no dependence on the production of any *apūrva*. Hence the *niyama-vidhi* does not apply here as well.

*Vidhis*, injunctions, are threefold: *Apūrva-vidhi* (original), *niyama-vidhi* (restrictive), and *parisaṅkhyā-vidhi* (exclusive). *Apūrva-vidhi*: It enjoins something totally unknown through any other source. *Niyama-vidhi*: It only specifies which one among the possible known alternatives is to be adopted. *Parisaṅkhyā-vidhi*: It enjoins a limitation to what is expressly mentioned, so that everything else is excluded. Also see *Mi. Pa.*, translated by Swami Madhavananda.

all actions) is said to be the means when he has ascended to yoga (6.3).

The word yoga here means *vividiṣā* preceded by intense dispassion. Thus has it been said by the writer of the *Vārtika*:

The study of the Vedas etc. are for achieving *vividiṣā* for the inmost Self. But so far as realization of Brahman is concerned, they are to be renounced on the strength of the Śruti, 'The Brahmins seek to know It) through the study of the Vedas,' etc. (*Br.*, 4.4.22) (*Br. Vā.*, *Sa.*, 1.1.14).

There is also the *Smṛti*,

From rites and duties follows dissipation of attachment, aversion, etc. But Knowledge is the final Goal. When attachment, aversion, etc. become dissipated through rites and duties, then Knowledge dawns (cf. *Mbh.*, *Mok.*, 255.38).

In the *Mokṣadharmā* (actually *Śāntiparva*) also (it is said),

After dissipating attachment, aversion, etc. in the three stages of life (as a Celibate, *Brahmacārin*; as a Householder, *Gṛhastha*; as a Dweller in a forest, *Vānaprastha*), one should resort to monasticism, which is the highest state (*Mbh.*, 237.3).

Someone whose mind has become pure after his organs have been sanctified by passing through many kinds of births in this world attains *mokṣa* (dispassion) even in the first stage of life (Celibacy) (*Mbh.*, *Śā.*, 313.26).

For one desirous of the highest goal, who after having attained that dispassion has renounced the world and has found it purposeful, what need can there be of the (next) three stages of life? (*ibid.* 27.)

(Here) *mokṣa* (lit. Liberation) stands for dispassion. By this are

shown both kinds of monasticism—the one attained gradually (*krama-sannyāsa*) after passing through the preceding three stages of life, and the other without any such succession (*akrama-sannyāsa*). So also there is the Śruti,

After finishing the stage of Celibacy one should become a householder. From Householdership he should repair to the forest and thereafter espouse monasticism. Or if it happens otherwise, one should become a monk from the stage of Celibacy itself, or from the stage of Householdership, or from the forest. One should resort to monasticism the very moment one has dispassion (*Yā.*, 1).

Therefore, performance of rites and duties must be there for the unenlightened person so long as he has not got dispassion. For that very person himself, when he has attained the state of dispassion, there follows monasticism for the purpose of enlightenment, by way of providing opportunity for *śravaṇa* etc. Thus the fifth and the sixth chapters are begun with a view to explaining that action and its renunciation are meant as applicable to an unenlightened person according to his different states. As for *vidvat-sannyāsa* (renunciation of all actions, monasticism, as a result of Enlightenment), however, it is not discussed here, because it comes spontaneously through the power of Knowledge and hence is beyond doubt.

‘When on this matter, since action and its renunciation are enjoined on the same seeker of Knowledge for the sake of enlightenment, and since it is impossible to practise them simultaneously because of their incompatibility, which one should be undertaken by me who am a seeker of Knowledge?’—having this doubt in mind,—

अर्जुन उवाच, Arjuna said:

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।  
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥



1. O Kṛṣṇa, You praise renunciation of actions and, again, yoga! Tell me for certain that one which is better between these two.

O Kṛṣṇa, (which word of address means) who are ever blissful or who remove the sorrows of Your devotees, you speak—through the Vedas, in the two sentences, 'Desiring this world (the Self) alone monks renounce their homes', 'The Brahmins seek to know It through the study of the Vedas, sacrifices,' etc. (*Br.*, 4.4.22), or through the two sentences in the *Gītā*,

One who is without craving, who has the mind, body, and organs under control, (and) is totally without possession, he incurs no sin by performing actions for the (maintenance of the) body, without the idea of agentship (4.21), (and)

O scion of the Bharata dynasty, practise yoga and rise up, cutting asunder (with the sword of Self-Knowledge) this doubt (of yours) (*ibid.* 42)—

of *sannyāsam*, renunciation; *karmanām*, of actions, of the *nitya* and *naimittika* (*karmas*) enjoined by the Śruti, '(One should perform the Agnihotra-sacrifice) so long as one is alive', etc., for the unenlightened person who is a seeker of Knowledge; *ca*, and; *punaḥ*, again; *śamsasi*, You praise; *yogam*, yoga—in the form of performance of actions, which is opposed to that.

As to that, since action and its renunciation have been enjoined for an unenlightened person himself, and since the two cannot be practised together, therefore *brūhi*, tell; *me*, me; *sunīcitam*, for certain; *tat ekam*, that one; *etayoḥ*, between these two, between action and its renunciation; *yat*, which, in Your opinion; You consider *śreyah*, better, more commendable, for me to undertake—action or its renunciation.

When Arjuna had questioned thus, in answer to that—

श्रीभगवानुवाच, the Blessed Lord said:

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।  
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

2. Both renunciation of actions and Karma-yoga lead to Liberation. Between the two, Karma-yoga, however, excels over renunciation of actions.

*Niḥśreyasakaraau*: are useful for Liberation, on account of being the causes of generation of Knowledge. *Tayoḥ*, between the two; *karma-yogaḥ*, Karma-yoga; *tu*, however; by virtue of making one acquire the fitness (for renunciation of actions), *viśiṣyate*, excels over, is better than; *karma-sannyāsāt*, renunciation of actions, resorted to by someone ineligible for it.

The Lord eulogizes that very Karma-yoga in three (verses):

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।  
निर्वन्द्धो हि महाबाहो सुखं ब्रूयात्प्रमुच्यते ॥ ३ ॥

3. He who does not dislike and does not crave should be known as a man of constant renunciation. For, O mighty-armed one, he who is free from duality becomes easily freed fully from bondage.

*Saḥ*, he, though engaged in actions; *jñeyaḥ*, should be known as a man of constant (*nitya*) renunciation (*sannyāsa*). Who is it? *Yah*, who; out of apprehension of fruitlessness, *na dveṣṭi*, does not dislike—the actions being done as a dedication to God; (and) *na kāṅkṣati*, does not crave—for heaven etc. *Hi*, for; O mighty-armed one, *nirdvandvaḥ*, he who is free from duality, who is devoid of attachment, aversion, etc.; *sukham*, easily; *pramucyate*, becomes fully freed—becomes free (*mucyate*) fully (*pra*) owing to the excellence of discrimination between the eternal Entity and the evanescent, etc.; *bandhāt*, from bondage, in the form of impurity of the mind, which is an obstacle to Knowledge.

Well, how can one who is engaged in actions be known as a man of renunciation, because action and its renunciation are naturally opposed? If it be argued that this can be so on account of the unity of (their) result, then it is not so, because it is proper that when two things are naturally opposed, their results also should be opposite. Thus it is unproved that 'both lead to Liberation'.

In apprehension of this He says:

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।  
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥४॥

4. The fools, not the learned ones, speak of Sāṅkhya and (Karma-)yoga as different. Any one who has properly resorted to even one (of them) gets the result of both.

*Sāṅkhyā* means perfect knowledge of the Self; *sāṅkhya* means *sannyāsa*, renunciation, which, as the essential discipline, leads to the realization of that (knowledge). Yoga means the Karma-yoga mentioned above.

*Bālāḥ*, the fools, those devoid of the knowledge of the meaning of the scriptures gained through discrimination; *na paṇḍitāḥ*, not the learned ones; *pravadanti*, speak of them; as *prṛthak*, different, having opposite results. What then is the opinion of the learned ones? The answer is, *āsthitaḥ samyak*, anyone who, in keeping with his competence, has resorted to, has performed, properly (*samyak*), according to the scriptures; *ekam api*, even one, between renunciation and actions; *vindate*, gets, through the generation of Knowledge; *phalam*, the result; *ubhayoḥ*, of both, i.e. the single result, (viz.) Liberation.

How can one get the result of both by practising (only) one?

To that He says:

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।  
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

5. The State that is reached by the Sāṅkhyas, that is reached even by the yogis. He sees who sees Sāṅkhya and yoga as one.

*Yat*, that, that well-known; *sthānam*, State, which is called Liberation—in accordance with the derivation, ‘that in which one verily remains established but never deviates from’; which, as a result of steadfastness in Knowledge preceded by *śravaṇa* etc., *prāpyate*, is reached—attained, as it were, through the mere removal of covering; for It is ever-attained—; *sāṅkhyaiḥ*, by the Sāṅkhyas, by the monks steadfast in Knowledge, who, though they are (at present) devoid of the performance of mundane duties, have their minds purified by the actions of previous lives; *tat*, that, that State; *gamyate*, is reached; *api*, even; *yogaiḥ*, by the yogis.

Yoga means the actions, the scriptural rites and duties, undertaken as a dedication to God without hankering for results. Those who have this (yoga) are also yogas. Since the word *yoga* belongs to the *arśas* group, therefore the suffix *ac* has been used in the sense of *matup* (possession).<sup>1</sup> By those yogis also, after the purification of their minds, (is reached *tat*, that State) through steadfastness in Knowledge—achieved in this life or in a future one—as a result of *śravaṇa* etc. that is preceded by renunciation.

Therefore, the result being the same, *saḥ*, he alone, not anyone else; *paśyati*, sees, perfectly; *yaḥ*, who; *paśyati*, sees; *sāṅkhyam*, monasticism; and *yogam*, yoga; as *ekam*, one. The idea is this: Those in whom is seen steadfastness in Knowledge preceded by monasticism, in their case it can be inferred, on that very ground, that in their previous lives they had steadfastness in rites and duties performed as a dedication to

1. The *taddhita* affix *ac* has been prescribed for the class of words beginning with *arśas*—‘*Arśa-ādibhyo-ac*’ (*Pā. Sū.*, 5.2.127). This affix has the force of *matup*. *Yogaḥ*, formed by adding *ac* after *yoga*, means ‘one who has (practices) yoga, one who is endowed with yoga, i.e. a yogi’. So *yogaiḥ* means ‘by the yogis’.



God. For it is not possible that an effect can be produced without its cause. So has it been said,

What good deeds should be done (in the present life) by a person must have been done (by him) in lives other than this. Otherwise there would not have been absorption in Brahman now.

Similarly, in the case of those in whom is seen steadfastness in Action performed as a dedication to God, it can be inferred on that very ground that there will ensue in future the steadfastness in Knowledge preceded by monasticism. For, a set of causes is invariably connected with its effect. Therefore, by an unenlightened person hankering for Liberation, Karma-yoga, and not monasticism, should be first undertaken for the purification of the mind. That (monasticism), however, will follow automatically when dispassion becomes intense.

(*Arjuna's doubt:*) May it not be asked, why should not renunciation itself be resorted to in the very beginning by a person of impure mind also, since it is essential as a source of steadfastness in Knowledge?

In answer to that He says:

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।  
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥६॥

6. But, O mighty-armed one, renunciation without (Karma-) yoga is (only) for getting misery. A person engaged in yoga, (having become) a meditator, attains Brahman without delay.

*Tu*, but; that *sannyāsaḥ*, renunciation; which is resorted to suddenly, *ayogataḥ*, without yoga, without (having performed) scriptural duty which purifies the mind; is only *āptum*, for getting; *duḥkham*, misery; because steadfastness in Knowledge, which is the result of that (renunciation), is impossible on account

of having an impure mind, and because, on account of the absence<sup>1</sup> of eligibility for actions which are the causes of purification (of the mind), there arises the greatest danger of being deprived of both actions and Brahman.

But, *yoga-yuktaḥ*, one who is engaged in Karma-yoga; having become a *muniḥ*, meditator, a man of renunciation given to meditation, by virtue of having a pure mind; *adhigacchati*, attains, realizes; *brahma*, Brahman, the Self, characterized as Truth, Consciousness, etc.; *na cireṇa*, without delay, quickly indeed, on account of the absence of obstacles. And this has been already stated before:

A person does not attain freedom from action by the nonperformance of actions; nor does he attain fulfilment through mere renunciation (3.4).

Hence, though the result of both is the same, still, what was stated before, 'Karma-yoga...excels over renunciation of actions' (2), was proper.

(*Arjuna's doubt*:) Is it not that, action being a cause of bondage, it is improper that 'A person engaged in yoga, (having become) a meditator, attains Brahman'?

So the Lord says:

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।  
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

7. He who is associated with yoga, pure in mind, controlled in body, a conqueror of the organs, and whose real nature consists in being all the things and the Self, does not become tainted even while performing actions.

Scriptural action associated with such qualities as dedica-

1. On the ground of one's having espoused monasticism.

tion to God, absence of hankering for results, etc. is called yoga. (*Yoga-yuktaḥ*, one associated with yoga) a person endued with that yoga first becomes *viśuddhātmā*, pure in mind. One is said to be so whose *ātmā*, *sattva* in the form of the mind, is not polluted by *rajas* and *tamas*. Having become pure in mind, he becomes *vijitātmā*, controlled in body; he has the body under his own control. Then (he becomes) *jitendriyaḥ*, a conqueror of the organs, one who has under his control all the external organs. Hereby is mentioned the *tridaṇḍī* referred to by Manu:

Speech is a staff (*daṇḍa*), the mind is a *daṇḍa*, so also the body is a *daṇḍa*. He who has these *daṇḍas* under control is called a *tridaṇḍī*<sup>1</sup> (cf. *Ma. Sm.*, 12.10).

'Speech' is used synecdochically for the outer organs. The Lord says that, to a person of this kind the Knowledge of Reality comes definitely.

*Sarva-bhūta-ātma-bhūta-ātmā*, one whose *ātmā*, real nature, consists in being all the things, *sarva-bhūta*, and in being the Self, *ātma-bhūta*. The idea is, he, by seeing everything sentient and insentient as nothing but the Self—. If the explanation (of this portion) be, 'one whose *ātmā*, Self, has become (*bhūta*) the selves (*ātmā*) of all beings (*sarva-bhūta*)', then since this meaning is got from (the phrase) *sarva-bhūta-ātmā*, one who is the Self of all, therefore (the phrase) *ātma-bhūta*, has become the Self, will become redundant. But there is consistency when (the word) *sarva* is taken in the sense of the insentient, and *ātmā* (is taken) in the sense of the sentient. A man of this kind, who has realized the highest Truth, *na lipyate*, does not become tainted, by those actions; *kurvan api*, even while performing actions, as seen by others. For they are absent from his own point of view. This is the meaning.

1. lit. *tridaṇḍī* means a class of mendicants who carry three staves tied together. Manu uses the word in a figurative sense.

This very idea He expounds through two (verses):

नैवकिञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।  
 पश्यञ्शृण्वन्स्पृशन्निघ्नन्नश्नन्वाच्छन्स्वपञ्चसन् ॥८॥  
 प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ।  
 इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

8-9. One whose mind is absorbed in the Self, who is a knower of Reality, thinks thus, 'I certainly do not do anything', even while seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, ejecting, grasping, opening and closing the eyes, knowing for certain that the organs function in relation to the objects of the organs.

While the respective actions are being performed by the sense-organs—eyes etc., the motor-organs—speech etc., the different forms of the vital force—Prāṇa and the rest, and the fourfold internal organ (*manas*, mind; *buddhi*, intellect; *citta*, mind-stuff; *ahañkāra*, egoism), *yuktaḥ*, one whose mind is absorbed in the Self; *tattvavit*, who is a knower of Reality, a seer of the supreme Truth; *manyeta*, (i.e.) *manyate*, thinks; *iti*, thus; '*na eva karomi*, I certainly do not do; *kiñcit*, anything'; *dhārayan*, knowing, for certain; *iti*, that; *indriyāṇi*, the organs etc. themselves; *vartante*, function; *indriyārtheṣu*, in relation to the objects of the organs, in relation to their own respective objects.

Or the construction of the sentence is: First becoming *yuktaḥ*, engaged in Karma-yoga; then, later on, becoming *tattvavit*, a knower of Reality, through purification of the mind; *manyate*, he thinks; '*na eva karomi*, I certainly do not do; *kiñcit*, anything.'

By saying, '*paśyan*, *śṛṇvan*, *spṛśan*, *jighran*, *aśnan*', are mentioned seeing, hearing, touching, smelling and eating, which are the functions of the five sense-organs—eyes, ears, skin, nose and tongue. Movement is of the two feet; *pralāpa*, speaking, is of (the organ of) speech; ejection is of the organs of excretion and generation; grasping is of the two hands. These are the five



functions of the motor-organs referred to by saying, '*gacchan, pralapan, visrjan, grhnan*'. *Śvasan*, breathing, is indicative of the group of five, (viz.) *Prāṇa* etc. *Unmiśan*, opening, (and) *nimiśan*, closing, of the eyes (are indicative) of (the functions of) the group of five (other vital forces, viz.) *Nāga, Kūrma*, etc.<sup>1</sup> *Svapan*, sleeping, (is indicative) of the fourfold internal organ.

These two verses have been explained by ignoring the textual order on the strength of the order of the purport. The idea is, since he sees only the non-agentship of the Self in all the activities, therefore it has been justifiably said, 'does not become tainted even while performing actions'.

(*Arjuna's doubt*.) In that case the ignorant man would surely become tainted on account of his idea of agentship. That being so, how can he have steadfastness in Knowledge preceded by monasticism?

In answer to that He says:

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

10. One who acts by dedicating actions to Brahman and by renouncing attachment, he does not become polluted by sin, just as a lotus leaf is not by water.

*Yaḥ*, one who; *karoti*, acts; *ādhāya*, by dedicating; *karmāṇi*, actions, mundane and Vedic; *brahmaṇi*, to Brahman, to the supreme God; and *tyaktvā*, by renouncing; *saṅgam*, attachment, desire for results;—(acts) with the attitude, 'I act for God, like a servant for his master, irrespective of any result accruing to myself', *saḥ*, he; *na lipyate*, does not become polluted; *pāpena*, by sin, that is to say, by actions leading to virtue and vice; just

1. According to the Vedantins the five vital forces are *Prāṇa, Apāna, Vyāna, Udāna, Samāna*. The five other vital forces, according to the Sāṅkhyas, are *Nāga, Kūrma, Kṛkala, Devadatta* and *Dhanañjaya*. See *V. S.*

as *padma-patram*, a lotus leaf; is not wet *ambhasā*, by water thrown on it. Action done with the idea of dedication to God results only in purification of the mind.

That very idea He expounds:

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।  
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

11. By giving up attachment the yogis undertake work through mere body, mind, intellect and even the organs, for the purification of (their) minds.

*Tyaktvā*, by giving up; *saṅgam*, attachment to results; *yoginaḥ*, the yogis, the men of actions; *kurvanti*, undertake; *karma*, work; *kāyena*, through (*kevalaiḥ*, mere) body; *manasā*, through mind; *buddhyā*, through intellect; *api indriyaiḥ*, and even through the organs. The word *kevalaiḥ* qualifies all the nouns beginning from *body*. The meaning is, ‘... (through body etc.) which are bereft of (the idea of) “me” and “mine”, under the idea, “I work for God alone, not for any fruit for myself”; *ātma-śuddhaye*, for the purification of (their) minds.

(*Arjuna's doubt*.) Although the idea of agentship is equally present, yet someone becomes liberated through that very work, whereas someone becomes bound. What is the reason for this disparity?

In answer to this He says:

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।  
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

12. By renouncing the result of work, one who is engaged in Karma-yoga attains constant Peace. One who is not engaged in Karma-yoga, being attached to the result under the impulsion of desire, becomes completely bound.

*Tyaktvā*, by renouncing; *karma-phalam*, the result of work; *yuktaḥ*, one who is engaged in Karma-yoga, one who has the idea, 'These works are for God alone, not for any result for myself'; *āpnoti*, attains, (even) while performing work; *śāntim*, Peace, called Liberation; which is *naiṣṭhikīm*, constant, i.e. generated through the succession of purification of the mind, discrimination between the Eternal and the non-eternal objects, renunciation, and steadfastness in Knowledge.

But he, again, who is *ayuktaḥ*, not engaged in Karma-yoga, who is devoid of the idea, 'These actions are for God alone, not for any result for myself'; *saktaḥ*, being attached; *phale*, to the result—thus, 'I do this work verily for my own benefit'; *kāma-kāreṇa*, under the impulsion of desire; *ni-badhyate*, becomes completely bound, comes wholly under the bondage of the world through actions. Since this is so, therefore you too perform actions by becoming engaged in Karma-yoga—this much is to be understood.

After having expounded what was said before, that for one of impure mind Karma-yoga is better than unprepared renunciation, He now says that, for one of pure mind renunciation of all actions is preferable:

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

13. The embodied man of self-control, having given up all actions mentally, remains happily in the body of nine gates, without doing or causing (others) to do anything at all.

Through the perfect realization of the Self, which is not an agent—as stated in (the verse), 'He who finds inaction in action' (4.18), *dehī*, the embodied man, one who sees the Self as different from the body; *sannyasya*, having given up; all (*sarva*) actions (*karmāṇi*), viz. *nitya*, *naimittika*, *kāmya* and *pratiṣiddha* (*karmas*), *manasā*, mentally; *āste*, surely remains, owing to the

*prārabdha-karmas*;—is it sorrowfully? He says, no—*sukham*, happily, at ease—because of the absence of the actions of body, speech and mind, which are causes of trouble. Why do (his) body, speech and mind not act just as they will? To that He says: *vaśī*, a man of self-control, one who has the aggregate of his body and mind under his own control. Where does he remain? *Nava-dvāre pure*, in the body with nine gates. Seven are in the head—two ears, two eyes, two nostrils, one mouth; the two called the organs of excretion and generation are below. In the body having these nine gates, he remains, like a stranger in another's house, without being elated or dejected by his (landlord's) adoration, humiliation, etc., and without egoism and self-interest.

Indeed, an unenlightened person is the body itself owing to his self-identification with the body, but he is not a dweller-in-the-body. And he, considering the support of the body as his own support, thinks, 'I am in the house or on the ground or on a seat', but (he does) not (think), 'I am in the body', because he does not see any difference (between the Self and the body). But one who has renounced all actions and has realized the Self as different from the aggregate (of body, organs, etc.), understands, 'I am *in* the body', owing to his perception of the difference. Therefore the sublation, through Knowledge, of the actions of the body etc. superimposed on the actionless Self through ignorance is itself what is called renunciation of all actions. On account of this difference from the unenlightened person, the specification, 'remains in the body of nine gates', is justified.

Is it not that, though through enlightenment the activities of the body etc. superimposed on the Self through ignorance are sublated through Knowledge—just as the movements of the boat (superimposed) on the trees on the bank (are removed by knowledge), still, there will be agentship in the Self owing to Its own activities, and It will be an 'impeller of activity' in relation to the activities of the body etc.? The Lord says, no.

The construction of the sentence is, 'He remains'... *na kurvan*, without doing, or *na kārayan*, causing (others) to do, *eva*, (anything) at all.'



Is it that, just as Devadatta's own movement ceases when there is rest, similarly, though the agentship of the Self and Its causality in making others act are inherent to It, still, they cease after renunciation; or is it that in reality they do not exist in It at all, just as surface, dirt, etc. (do not exist) in the sky?

To dispel this doubt He says:

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।  
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तति ॥ १४ ॥

14. The Self does not create agentship or any objects (of desire) for anyone; nor association with the results of actions. But it is Nature that acts.

*Na*, neither; does the *prabhuḥ*, Self, the Master; *sṛjati*, create; *kartr̥tvam*, agentship; *lokasya*, for anyone, for the body etc.—i.e. It does not become their impeller by ordering, 'You do'; *na*, nor even; does It Itself create for anyone; *karmāṇi*, objects, most desirable things, such as pot etc. That is to say, It does not even become an agent. Nor even does It create for anyone who has performed an action the association (*saṃyoga*) with the result (*phala*) of that (action). The meaning is that, It does not even cause anyone to become an enjoyer, nor even does It Itself become the enjoyer. This follows from such Śrutis as,

Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were, etc. (*Br.*, 4.3.7),

and from what has been stated here also,

...does not act, neither is It affected, although existing in the body (13.31).

If the Self does not Itself do anything at all and It does not

cause (others) to do, then who is it that acts by doing or by making others do? To that He answers: *Tu*, but; it is *svabhāvaḥ*, Nature, the divine Māyā, Prakṛti, which is of the nature of nescience; which *pravartate*, acts.

Is it not that, God is the impeller and the individual soul (*jīva*) the agent? In support of this there is the Śruti,

It is this One indeed who makes him undertake good work whom He wants to elevate, and it is this One indeed who makes him undertake evil work whom He wants to lead downward (*Kau.*, 3.8), etc.

There is also the Smṛti,

This ignorant creature is not the dispenser of its own happiness and sorrow. Impelled by God it goes to heaven or to hell (*Mbh.*, *Va.*, 30.28).

And thus since for the *jīva* and God there is the possibility of being affected by vice and virtue on account of being the agent and the impeller, and being the enjoyer and the dispenser of enjoyment, therefore how is it said, 'But it is Nature that acts'?

With regard to this He says:

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

15. The Omnipresent (Lord) certainly neither accepts anybody's vice nor virtue. Knowledge remains covered by ignorance. Thereby the creatures become deluded.

From the standpoint of the highest Reality, *vibhuḥ*, the Omnipresent, the supreme Lord; *na eva*, does not certainly; *ādatte*, accept; *kasyacit*, anybody's, any *jīva*'s; *pāpam*, vice;

*ca*, and; *sukṛtam*, virtue; for in the highest reality the *jīva* has no agentship, and the supreme Lord is not an impeller.

How then are to be explained the Śruti, Smṛti and common talk (about them)? As to this He says: *Jñānam*, Knowledge, which is eternal, self-effulgent, of the nature of Existence-Consciousness-Bliss, nondual and the supreme Truth, and which is the substratum of the erroneous idea of difference among the *jīva*, God and the world; *āvṛtam*, remains covered; *ajñānena*, by ignorance, by unreal darkness, called *Māyā*, which is possessed of the powers of covering and distorting. *Tena*, thereby, owing to the covering of one's nature; *jantavaḥ*, creatures, which are subject to births, the transmigrating ones, who are unaware of the real nature of things; *muhyanti*, become deluded, experience the delusion (*moha*) in the form of the world—constituted by the nine characteristics, viz. knower, object of knowledge, means of knowledge, agent, object, instrument, enjoyer, enjoyable and enjoyment—the distortion in the form of appearance of something as what it is not.

For the fools this delusion (*moha*) in the form of the erroneous notion of difference among the *jīva*, God and the world, which originates from the absence of the knowledge of the real nature of the Self as non-agent, non-enjoyer and nondual supreme Bliss, continues as a matter of experience. And since these two, the Śruti and the Smṛti, which are subordinate to the text imparting knowledge of the factual nonduality, reiterate the notion of the fools in that state, therefore there is no fault.

In that case, since all are under the cover of the beginningless nescience, how can the cessation of transmigration come about?

Hence He says:

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।  
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

16. But in the case of those of whom that ignorance is de-

stroyed by the Knowledge of the Self, that Knowledge of theirs, like the sun, reveals the Supreme.

*Yeṣām*, in the case of those—who are endued with the disciplines, *śravaṇa*, *manana*, etc., who have been favoured by the Lord, who crave for Liberation—of whom; *tat ajñānam*, that ignorance, which possesses the powers of covering and distorting, which is beginningless, indefinable and unreal, which is the root of the multitude of evils, which has the Self as its substratum and object, and which is referred to by such words as *avidyā*, *Māyā*, etc.; *nāśitam*, is destroyed, sublated; which (ignorance), being verily unreal in all the three times, becomes known as unreal, (and) which is resolved into the mere Consciousness that is its substratum—just as silver is reduced into nacre by the knowledge of nacre—, *jñānena*, by the Knowledge; *ātmanaḥ*, of the Self, which arises from the great Upaniṣadic sayings taught by the teacher, which is in the form of a modification of the mind that has been purified through the maturity of *śravaṇa*, *manana* and *nididhyāsana*; (destroyed) by the indeterminate (*nirvikalpaka*)<sup>1</sup> realization having for its content only the partless, homogeneous Substance, viz. Pure Existence-Knowledge-Bliss, which is the same as the identity of the imports of the words 'That' and 'thou' when (they have been) freed of their adventitious characteristics; *tat*, that; *jñānam*, Knowledge; *teṣām*, of theirs; is the agent, *ādityavat*, like the sun.

As the sun by its mere rising itself dispels darkness entirely, but it does not depend on some auxiliary, similarly the Knowledge of Brahman as well, which is of the form of pervasive light on account of being the fruit of pure *sattva*, while eradicating ignorance, together with its effects, by its mere emergence itself and without depending on another auxiliary, *prakāśayati*, reveals; *param*, the Supreme, the Reality that is

1. Not recognizing any such distinction as that of subject and object, or of knower and known.



Self and is the same as Truth-Knowledge-Infinity-Bliss, and is One, indeed, without a second; reveals only by merely catching Its reflection, without objectifying It.

Here, by saying—through the phrases, 'covered by ignorance' and 'destroyed by Knowledge'—that, ignorance is a means of covering and that it is destroyed by Knowledge, it is ruled out that ignorance is (a mere) absence of knowledge. For a nonentity does not cover anything; nor is 'absence of knowledge' eradicated by knowledge, because it (the former) is by its very nature a form of eradication! Therefore the view of the Lord is that, ignorance is verily a positive principle that stands established in such experiences of the witness as, 'I am ignorant; I do not know myself and any other'. The elaboration of this is to be found in the *Advaita-Siddhi*.

By the plural number in (the word) *yeṣām*, it is shown that there is no restrictive rule (as to who will realize the Supreme and when). In accord with this is the Śruti,

And whoever among the gods knew It also became That;  
and the same with sages and men.... And to this day whoever  
in like manner knows It as, 'I am Brahman', becomes all  
this (universe), etc. (*Br.*, 1.4.10),

which shows the rule arrived at through the logic<sup>1</sup> that, the ignorance which relates to some subject and subsists on some substratum becomes negated by the valid knowledge about that subject and that substratum.

As to that, the covering inherent in ignorance is of two kinds—one is that which makes even the true appear as untrue; but the other is that which makes unmanifest even what is manifest! Of these the first is negated by mere general knowledge, be it direct or indirect. For, such mistakes as, 'there is no fire on the hill', is not seen to persist even when fire etc. are (merely) inferred (to be there). Similarly, even when an indirect convic-

1. Another reading in place of *niyama* is *aniyama*.

tion arises from the sentence, 'Brahman which is Existence-Knowledge-Infinity exists', the mistake that Brahman does not exist becomes surely dispelled. The second covering in the form of non-manifestation, which gives rise to the mistake, 'Brahman does surely exist, but It is not manifest to me', is removed only by direct realization. And that direct realization, which is indeterminate (*nirvikalpaka*), arises only from Vedantic teaching. All this is to be found out from the *Advaita-Siddhi*.

When the reality that is the supreme Self is revealed by Knowledge, (then)—

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

17. Those who have their intellect absorbed in That, whose Self is That, who are steadfast in That, to whom That is the supreme Goal, they attain the state of no return, their dirt having been removed by Knowledge.

*Tad-buddhayaḥ* are those who, as a result of the full perfection of their disciplines through renunciation of all external objects, have their intellect (*buddhi*), the mental modification in the form of direct experience, merged in that very Reality which is the supreme Self, which is Existence-Knowledge-Bliss through and through and is revealed by Knowledge; i.e. those who are ever absorbed in the seedless (*nirbīja*, objectless) Self-absorption (cf. *P. Y. Sū.*, 1.51). Then, is it that there are *jīvas*, who are the knowers, and the Reality which is Brahman that is to be known, so that there is a difference in the form of *a knower* and *the known*? The Lord says, no, they are *tadātmānaḥ*, those whose Self is That, those who have that (*tat*) supreme Brahman Itself as their Self (*ātmā*). For, the notion of *a knower* and *the known* is a display of *Māyā* and it is not opposed to the factual non-difference. This is the idea.

Is not the qualification *tadātmānaḥ* useless? For, that alone

can be a qualification of an enlightened person which distinguishes him from an unenlightened person. Since even the ignorant have, in reality, That as their Self, therefore how can they be differentiated?

(Answer:) No, that (qualification) is meant for denying his (the enlightened person's) identity with the non-Self. Since the ignorant have self-identification with non-selves such as body etc., therefore they are not mentioned as *tadātmānaḥ*. The enlightened, however, being free from self-identification with body etc., are referred to as *tadātmānaḥ* by way of excluding what is opposed (to the knowledge of the Self). Thus the qualification is justified.

Well, since so long as the distractions resulting from the performance of actions continue, how can there be a cessation of self-identification with body etc.?

As to that, He says they are *tanniṣṭhāḥ*. *Tanniṣṭhāḥ* are those who have their steadfastness (*niṣṭhā*) in that (*tat*) Brahman alone, by excluding all distractions resulting from performing works. That is, they are immersed in deliberating solely on That by renouncing all actions.

So long as attachment to the fruits (of actions) continues, how can there be renunciation of the actions which are their means?

With regard to that He says (they are) *tat-parāyaṇāḥ*. *Tatparāyaṇāḥ* are those to whom That alone is the supreme (*para*) Goal (*ayana*) to be reached; i.e. those who are indifferent to everything.

Here by '*tadbuddhayāḥ*, those who have their intellect absorbed in That' is meant direct realization. By *tadātmānaḥ* is meant the maturity of *nididhyāsana*, which leads to the cessation of *viparīta-bhāvanā* (contrary thought) in the form of self-identity with the non-Self. By *tanniṣṭhāḥ* is meant *vicāra* (deliberation) on Vedānta, in the form of perfection of *śravaṇa* and *manana*, which is preceded by renunciation of all actions and which leads to the removal of *asambhāvanā* (the idea of impossibility) with regard to the means and the object of

knowledge. By *tatparāyaṇāḥ* is meant intensity of detachment. Thus it is to be noted that the latter ones are successively the causes of the preceding ones.

Men of renunciation, who have the above-mentioned qualities, *gacchanti*, attain; *apunarāvṛttim*, the state of no return, i.e. Liberation, consisting in the absence of becoming embodied again. Why should not those who are liberated once have embodiment again? As to that He says (they are) *jñāna-nirdhūta-kalmaṣāḥ*, those whose dirt, action, which is naturally virtuous or vicious and is the cause of reincarnation, has been removed away, eradicated, together with its root, by Knowledge. The idea is: When as a result of the eradication of the beginningless ignorance by Knowledge, its effect, (viz.) action, becomes dissipated, then how can there be reincarnation which is rooted in that?

After having stated the result of Knowledge as *videha-kaivalya*, freedom from re-embodiment, after the fall of the (present) body, He speaks of the result of that (Knowledge) as *jīvanmukti* (Liberation while still alive) even though the body persists as a result of the *prārabdha-karmas*:

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

18. The learned ones see the same (Brahman) in a Brahmin endued with learning and humility, in a cow, in an elephant, and even in a dog as well as in an eater of dog's meat.

*Vidyā* means complete knowledge of the import of the Vedas or knowledge of Brahman. *Vinaya* means pridelessness, i.e. modesty. In a knower of Brahman endued (*sampanna*) with those two, and *brāhmaṇe*, in a Brahmin, who is modest, who is possessed of the quality of *sattva* and is the best among all; so also *gavi*, in a cow, which is unrefined, possessed of the quality of *rajas* and has a middle position; also *hastini*, in an elephant; *śuni*, in a dog; *śva-pāke ca*, as also in an eater of dog's meat,



who is extremely possessed of the quality of *tamas*, and is the lowest of all; *paṇḍitāḥ*, the learned ones, the men of Knowledge; *samadarśinaḥ*, see the same (Entity); they are apt to see (*darśana*) (in all the aforesaid beings) the same Entity (*samam*), Brahman, which is untouched by the qualities of *sattva* etc. as also the impressions produced by them. As the sun reflected on the waters of the Ganga, on a big tank, on wine, or on urine has no contact with their merits or defects, similarly Brahman, too, when reflected through the semblance of Consciousness has no touch with the merits or defects of the *upādhis* (limiting adjuncts).

(The learned ones) who recognize thus, being devoid of likes and dislikes owing to the vision of sameness everywhere, experience *jīvanmukti* because of the manifestation of the supreme Bliss. This is the idea.

Is not looking upon beings—whose natures are different according to the qualities of *sattva*, *rajas* and *tamas*—as equal prohibited by the Dharma-śāstra? And thus, commencing with 'His food should not be eaten', Gautama writes in his *Smṛti*, '*Sama-asamābhyām viṣama-same pūjātaḥ*: (A sacrificer incurs sin) by not adoring equally one who is an equal, and by adoring equally one who is not an equal' (17.20).

*Sama-asamābhyām* is used in the Dative case, dual number; *viṣama* and *sama* are used in the Locative case singular number as though one in number, according to the rules of the Dvandva compound. As compared with the particular form of adoration that is offered to persons who are versed in the four Vedas and are very righteous in their actions, through the presentation of clothes, ornaments, food, etc., if a form of adoration lesser than that is offered to another who is indeed equally versed in the four Vedas and is righteous in behaviour, and similarly, as compared with the forms of adoration with lesser means that is offered to persons less versed in the Vedas and inferior in their conduct, if a form of adoration that is better than that inferior adoration, and is equal to the best adoration offered to one who is of that kind and

an unequal and inferior in comparison with the above-mentioned Brahmin—who is learned in the Vedas and is of righteous conduct—, then on account of adoring a superior person in an inferior way, and an inferior person in a superior way, the food of the adorer becomes uneatable. This is the meaning.

And the other fault is that the adorer, by not following the adequate decorum, becomes deprived of wealth and virtue.

Although in the case of ascetics, who do not accept gifts, there naturally exists 'uneatability of their food' and 'paucity of wealth' on account of absence of cooking and lack of wealth, still, they do incur the fault of 'loss of virtue'. And 'uneatability of food' (referred to in the Smṛti) is used figuratively to indicate the generation of sin on account of unholiness. And as for the ascetics, since they have austerity itself as their wealth, they do incur the loss of that wealth. Hence, how can the learned ones with the sameness of vision be *jīvanmuktas*?

Since this objection can be raised, He gives the solution:

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।  
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

19. Here itself is the universe of duality transcended by them whose minds are established on sameness. Since Brahman is the same (in all) and free from defects, therefore they are established in Brahman.

*Iha eva*, here itself, during the state of living itself; is *sargah*, the universe of duality—derived in the sense of 'that which is created'; *jitaḥ*, transcended; *taiḥ*, by them, by the learned having the sameness of vision. It goes without saying that it will be transcended after the fall of the body. By whom? (By those) *yeṣāṃ*, whose; *manaḥ*, minds; are firmly *sthitam*, established; *sāmye*, on sameness, on the sameness of Brahman existing in all creatures, even though they be unequal. *Hi*, since; *brahma*, Brahman; is *nir-doṣam*, free from defects; and is *samam*, the same (in all), free from all modifications, changelessly eternal

and one; *tasmāt*, therefore; *te*, they, those with the sameness of vision; are *sthitāḥ*, established; *brahmaṇi*, in Brahman Itself.

The idea is this: Defectiveness can indeed be in two ways—either by the association of even the defectless with what is defective, or by being naturally defective. As for instance, Ganga-water by falling into a urine-pit; or even naturally, as urine etc. As to that, although it is thought by fools that Brahman existing in an eater of dog's meat and others who are unholy becomes tainted by their defects, still, Brahman is really untouched by all defects, It being unattached like space, as is stated in the Śrutis,

...for this (infinite Being) is unattached (*Br.*, 4.3.15),

and,

Just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly the Self, which is but one in all beings, is not tainted by the sorrows of the world, It being transcendental (*Ka.*, 2.2.11).

Nor is It naturally polluted by having such characteristics as passion etc., for passion etc. stand established by the Śrutis and Smṛtis as characteristics of the internal organ. Therefore it is self-contradictory to say that the ascetics who have become identified with the taintless Brahman are *jīvanmuktas* and are also polluted by the defect of 'uneatability of their food' etc. But it is to be noted that the Smṛti relates only to the unenlightened householder, because it commences with 'His food should not be eaten', and in the middle it is stated, '...by adoring', and the conclusion is made by saying that he becomes deprived of wealth and virtue.

Since Brahman is the same (in all) and free from defects, therefore, having realized himself as identical with That,—

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

20. A knower of Brahman, who is established in Brahman, should have his intellect steady and should not be deluded. He should not get delighted by getting what is desirable, nor become dejected by getting what is undesirable.

The first half (of this verse) stands explained by (the verse), ‘(The monk) whose mind is unperturbed in sorrows, who is free from longing for delights...’ (2.56). The two *liṅ* suffixes (in *na prahr̥ṣyet*, should not get delighted, and *na udvijet*, should not become dejected) are used in order to state that the natural behaviour itself of those who are *jīvanmuktas* should be diligently practised by seekers of Liberation. The idea is that, since for one absorbed in the realization of the nondual Self there is no other (such thing, apart from the Self, as) acquisition of the desirable or the undesirable, therefore there is no happiness or sorrow consequent on them.

The Lord expounds the realization itself of the nondual Self: *Sthira-buddhiḥ*, one whose intellect is steady, unwavering, free from uncertainty, with regard to Brahman, on account of being devoid of all doubts as a result of perfection in *vicāra* on the Vedantic texts, preceded by renunciation; i.e. one who has acquired the fruit of *śravaṇa* and *manana*. Even though such a person is free of all *asambhāvanā*, still, direct experience may not occur owing to the obstacle of *viparīta-bhāvanā*. Hence He speaks of *nididhyāsana*: *Asammūḍhaḥ*, one who is not deluded, one who is without the delusion called *viparīta-bhāvanā*, as a result of the maturity of *nididhyāsana*, which is characterized by a flow of similar ideas uninterrupted by ideas of a different kind; *brahmavit*, a knower of Brahman, one who has the direct realization of Brahman as a result of the removal of all obstacles thereby (i.e. following the preceding achievements); and after that, *sthitaḥ brahmaṇi*, established in Brahman—established in the taintless and uniformly present Brahman alone, and not anywhere else, as a consequence of perfection in *samādhi*; i.e. a man of steady Wisdom, who is a *jīvanmukta*.

It is but proper that for a man of this kind there should be



no exultation or anxiety, because there is no perception of duality. However, even though the perception of duality persists in the case of one undergoing spiritual disciplines, exultation and anxiety should still be eschewed by him through the observation of the defects of objects. This is the purport.

*Objection:* Well, since the liking for external objects is very strong owing to their having been experienced over many lives, how can a mind engrossed in them become established in Brahman, which is super-mundane and devoid of all tangible pleasures?

*Counter-objection:* May this not be so since It is supreme Bliss by nature?

*Objection:* No. Since that Bliss has never been experienced, It cannot be the cause of steadiness of the mind. So has it been said in the *Vārtika*,

Even the Bliss that has (merely) been heard of, but has not been made an object of direct experience through the means of valid knowledge, is not enough to weaken the desire for tangible joy (*Br. Vā., Sa., 1.1.348*).

In answer to this He says:

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

21. One whose mind is unattached to external objects gets in the internal organ that which is Bliss. With his internal organ fixed in self-absorption in Brahman, he acquires undecaying Bliss.

*Sparsāḥ* are those that are contacted by the organs, i.e. sound etc.; and they are external (*bāhya*) because they are the characteristics of the non-Self. *Asaktātmā*, one whose mind (*ātmā*) is unattached (*asakta*) to them; he, by becoming dispassionate on

account of the absence of craving, *vindati*, gets; *ātmani*, in the internal organ itself, through a modification of the mind that is made of pure *sattva*; that *sukham*, Bliss; *yat*, which is independent of external objects and is of the nature of tranquillity. So it has been said in the *Mahābhārata*,

That happiness in the world which is derived from lust, and that which is the great heavenly happiness—these do not compare with one sixteenth part of the happiness derived from the elimination of desire (*Śā.*, 174.46).

Or: That very Bliss itself which is natural to the inmost Self implied by the word 'thou', which is experienced in deep sleep, and which is not attained by one due to the obstruction of attachment to external objects, is experienced in the absence of that (obstruction).

The Lord says that, not only does he attain the Bliss that exists in that which is implied by the word 'thou' but also the full Bliss by virtue of experiencing identity with the purport of the word 'That': *Saḥ*, he, the desireless man; *brahma-yoga-yukta-ātmā*, who has his *ātmā*, the internal organ, *yukta*, fixed, in *yoga*, in self-absorption, in Brahman, the supreme Self; or, one whose *ātmā*, Self, the real nature of the import of the word 'thou', has become *yukta*, identified with Brahman, the import of the word 'That', through *yoga*, through self-absorption in the form of realization of the meaning of the sentence ('Thou art That'); *aśnute*, acquires; *akṣayam*, undecaying, eternal; *sukham*, Bliss, which is his own nature. The idea is that he becomes forever one with the experience of Bliss itself.

Although the object (Bliss) is eternal, still, the verbal sense (in *aśnute*) is used in a figurative way to imply removal of ignorance. Therefore one should, by becoming desirous of experiencing eternal Bliss in oneself, withdraw the organs from the transient love for external objects which leads to a great hell. And by that much alone comes steadfastness in Brahman. This is the import.

(*Doubt:*) Is it not that, when love for external objects ceases there follows experience of eternal Bliss in oneself, and when that occurs there follows, from Its favour itself, the cessation of love for external objects? Thus, on account of mutual dependence, not even either will result.

Having this objection in mind He states the solution, saying that this love ceases only by observing the defects in objects:

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

22. Since those enjoyments that result from contact (with objects) are verily the sources of sorrow and have a beginning and an end, (therefore) O son of Kuntī, a wise one does not delight in them.

*Hi*, since; *te*, those; *bhogāḥ*, enjoyments, experience of small bits of happiness here or hereafter; *ye samsparśajāḥ*, that result from contact, that are born of the contact of objects and the senses; are *eva*, verily; *duḥkha-yonayah*, the sources of sorrow, on account of being invariably accompanied by attachment and aversion—. All of them, including even the world of Brahmā, are sources of sorrow. So it has been said in the *Viṣṇu-Purāṇa*:

As many contacts with desirable things a creature makes, so many are the spikes of sorrow driven into his heart (1.17.66).

Even being such, they are not permanent but *ādyantavantah*, have a beginning and an end. The beginning is the contact of the objects and the senses, and the end is their separation. Those that thus have these two, they, being nonexistent before and later, are manifest in the middle as momentary and are unreal like a dream. Hence it has been said by the venerable teacher Gauḍa-pāda,

That which does not exist in the beginning and at the end is equally so in the present (i.e. in the middle) (*Mā. Kā.*, 2.6).

Since this is so, therefore *budhaḥ*, a wise one, a discriminating person; *na ramate*, does not delight; *teṣu*, in them. He does not experience happiness (in them), because they bring about undesirable feelings. So it has been said by the venerable Patañjali, '*Parīṇāma-tāpa-samskāra-duḥkhaiḥ guṇa-vṛtti-virodhācca duḥkhameva sarvaṃ vivekinaḥ*: To the discriminating one all is surely painful on account of everything bringing pain either as consequence, or as anticipation of loss (of happiness), or as (fresh craving) arising from impressions (of happiness), or also because of the counteraction of the *guṇas*' (*P. Y. Sū.*, 2.15). Everything without exception, (i.e.) all joy derived from objects, whether mundane or resulting from scriptural rites and duties, is indeed painful to the discriminating person, who is aware of the real nature of *kleśas* (afflictions, pain-bearing obstructions) etc., since it leads to undesirable feelings; but not so to a non-discriminating one. A wise man, who is indeed comparable to an eyeball, is sensitive to the smallest bit of sorrow.

As a spider's thread, even though it is very tender, causes irritation by its touch when placed on the eyeball, but it does not do so in the other limbs, similarly it is only to a discriminating person that all accessories of enjoyment are painful since, like eating food that is mixed with honey and poison, they are filled with sorrow during all the three periods of time. But this is not so to a fool, who can forbear many kinds of sorrow. This is the idea.

In the portion, 'on account of everything bringing pain either as consequence, or as anticipation of loss (of happiness), or as (fresh craving) arising from impressions (of happiness)' (in the aphorism), it is stated that the joy arising from objects is incidentally<sup>1</sup> painful because it is mixed with sorrow in all the three times, past, present and future. And by the portion, 'or also as a

1. i.e. as conditioned by time, past, present and future.



counteraction of the *guṇas*', is stated that it is painful intrinsically also. There (in the aphorism), *pariṇāma*, consequence, *tāpa*, anticipation of loss (of happiness), and *samskāra*, impressions (of happiness) are themselves the sorrows; 'on account of them....' This is the meaning. The Instrumental case is used to indicate the fact of being such.

To explain: All experience of joy, without exception, is indeed mixed with attachment. For it is not possible that one is not attached to something and still derives joy from it! Attachment itself, having emerged first, becomes transformed into joy through the acquisition of its object. And that (attachment), increasing every moment, is of the nature of sorrow itself, because of the unavoidability of sorrow resulting from not attaining its object. Happiness is the inactivity of the organs with regard to the objects of enjoyment, which comes from their full appeasement. The restlessness that comes from covetousness is sorrow. And it is not possible to bring about dispassion into the organs through repeated enjoyment, because attachments and the cleverness of the organs increase greatly in accordance with the repeated enjoyment of objects. And there is the *Smṛti*,

The attachment of passionate persons is never appeased through enjoyment. It increases all the more over again like fire (flaring up) through clarified butter (*Bh.*, 9.19.14).

Therefore even the joy arising from objects is verily sorrow inasmuch as it is a transformation of attachment which is of the nature of sorrow. For, a cause and its effect are non-different. This much as regards '*pariṇāma-duḥkha*, pain as consequence'.

Similarly, while experiencing joy one dislikes the causes of sorrow which are opposed to it (joy), and since there can be no enjoyment without harming other beings, he injures other beings. And *dvesa*, dislike, is a particular kind of wish in the form, 'May not all the causes of sorrow come to me.' Yet no one indeed is able to avoid them. Therefore, since even during the experience of happiness the dislike for all that is opposed to

it persists constantly indeed, 'pain as anticipation of loss (of happiness)' is surely difficult to avoid. Anticipation of loss is verily a thing disliked. Similarly, being unable to avoid the causes of sorrow, one becomes deluded. Thus also is to be explained 'the pain arising from delusion'.

So it has been stated by the Commentator (Vyāsa) on the *Yoga-Sūtras*: 'Everyone has the experience of "pain as the anticipation of loss", which remains mixed with dislike and is conditioned by sentient and insentient means. Thus there comes to exist *karmāśaya*, subliminal impression, originating from dislike. And, desiring the means of happiness, one becomes active through body, speech and mind.' Since, as a consequence, he favours or harms another, therefore he acquires virtue or sin from favouring or harming others. That *karmāśaya* arises from greed and delusion. So it is called "pain arising from anticipation of loss (of happiness)".' Similarly, the current experience of joy leaves behind a *samskāra* (impression) when it subsides. And that leads to the remembrance of that joy; that again to desire; and that to the activities of mind, body and speech; and that to the *karmāśaya* of virtue and vice; and those two to birth etc. So far about the 'pain as (fresh craving) arising from *samskāras* (of happiness)'. Thus are to be explained the *samskāras* arising from 'anticipation of loss' and 'confusion'.

Thus after saying that the joy arising from objects is sorrow itself since it is mixed with sorrow during all the three periods of time, he (the aphorist) says that it is sorrow intrinsically as well—'or also because of the counteraction of the *guṇas*'. Though the *guṇas*, viz. *sattva*, *rajas* and *tamas*, which are of the form of joy, sorrow and delusion (respectively), are opposed to one another, still, like oil, wick and fire making up a lamp, they produce a threefold single effect that is fit for the

1. Another rendering of the latter portion of this sentence is:

'...one becomes nervous in body, speech and mind (out of anxiety that he may not get the desired object or that it may be lost even after acquisition).'

enjoyment of a person. As to that, since when one of them predominates the other two become subsidiary, therefore though an effect is constituted by the three *guṇas*, it is still referred to as made up of *sattva* or *rajas* or *tamas*, by the name of (only) one of the *guṇas* that predominates.

Such being the case, although the idea in the form of an experience of joy is also an effect of predominance of *sattva*, still, it being the effect of *rajas* and *tamas* that serve as subsidiaries, is really constituted by the three *guṇas*. And hence, since like being joyful its being sorrowful and despondent is a certainty, therefore 'to the discriminating one all is surely painful'. Neither is even such a notion lasting, since on the ground that the behaviour of the *guṇas* is unsteady the mind has been said to be rapidly changeful. If it be asked, 'How can a single notion simultaneously take the form of happiness, sorrow and delusion, which are mutually opposed to one another?', the answer is, no; because there is no opposition between what has become potent and what is latent. For, only *guṇas* that manifest themselves equally can have hindrance in the matter of their simultaneity, but not so in the case of *guṇas* that are unequally manifest. As for instance, virtue, wisdom, detachment and sovereignty that have become manifest stand in opposition to vice, ignorance, non-detachment and lowliness only when these have become manifest, but not so when they are unmanifest. Indeed, the maxim is, 'The mighty can stand in opposition to the mighty but not to a weakling!' Thus it is only 'simultaneous dominance' that (the *guṇas*) *sattva*, *rajas* and *tamas* also do not mutually allow, but not their existence as well.

By this is explained the simultaneous existence of attachment, aversion and delusion with regard to pain as consequence, as anticipation of loss (of happiness), and as (fresh craving) arising from *samskāras* (of happiness). For, the *kleśas* (afflictions, pain-bearing obstructions) have four states—in the form of being dormant (*prasupta*), attenuated (*tanu*), overpowered (*vicchinna*) and expanded (manifest, *udāra*).

Thus there are the aphorisms of Patañjali: 'The five *kleśas*



are *avidyā* (ignorance), *asmitā* (egoism), *rāga* (attachment), *dveṣa* (aversion) and *abhiniveśa* (clinging to life)', '*Avidyā* is the productive field of all these that follow, whether they are *prasupta*, *tanu*, *vicchinna* or *udāra*', '*Avidyā* is taking the non-eternal, the impure, the painful and the non-Self for the eternal, the pure, the happy and the Ātman or Self (respectively)', '*Asmitā* is the identification of the seer with the instrument of seeing', '*Rāga* is that which dwells on pleasure', '*Dveṣa* is that which dwells on pain', 'Flowing through its own nature, and established even in the learned, is *abhiniveśa*', 'The fine (*samskāras*) are to be conquered by resolving them into their causal state', 'By meditation (*dhyāna*) their (gross) modifications are to be rejected', 'The *karmāśaya* (subliminal impression of actions) has its root in these *kleśas*, and their experience is in this visible life or in the unseen life', 'The root being there, the fruition comes (in the form of) species, life, and experience of pleasure and pain' (*P. Y. Sū.*, 2.3–13).

In that context, 'the idea of something in that which it is not' is called misapprehension (*viparyaya*), false knowledge (*mithyā-jñāna*), and ignorance (*avidyā*), which (words) are synonymous. The speciality of that (ignorance) is that it is the source of mundane existence. As to that, the idea of eternality with regard to the non-eternal is, for instance, as in, 'the earth is permanent', 'the sky, together with the moon and the stars, is eternal', 'the dwellers in heaven are immortal'. The idea of purity with regard to the extremely loathsome impure body is as in, 'This maiden is as beautiful as the new crescent moon; her limbs seem to be made of honey and nectar; she seems to have come out piercing the moon; having wide eyes like the petals of a blue lotus, she seems to be cheering up the world of mortals with her two eyes full of blandishments.' What is connected with what! There is also a verse of Vyāsa:

The wise ones verily recognize the body to be impure because of the place (of its origin) (i.e. womb), the seed (semen), the support (i.e. the constituents, viz. bile, phlegm,



air, etc.), the secretions (of urine, stool, etc.), death, and artificial purification (through bath etc.) (*Vyāsa-bhāṣya* on *P. Y. Sū.*, 2.5).

By this is explained the notion of holiness in what is unholy and the notion of goodness in what is evil.

Instances of the notion of joy in sorrow have been cited in (the course of explaining above), 'To the discriminating one all is surely painful on account of everything bringing pain either as consequence, or as anticipation of loss (of happiness), or as (fresh craving) arising from impressions (of happiness), or also because of the counteraction of the *guṇas*' (ibid. 2.15).

The notion of the non-Self as the Self is as in thinking of the body as 'I am a man', etc. And this ignorance (*avidyā*), which is the root of all *kleśas*, is called *tamas*. The idea of the identity of the intellect (*buddhi*) and the Self (*Puruṣa*) is egoism (*asmitā*), which is called *moha*, delusion. The kind of erroneous notion that even a man without the necessary means entertains in the form, 'May all that can be classed under happiness come to me', is called *rāga*, attachment. That itself is *mahāmoha* (great delusion). The kind of erroneous notion that one has in the form, 'Let no pain whatsoever come to me', even when the causes of pain exist, is *dveṣa*, aversion. That is *tāmisra*. The particular erroneous notion, 'May I not be separated from these body, organs, etc. although they are impermanent', which is entertained even when one's life has come to an end and which is a form of fear of death which is natural and common to all creatures including the learned, women and children, is *abhiniveśa*, clinging to life. That is *andha-tāmisra*. So has it been said in the *Purāṇa*:

This *avidyā* having five divisions—*tamas*, *moha*, *mahāmoha*, *tāmisra*, as well as the one called *andha-tāmisra*—issued out of the great Soul (*Viṣṇu*) (*V. P.*, 1.5.5).

These *kleśas* have four states: Of these the dormant (*prasupta*) state is their existence in the unmanifested form; for,

origination from a non-entity is not possible. The attenuated (*tanu*) state is that in which a *kleśa*, even though manifest, does not produce any effect in the absence of accessories. The overpowered (*vicchinna*) state is that in which a *kleśa*, even though it has become manifest and has produced its effect, becomes overpowered by something (another *kleśa*) more powerful than itself. The expanded (manifested, *udāra*) state is that in which a *kleśa* that has become manifest becomes productive of its result without hindrance, by virtue of getting associated with the accessories. Of these four *kleśas* beginning with egoism (*asmitā*), which are possessed of this kind of four states and are forms of erroneous notions, *avidyā* (ignorance) itself, in its general form, is the *kṣetra*, the productive field; for all (the four) have been shown to be forms of erroneous notions. Therefore it follows that from the very cessation of ignorance (*avidyā*) there comes the cessation of the *kleśas*. This is the idea.

And those *kleśas* remain dormant as in the case of the Prakṛti-layas (those merged in Prakṛti)<sup>1</sup>. The *tanu*(-*kleśas*) are those that are attenuated through the thought of their opposites (see *P. Y. Sū.*, 2.33-4), as in the case of the yogis. They (the *kleśas*), which in both these (states) are fine, are to be eliminated by resolving them into their causal state (*ibid.* 2.10) through *nirodha* (suppression) of the mind, through *nirbīja-samādhi* (the seedless, objectless, *samādhi*). But the effects of those (*kleśas*), which are the modifications of those (*kleśas*) in the fine state, are gross and are called *vicchinna* and *udāra*. They are called *vicchinna* (overpowered) because they intermittently appear again in their respective forms. As for instance, anger, though present, does not appear at the time of attraction. Hence it is (then) said to be *vicchinna*. Similarly, when Caitra is attached to one woman it does not mean that he is averse to others, but (his) attachment is manifest with regard to one and remains la-

1. Those who, through self-identification, become merged in the Unmanifest, in the Cosmic Mind (*Mahat*), in the Cosmic Egoism, or in the five subtle elements.

tent for expression in future with regard to the others. In this sense it is said to be *vicchinna*.

Those (*kleśas*) that have become manifest with regard to objects (in general), they, at that time, as manifest in their fullness are called *udāra* (expanded, manifested). Both of these (the *vicchinna* and the *udāra kleśas*), being very gross, are to be eliminated through meditation (*dhyāna*) on God (see *P. Y. Sū.*, 2.11), which originates from pure *sattva*; they do not wait for the *nirodha* of the mind. Those that are to be eliminated through *nirodha* are only the subtle ones.

And thus all the *kleśas* always exist as *prasupta*, as *tanu*, or as *vicchinna* in the pain arising from consequence, in the anticipation of loss (of happiness), or in (the fresh craving arising from) *samskāras* (of happiness). But the *udāra* state belongs to some one (of the *kleśas*) at some time. This is the distinction. And these come to be denoted by the word *kleśa* since they produce pain that is of the nature of psychological discord.<sup>1</sup>

Since a *karmāśaya* (subliminal impression of right or wrong actions), called either virtue or vice, verily has for its source a *kleśa*, and so long as a *kleśa*, which is the root, persists, that *karmāśaya* has its fruition in the forms of birth, life and experience (of pleasure and pain), and that *karmāśaya*, being the producer of its own result here and hereafter, is to be experienced in this visible life or in the unseen life (see *ibid.* 2.12–13), and thus the cycle of *kleśas* rotates like a Persian Wheel, therefore it has been said appropriately, 'Since those enjoyments that result from contact (with objects) are verily the sources of sorrow and have a beginning and an end....' They are 'source of sorrow' because of consequence etc. and the counteraction of the *guṇas*; they 'have a beginning and an end' because the behaviour of the *guṇas* is unsteady. This is the explanation according to the Yoga (philosophy).

However, the explanation according to those who follow the Upaniṣads is: *Avidyā* means ignorance, which is a begin-

1. i.e. they produce a kind of feeling that the mind is averse to.



ningless positive entity. *Asmitā* (egoism) means the superimposition of the idea of 'I' on Consciousness. *Rāga* (attachment), *dveṣa* (aversion) and *abhiniveśa* (clinging to life) are particular forms of that (*asmitā*). Thus since all these are rooted in *avidyā*, therefore all of them without exception are unreal, (they) being essentially *avidyā*.

Although they are unreal like the snake superimposed on a rope, they are sources of sorrow. And they have a beginning and an end, since like dreams etc. they are merely coexistent with cognition. Hence 'a wise one', whose erroneous perceptions have been eradicated by the direct perception of the basis, 'does not delight in them', just as a man who knows the real nature of a mirage does not proceed towards it for getting water. The idea is: Having realized that there is not the least touch of happiness in the world, one should withdraw all the organs from it.

Since this most painful defect, which is the cause of the experience of all evils, which is difficult to ward off, and which is opposed to the path of Liberation has to be removed with great effort by a seeker of Liberation, therefore for inculcating abundant effort the Lord says again:

शक्नोतीहैव यः सोढुमाशरीरविमोक्षणात् ।  
कामक्रोधोद्वेगं वेगं स युक्तः स सुखी नरः ॥२३॥

23. One who can withstand here itself, till liberation from the body, the onrush arising from desire and anger, he is a yogi, he is happy, and he is a man.

*Kāma*, which is of the nature of attachment, is the eagerness, hankering, thirst, greed, which one has with regard to things that are favourable to oneself, that are sources of happiness, when they are seen or heard of or remembered; and which comes as a result of having repeatedly contemplated on their qualities. However, the word *kāma* is very much in vogue to denote the



desire for union that a man and woman have in common. Having this idea in view, *lobha*, greed, as meaning greed for wealth, and *kāma*, passion, as meaning desire for union (of man) with woman, have been stated separately in 'passion, anger and also greed' (16.21). Here, however, the word *kāma* is used in the sense of craving in general, and hence *lobha* has not been mentioned separately.

Similarly, *krōdha*, anger, which is of the nature of flaring up, is hostility, resentment, which one has with regard to things (or situations) that are adverse to oneself, that are causes of pain, when they are seen, heard of, or recollected; and which comes as a result of having repeatedly contemplated on their shortcomings. Their intensive states, which, since they hinder the memory regarding what is opposed to custom and the Vedas, manifest themselves in the form of one's being on the verge of acting contrarily to custom and the Vedas, are called *vega*, onrush, because of their similarity with the rush of a stream.

Indeed, as the rush of a stream, becoming very strong in the rainy season, drowns by throwing into a hollow and pushing downwards even one who is unwilling by virtue of having the memory of the customs and the Vedas, similarly the onrush of desire and anger that have become very strong—as a result of repeatedly dwelling on objects, which is comparable to the rainy season—drowns in the sea of the world, by throwing into the pit of enjoyable things and pushing downwards into great hells, even one who is unwilling by virtue of one's remembering what is opposed to the customs and the Vedas. This is indicated by the use of the word *vega*. And this has been elaborated under (the verse), 'Now then...impelled by what does this (man)...' (3.36).

The *vegām*, onrush, which is such; *kāma-krodha-udbhavam*, which arises from desire and anger, which is in the form of agitation of the internal organ, which expresses itself in the form of many such external symptoms as immobility, perspiration, etc., which is unreliable because of the constant possibility of its arising from diverse causes, and which originates internally

only; the self-controlled man, the steadfast man, *yaḥ*, who, through the non-attachment called *vaśikāra*<sup>1</sup> arising from the practice of noticing defects in things; *śaknoti sōdhum*, can withstand—like a *timīṅgila* (an aquatic creature that swallows a *timi*, large whale) (withstanding) the onrush of a river—, who becomes able to make it ineffective by not performing acts conducive to it (the onrush); *iha eva*, here itself, even before the functioning of the organs, which is comparable to falling into a pit; *ā-śarīra-vimokṣaṇāt*, till liberation from the body; *saḥ*, he, indeed; is *yuktaḥ*, a yogi; *saḥ*, he, indeed; is *sukhī*, happy; he indeed is *naraḥ*, a man, because of his accomplishing the human Goal. But the one different from him is indeed a beast in the form of a man, because of his remaining engrossed only in such animal behaviour as eating, sleeping, fear, sexuality, etc. This is the idea.

As for *ā-śarīra-vimokṣaṇāt* etc., the other explanation is this: Just as a person, after his death, withstands the onrush of passion and anger—even when embraced by wailing young women and even when cremated by his sons and others—, owing to lifelessness, similarly he who withstands them even while alive, he is a yogi, etc. This explanation fits in if here the Lord has merely spoken of the non-origination of passion and anger even while living as in death, in the way that Vasiṣṭha has said:

Just as the body does not feel happiness and sorrow when life has departed, if one is so even when endowed with life, then one should continue in the state of monasticism (*Nā. Par.*, 3.27).

Here, however, the context being the withstanding of desires that *have arisen*, their mere non-origination cannot be the

1. See *P. Y. Sū.*, 1.15: 'That effect which comes to those who have given up their thirst after objects either seen or heard is called *vaśikāra*, total detachment, physical and mental.' Also see under 6.35 here.

example. This being so, there is no need for further elaboration.

It is not that one becomes liberated merely by withstanding the onrush of desire and anger, but—

योऽन्तःसुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

24. One who is happy within, whose pleasure is within, and who has his light only within, that yogi, who is (at all times) one with Brahman, attains Brahman which is final Emancipation.

*Antah-sukhaḥ*, one who is happy within, one whose happiness is intrinsic to himself and is independent, indeed, of external objects; that is to say, he is devoid of the happiness that arises from external objects. How does the absence of external happiness occur? As to that He says, *antarārāmaḥ*, one whose pleasure is within—he is one whose *ārāma*, disport, is in the indwelling Self alone, and not in such objects as women etc. which are the means to external happiness. That is, he is without the means of external happiness because of his being totally without possessions (see 4.21).

Well, how can a monk be devoid of the external happiness and the means to it, since for him, even though totally without possessions, there is the possibility of happiness arising from such unsought for sense-experiences as the hearing of the sweet sounds of a cuckoo etc., the touch of a gentle breeze, the seeing of moonrise, the dance of a peacock, etc., the drinking of the very sweet and cool water of the Ganga, the smelling of the fragrance of the Ketaki flower, and so on? To that He says, *tathā antar-jyotireva yaḥ*, and who has his light only within: he is one whose *jyotiḥ*, light, Consciousness, is only within (*antar*), in the Self, and is not derived from the external organs, just as his happiness is only within and not derived from the external

objects; he is devoid of (all) objective knowledge, of sound etc., derived from the ears etc. The word *eva*, *only*, is to be joined with all the adjectives. Since during the period of *samādhi* there is no perception of sound etc., and since even though they are experienced during (the state of) *vyutthāna* there is still a conviction of their unreality, therefore there is no possibility of (any) happiness arising to him from external objects. This is the idea.

*Saḥ yogī*, that yogi, who is endued with the qualifications as mentioned, who is merged in *samādhi*; *adhigacchati*, attains; *brahma-nirvāṇam*, Brahman which is final Emancipation. Brahman is supreme Bliss, and That itself is *nirvāṇa*, final Emancipation, being by nature identical with the cessation of the duality which is imaginary. For, the cessation of whatever is imagined<sup>1</sup> (on something) is tantamount to nothing but the substratum (remaining) as it is. He attains the ever-attained through the cessation of the veil of nescience, because at all times, indeed, he is *brahma-bhūtaḥ*, one with Brahman and nothing else, as is said in the Śruti,

Being but Brahman he is merged in Brahman (*Br.*, 4.4.6),

and in the aphorism,

Kāśakṛtsna thinks (that the statement about the identity is in order) because of the existence of the supreme Self as the *jīva* (*B. S.*, 1.4.22).

By way of describing the other means to Knowledge, the cause of Liberation, He says:

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।  
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

1. There are two readings: *kalpita-abhāvasya*, and *kalpita-bhāvasya*.



25. Those whose sins have been attenuated, who are Seers, who are freed from doubts, whose organs are under control, who are engaged in doing good to all beings, attain Brahman which is final Emancipation.

Those who, through sacrifices etc., are first *kṣīṇa-kalmaṣāḥ*, have their sins attenuated; and then through purification of the mind have become *ṛṣayaḥ*, seers, monks, who are capable of pondering on subtle things; and then through the perfection of *śravaṇa* etc., *chinna-dvaidhāḥ*, freed from all doubts; then through the perfection of *nididhyāsana*, *yata-ātmānaḥ*, have their organs fully under control, have their minds concentrated only on the supreme Self; and the persons of this kind who, on account of their not perceiving duality, are *ratāḥ*, engaged; *sarva-bhūta-hite*, in doing good to all beings, (i.e.) who are without cruelty, who are knowers of Brahman; *labhante*, attain; *brahma-nirvāṇam*, Brahman which is final Emancipation, as it is said in the Śruti,

When to the man of realization all beings become the very Self, then what delusion and what sorrow can there be for that seer of Oneness (*Īś.*, 7).

The plural number (in the *Gītā* verse) is used for showing what has been said in the Śruti, 'and whoever among the gods...' (*Br.*, 1.4.10), regarding the absence of any restrictive rule (see under 5.16).

It was said before that the onrush of desire and anger has to be withstood even when they have arisen. Now He says that it is one's duty to hinder their origination itself:

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।  
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

26. To the monks who have control over their internal organ, who are free from desire and anger, who have realized the Self,

Brahman which is final Emancipation is present (as a fact) either way.

The absence (*viyoga*) of desire and anger is but their non-origination. To those who are endued with that, *kāma-krodha-viyuktānām*, who are free from desire and anger; and who are hence *yata-cetasām*, have control over their internal organ, have self-control; *yatīnām*, who are monks, who are diligent; *vidita-ātmanām*, who have realized the Self, who have direct experience of the supreme Self; *vartate*, is present—(as a fact) because of Its eternality; *brahma-nirvāṇam*, Brahman which is final Emancipation, Liberation; *abhitaḥ*, either way, whether they are living or dead. Not that It comes in future, for It is not a goal to be *reached*.

It has been stated before that, to one who has wholeheartedly dedicated himself to God there comes about purification of the mind through Karma-yoga; from that follows renunciation of all actions; thereafter, to one who is wholly given to *śravaṇa* etc. comes the knowledge of Reality, the means to Liberation. Now in order to state elaborately the Yoga of Meditation (*Dhyāna*), which is the proximate means to full realization and which was hinted at in, 'that yogi...attains Brahman which is final Emancipation' (24), the Lord utters three verses presenting this in a brief form. The whole of the sixth chapter will follow as an exposition of these very ones. Among these (three), again, Yoga is spoken of briefly in two verses. But by the third is stated its result, which is the Knowledge of the supreme Self. This is the distinction.

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

27-8. One whose organs, mind and intellect have been con-

trolled by driving out the external objects, (he, fixing) the eyes at the juncture of the eyebrows, and making similar the Prāṇa and the Apāna which move through the nostrils, (should become) a meditator fully intent on Liberation. One who is ever free from desire, fear and anger is verily free.

*Bahiḥ kṛtvā*, verily driving outside again; *bāhyān*, the external; *sparsān*, objects, viz. sound etc., which though existing outside have, through the ear etc., entered within in the forms of the respective modifications of the mind; i.e. by not producing those modifications of the mind in their respective forms with the power of *para-vairāgya* (supreme detachment) (see *P. Y. Sū.*, 1.16). Should they be internal, then they will not be ejected outside even through a thousand means, for that would lead to a violation of the intrinsic disposition (of things)! But when they are external ones that have entered in owing to attachment, it is possible for them to go outside as a result of detachment. The adjective *bāhyān*, *external*, is used for expressing this.

Thus having spoken about detachment (*vairāgya*) through this much, He speaks (now) about practice (*abhyāsa*): 'Fixing'—which (word) has to be supplied—*caḥṣuḥ ca eva*, the eyes; *antare*, at the juncture; *bhruvoḥ*, of the eyebrows. For, should there be complete closure of the eyes, there will follow the single modification of the mind, called sleep, which is the same as *laya* (mental inactivity). On the other hand, if the eyes are open there will follow the four kinds of mental modifications, viz. *pramāṇa* (knowledge), *viparyaya* (misapprehension), *vikalpa* (fancy), and *smṛti* (memory) (see *ibid.* 1.6), which are of the nature of *vikṣepa* (distractions). However, since all the five modifications have to be stopped, therefore the eyes have to be fixed between the brows by keeping them half closed. Thus also, *kṛtvā*, making; *samau*, similar, i.e. stopping their upward and downward movements through Kumbhaka (see under 4.29); *prāṇa-apānau*, the Prāṇa and the Apāna (the outgoing and the incoming breaths); *nāsa-abhyantara-cāriṇau*, which move through the nostrils—.

(*Yata-indriya-mano-buddhiḥ*) one whose organs, mind and intellect have become controlled through this (above-mentioned) means is so. (And) he should become *muniḥ*, a contemplative, detached from all objects; *mokṣa-parāyaṇaḥ*, fully intent on Liberation. *Vigata-icchā-bhaya-krodhaḥ*, free from desire, fear and anger—this has been explained under *vīta-rāga-bhaya-krodhaḥ* (2.56). The monk *yaḥ*, who; is *sadā*, ever of this kind; is *eva*, verily; *muktaḥ*, free; not, however, that for him Liberation is still to be attained. Or, he who is of this kind, he is verily free *sadā*, at all times, even while living.

By knowing what does one who is thus endued with Yoga become free? The Lord answers this:

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

29. One attains Peace by knowing Me who am the great Lord of all the worlds, the enjoyer of sacrifices and austerities, (and) the friend of all creatures.

*Ṛcchati*, one gets, i.e. attains; *śāntim*, Peace, the cessation of the whole of mundane existence, (i.e.) Liberation; *jñātvā*, by knowing, by directly realizing as the Self; *mām*, Me, Nārāyaṇa; *bhoktāram*, who, as the performer and the deity, am the enjoyer or the protector—the root *bhuj* means protection or enjoyment—, of all the sacrifices and austerities; who am the great Lord (*maheśvara*) of all (*sarva*) the worlds (*loka*), the Controller of even Hiraṇyagarbha and others, (and) *suhṛdam*, the friend of all creatures, a benefactor irrespective of any service in return, the inner Controller of all, the Illuminator of all; (who am) Existence-Knowledge-Bliss through and through in Its fullness, Truth in the highest sense, and the Self of all. These adjectives are for dispelling the doubt, 'How is it that I am not liberated even though I am seeing You?' The idea is, 'Knowing Me in the form described is the only means to Liberation.'



*The full realization of one's own true nature, which is acquired from the practice of many spiritual disciplines and which in the case of everyone is the means to Liberation, has been proclaimed by Hari!*

## CHAPTER 6

### MEDITATION ON THE SELF

*The sixth chapter is begun for explaining in detail the Yoga that was presented aphoristically in three verses at the end of the fifth chapter.*

As to that, while intending to enjoin (the practice of) Yoga by renouncing all actions, He eulogizes Karma-yoga in two verses, apprehending that it may be presumed to be inferior on account of its having to be renounced:

श्रीभगवानुवाच, the Blessed Lord said:

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।  
स संन्यासी च योगी च न निरग्निर्य चाक्रियः ॥१॥

1. He who performs the obligatory actions without depending on the results of actions is a monk and a yogi; (but) not (so is) he who does not keep a fire and is actionless.

*Yah*, he who; *anāśritaḥ*, without depending on the results of actions, becoming free from (selfish) hankering for the fruits (of actions); *karoti*, performs; *karma*, actions, the *nitya-karmas* such as the Agnihotra etc.; *kāryam*, that are obligatory, that are enjoined as duties by the scriptures; *sah*, he, though a performer of actions; is a *sannyāsī*, monk; and a *yogī*, yogi. Thus he is eulogized.

*Sannyāsa* verily means renunciation, and *yoga* means the absence of *vikṣepa* (distractions) in the mind. And those two exist in him because of the renunciation of fruits and absence of

mental distractions in the form of hankering for results. In order to state his pre-eminence in relation to persons full of desire, renunciation of the hankering for the results of actions is itself referred to by the words *sannyāsa* and *yoga* through a figure of speech. Monasticism and Yoga in the primary sense are indeed inevitable for one who performs actions without selfish motives. Therefore this person should be considered to be a monk and a yogi though he is *na niragniḥ*, not a renouncer of fire, not one who has given up actions that are to be performed in a fire as enjoined by the Śrutis; and is *na akriyaḥ*, not a renouncer of actions, not one who has given up actions that do not require a (Vedic) fire and are prescribed by the Smṛtis.

Or, (another construction is) 'It is *na*, not to be considered; that, *niragniḥ*, one who does not keep a fire; and is *akriyaḥ*, actionless; is a *sannyāsī*, monk; and a *yogī*, yogi.' On the other hand, it is to be considered that one who undertakes works without selfish motives, and keeps a fire and performs duties, is a monk and a yogi. Thus he is eulogized. The purport of *na*, *not*, is justifiable in the sense of eulogy through a figure of speech as in, 'Those which are different from cows and horses are surely not animals; cows and horses are animals' (*Tai. Sam.*, 5.2.9). Besides, (since) in this interpretation the sense of 'one who has renounced all actions' is derived from the word *akriyaḥ*, *actionless*, itself, and hence the word *niragniḥ*, *one who does not keep a fire*, becomes redundant, therefore—taking the word *agni*, *fire*, as implying all actions—by *niragniḥ* is meant a monk; and taking the word *kriyā*, *action*, as implying modifications of the mind, by *akriyaḥ* is meant a yogi, one who has completely restrained the modifications of his mind. Hence, neither is a person who does not keep a fire to be considered a monk, nor is one who is actionless to be considered a yogi. In this way the exclusion of both is to be understood seriatim. It is to be noted that, if this be so, then both the negatives (*na*) become justifiable.

With a view to pointing out the similarity in the quality, the presence of which is the cause of the use of the word *sannyāsa*

(monasticism) in respect of what is not monasticism, He says:

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।  
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

2. That which they call monasticism, know that to be Yoga, O Pāṇḍava. For, nobody who has not given up desires can be a yogi.

O Pāṇḍava, *yam*, that, the renunciation of all actions and their fruits; which the Śrutis such as,

Monasticism verily became supreme (*Ma. Nā.*, 21.2),  
The Brahmins...renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life (*Br.*, 4.4.22),

*iti prāhuḥ*, call as; *sannyāsam*, monasticism; *viddhi*, know; *tam*, that—*sannyāsa*; to be *yogam*, Yoga, the performance of enjoined duties by fully renouncing the hankering for results and the idea of agentship. In accordance with the maxim, ‘When somebody calls one who is not Brahmadatta as “Brahmadatta”, then we understand that to mean “This person is like Brahmadatta”’, when a word denoting something is used with regard to something else, it expresses similarity either through a figure of speech or by attributing the former’s characteristics. But what is the similarity in the present case? Hence (in answer) He states that: *Na hi....*

*Hi*, for; *na kaścāna*, nobody, none whosoever; *a-sannyasta-saṅkalpah*, who has not given up desires, who has not renounced the desire for results; *bhavati*, can be a yogi. On the contrary, all yogis, verily, become renouncers of the desire for results. Thus a man of actions himself comes to be called a monk and a yogi through a figure of speech, by virtue of similarity with regard to giving up of the fruits (of actions) and complete restraint of the mental modifications in the form of desires. This is the idea.



Thus it is said, 'Yoga is restraining the mind from undergoing (various) modifications' (*P. Y. Sū.*, 1.2). The modifications of the mind are of five kinds, viz. *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā* and *smṛti*. As to that, according to the followers of the Vedas the *pramāṇas* are six, called direct perception (*pratyakṣa*), inference (*anumāna*), scriptures (*śāstra*, *āgama*), analogy (*upamāna*), implication (*arthāpatti*), and nonexistence (*abhāva*). According to the followers of Yoga the *pramāṇas* are three, viz. direct perception (*pratyakṣa*), inference (*anumāna*) and scriptures (*āgama*) (*ibid.* 1.7). The larger and the smaller numbers (of the *pramāṇas*) are in accordance with their inclusion in or exclusion from (the other *pramāṇas*). Hence indeed is the difference in the views of the Logicians and others.

*Viparyaya*, misapprehension, means false knowledge. Its five divisions are ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and clinging to life (*abhiniveśa*); and they themselves are the *kleśas* (*ibid.* 2.3). '*Vikalpa* (verbal delusion) follows from the knowledge arising from words having no (corresponding) reality' (*ibid.* 1.9), and it is distinct from right knowledge (*pramā*) and false cognition (*bhrama*); it consists in speaking of nonexistent objects, as for instance, 'the horns of a hare', which do not exist, 'the consciousness of the Puruṣa (Ātman)'<sup>1</sup>, etc. '*Nidrā* (sleep) is a modification (of the mind) that is based on the cause of their (i.e. of the other four modifications) absence' (*ibid.* 1.10). The cause (*pratyaya*) of the absence (*abhāva*) of the four (other) modifications is the quality of *tamas*. Sleep is verily the modification (of the mind) that is dependent on that, but it is not a mere absence of knowledge etc.<sup>2</sup> This is the meaning.

Memory (*smṛti*) is a (kind of) knowledge in the form of not

1. A false notion of duality arises in the mind by the use of the Genitive case in the expression, 'the Consciousness of the Puruṣa (Ātman)', whereas in fact the Puruṣa is itself Consciousness.

2. Since a person on awakening from sleep remembers his experience of sleep, it is not a state of total absence of knowledge. See under 2.17 (Annotation and footnotes) and 18.29.

forgetting objects that have been experienced. That is, it is knowledge arising from *samskāras* created by past experiences. It is mentioned last because it originates from all the (other) modifications (of the mind). It is to be noted that the modifications such as shamefulness are included in the five modifications themselves. The full restraint (*nirodha*) of all the modifications that are such is spoken of as Yoga and also as *samādhi*. The desire for results, however, called attachment, *rāga*, is the third division of *viparyaya* (misapprehension). Even the restraint of this alone is also spoken of figuratively as Yoga and monasticism. Hence there is no contradiction.

If this be so, then should Karma-yoga be practised throughout life since it is commendable? The Lord says, no:

आरुरुक्षोमुनिर्योगं कर्म कारणमुच्यते ।  
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

3. For the sage who wishes to ascend to yoga, action is said to be the means. For that very person, renunciation (of all actions) is said to be the means when he has ascended to yoga.

*Muneh*, for the future sage, for one who has renounced the craving for the results of works; *ārurukṣoḥ*, who wishes to ascend—but not for one who has ascended; *yogam*, to yoga, to dispassion, in the form of purification of the mind; *karma*, action, the *nitya*(-karmas) such as the Agnihotra, enjoined by the scriptures; when performed with the idea of dedication to God, *ucyate*, is said, by Me—through the Vedas; to be *kāraṇam*, the means, the discipline that must be practised, to ascend to yoga. But, *tasya eva*, for that very person, even though he was previously a performer of rites and duties; *śamaḥ*, renunciation of all actions itself; *ucyate*, is said to be; *kāraṇam*, the means, what must be undertaken as the discipline for the fruition of Knowledge; *yoga-ārūḍhasya*, when he has ascended to yoga, when he has attained to yoga, dispassion, in the form of purification of the mind.

When does one become established in yoga? This is being answered:

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।  
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

4. When a person does not get attached to the objects of the organs and to actions, since he has given up thought about everything, then he is said to be established in yoga.

*Yadā*, when, during that period of *samādhi* of the mind in which; a person *na anuṣajjate*, does not get attached; *indriyārtheṣu*, to the objects of the organs, such as sound etc.; and *karmasu*, to actions—*nitya*, *naimittika*, *kāmya*, secular and *niṣiddha*;—does not entertain attachment in the form of adhering to the idea, ‘I am the agent of these; these are things of my enjoyment’, as a result of finding their unreality and the realization of the true nature of the Self as a non-agent, a non-enjoyer, and the nondual supreme Bliss—, *hi*, since; *sarva-saṅkalpa-sannyāsi*, he has given up thought about everything, he is habitually a rejector of all thoughts, the particular modifications of the mind in the form of ‘this has to be done by me; this fruit has to be enjoyed’, and also (a rejector) of the desires for the objects of those (modifications) and the actions that are the means to attain those (objects); *tadā*, then; because of the absence of attachment for sound etc. and actions, and (the absence) of the thoughts which are the causes of that (attachment) and are the obstacles to ascending to yoga, *ucyate*, he is said to be; *yogārūḍhaḥ*, established in yoga, in *samādhi*.

When any one thus becomes established in yoga, then the self becomes uplifted from the multitude of mundane evils by that very self. Therefore,—

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

5. One should uplift one's self with the mind; one should not lower the self. For, one's mind is verily the friend of one's self, one's mind is verily the enemy of one's self.

*Ātmanā*, with the self, with the mind imbued with discrimination; *ut-haret*, one should lift (*haret*) up (*ut*); *ātmānam*, one's self, from that sea of the world in which it is drowned; i.e. one should bring about its establishment in yoga by totally giving up attachment to objects. But *na avasādayet*, one should not lower, drown in the sea of the world; *ātmānam*, the self, through attachment to objects. *Hi*, for; *ātmā eva*, one's mind, verily; is the *bandhuḥ*, friend, benefactor, cause of Liberation from the bondage of the world; *ātmanah*, of one's self; not so anyone else whosoever, because even a friend in the world becomes a source of bondage on account of love. *Ātmā eva*, one's mind verily, not anyone else; is the *ripuḥ*, enemy, the perpetrator of evil, because like a silk-worm it enters into the cell of bondage of the sense-objects; *ātmanah*, of one's self. Since one is oneself the maker of even an external enemy, therefore the emphatic statement, 'one's mind is verily the enemy of one's self', is reasonable.

Now is being stated what kind of 'self' becomes the friend of the 'self' and what kind of it becomes the enemy of the 'self':

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

6. Of him by whom the aggregate of (his) body and organs has been conquered by the mind itself, his self becomes the friend of himself. But, for one who has not conquered the aggregate of (his) body and organs, his self itself would act inimically like an enemy.

*Tasya*, of his; *yena*, by whom; *ātmā*, the self, the aggregate of (his) body and organs; *jitaḥ*, has been conquered, brought under his own control; *ātmanā eva*, by the self itself, by the



mind itself that is endowed with discrimination, but not (brought under control) with weapons etc.; *ātmā*, his self, he himself; becomes *bandhuḥ*, the friend; *ātmanah*, of himself; because, on account of the absence of its (the aggregate's) unrestrained behaviour, it (the aggregate) becomes his benefactor. *Tu*, but; *anātmanah*, for one who has not conquered himself, i.e. for one who has not conquered the aggregate of (his) body and organs; *ātmā eva*, his self itself, he himself indeed; *varteta*, would act; *śatrutve*, inimically; *śatruvat*, like an enemy; because like an external enemy one would be doing harm to oneself on account of one's unrestrained behaviour.

The Lord explains how one who has conquered the aggregate of one's body and organs is one's own friend:

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

7. To one who has control over the aggregate of (one's) body and organs and who is serene (even) in the presence of cold and heat, happiness and sorrow, as also honour and dishonour, the supreme Self becomes the content of *samādhi*.

To the aforesaid *jitātmanah*, one who has control over (one's) (body and) organs; *praśāntasya*, who is serene, who with the sameness of outlook everywhere is devoid of attachment and aversion; even in the presence of, or, as a result of equanimity with regard to, *śīta-uṣṇa-sukha-duḥkheṣu*, cold and heat, happiness and sorrow, which are causes of mental disturbances; *tathā*, so also; even in the presence of (or, as a result of equanimity with regard to) *māna-apamānayoḥ*, honour and dishonour, adoration and dishonour, which are causes of mental disturbance; *paramātmā*, the supreme Self, the Self which is by nature self-effulgent Consciousness; *samāhitah*, becomes the content of *samādhi*. He becomes established in Yoga.

Or the conjunction (in *paramātmā*) is to be split up as

'*param*, alone' (and *ātmā*, Self): Only *jitātmanah praśāntasya*, of the self-controlled and serene person; *param*, alone; does *ātmā*, the Self; become *samāhitah*, absorbed in *samādhi*; not of anyone else. So one should have control over the body and organs, and become tranquil. This is the meaning.

Besides,—

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

8. One whose mind has become contented with knowledge and realization, who remains unperturbed, whose organs are under control, to whom a lump of earth, a stone and gold are equal is said to be a yogi poised in Yoga.

*Jñāna*, knowledge, means the knowledge arising from instructions about the meaning of the subjects presented in the scriptures. *Vijñāna* is the realization, through one's own direct experience, of those subjects to be really so, as a result of *vicāra* which culminates in the removal of the doubt that they are invalid. One whose *ātmā*, mind; has become *tr̥pta*, contented, has attained the conviction that fulfilment has been achieved, with those two is said to be so (a *jñāna-vijñāna-tr̥pta-ātmā*). *Kūṭasthaḥ* means one who remains unperturbed even in the proximity of objects; and hence he is (*vijitendriyaḥ*) one whose organs (*indriya*) are under control (*vijita*), turned away from receiving objects out of attraction and aversion; and for this very reason he is (*sama-loṣṭa-aśma-kāñcanaḥ*) one to whom a lump of earth (*loṣṭa*), a stone (*aśma*) and gold (*kāñcana*) are equal (*sama*), on account of his being free from the ideas of acceptability and non-acceptability. Such a one *iti ucyate*, is said to be; *yogī*, a monk of the *paramahansa* class; *yuktaḥ*, poised in Yoga, imbued with *para-vairāgya*<sup>1</sup>, one who has ascended to Yoga.

1. See the introductory paras of Chapter 3, and also under 5.28.

The Lord says that, one having the same feeling towards a selfless benefactor, a well-wisher and others is, however, the highest among all the yogis:

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥

9. He excels who is equally disposed towards a selfless benefactor, a well-wisher, a foe, one who is indifferent, an arbiter, the vindictive, a relative, good people, even sinners, as well as all others.

*Suhṛt* is one who is a benefactor without expectation of any service in return and even without any previous affection and relationship. *Mitra* is one who does good out of affection. *Ari* is a person who, because of ingrained cruelty, does evil to one irrespective of any harm committed by oneself. *Udāsīna* is one who is indifferent towards both the disputants. *Madhyastha* is an arbiter who is a well-wisher of both the disputants. *Dveṣya* is one who does harm to a person in return for the harm done by him. *Bandhu* is one who does good on account of a relationship. Towards these, (and) *sādhūṣu*, towards good people, who act according to the scriptures; *ca*, and; *pāpeṣu api*, towards even sinners, who violate the scriptures;—by the use of the *ca*, *and*, is to be understood ‘towards all others as well’—, *sama-buddhiḥ*, one who is equally disposed, one whose mind is not concerned with who a person is or of what kind his actions are, one who is devoid of attraction and aversion under all conditions; *viśiṣyate*, excels, becomes the best of all. Or the reading is *vimucyate*, becomes liberated.

After having stated thus the characteristics of and the results attained by one established in Yoga, He enjoins for him Yoga, together with its limbs, in twenty-three verses commencing with ‘A yogi...’ etc. and ending with ‘...that yogi is considered the best...’ (32). As to that, for attaining such an excellent result,—

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

10. A yogi should constantly concentrate his mind by staying in a secluded place, alone, with mind and body controlled, free from hankering (and) free from acquisition.

A yogi, who is established in Yoga, *yuñjīta satatam*, should constantly concentrate; *ātmānam*, his mind—he should get his mind absorbed in the planes of *ekāgra* (onepointed) and *nirodha* (full restraint) by transcending the planes of *kṣipta* (scattered), *mūḍha* (stupefied) and *vikṣipta* (restless); *sthitah*, by staying; *rahasi*, in a secluded place, such as a mountain-cave, which is free from bad people and others who are hindrances to Yoga; *ekāki*, alone, as a monk who has renounced all homes and relatives; *yata-citta-ātmā*, with mind (*citta*) and body (*ātmā*) controlled (*yata*), free of activities that are obstacles to Yoga; by virtue of his being *nirāśih*, free from hankering, owing to his firmness in dispassion; and, for this very reason, *aparigrahaḥ*, free from acquisition, devoid of any acquisition, which is an impediment to Yoga even though it is sanctioned by the scriptures.

With regard to that, by way of showing the rules regarding the seat He says in two verses:

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

11. Having firmly established in a clean place his own seat, neither too high nor too low, and made of cloth, skin and *kuśa*-grass, placed successively one below the other,—

*Pratiṣṭhāpya*, having established; *sthiram*, firmly; *ātmanah*, his own; *āsanam*, seat; *deśe*, in a place; *śucāu*, which is clean, either naturally or through improvement, and which is devoid



of a gathering of people and is without fear, such as the banks of the Ganga, a cave, etc., and which is level; *na ati-ucchritam*, neither too high; *na ati-nīcam*, nor even too low; and *caila-ajina-kuśa-uttaram*, made of cloth, skin and *kuśa*-grass, placed successively one below the other—*caila* is soft cloth; *ajina* is soft skin of a tiger etc.; that (seat) in which they are over the *kuśa*-grass; *āsana* means that on which one sits; the idea is that of a seat consisting of *kuśa*-grass over which is placed a soft skin and over that a soft cloth—. Thus has the venerable Patañjali said, 'A seat is that which is firm and pleasant' (*P. Y. Sū.*, 2.46).

'*Ātmanah*, his own' is used to exclude another's seat, because that too is a disturbance to Yoga on account of the uncertainty of the other's wishes!

Having placed the seat thus, what should one do? With regard to this He says:

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

12. —(and) sitting on that seat he should practise *samādhi* for the purification of the internal organ, making the mind one-pointed and keeping the functions of the mind and organs under control.

*Upaviśya*, sitting, indeed, and not lying down or standing; *tatra āsane*, on that seat—as is said in the aphorism, '(One should adore mentally) while having a sitting posture, since it is possible in that way (alone)' (*B. S.*, 4.1.7)—; (and) *yata-citta-indriya-kriyah*, having the functions (*kriyā*) of the mind and organs under control (*yata*), withdrawn; he should practise (*yuñjyāt*) *yogam*, *samādhi*. To what purpose? *Ātma-viśuddhaye*, for the purification of the internal organ, for making it fit for the direct realization of Brahman by rendering it very fine through the elimination of all distractions, as the Śruti says,

But by the seers of subtle things He is seen through a pointed and fine intellect (*Ka.*, 1.3.12).

Having done what should one practise Yoga? In answer to this He says: *kṛtvā*, making; *manah*, the mind; *ekāgram*, one-pointed—making it possessed of many modifications in the form of a current (of thought) with regard to a single object, through an effort leading to its becoming firmly established (cf. *P. Y. Sū.*, 1.14), and (making it) endued with an abundance of *sattva* by eliminating the three levels mentioned before (the *kṣipta* etc., explained under 4.26), which (three together) are called *vyutthāna* (see p. 308) wherein *rajas* and *tamas* preponderate—, one should practise yoga, the *samprajñāta-samādhi* (see under 4.26), for the sake of perfecting onepointedness. And that is nothing but a flow of modifications of the mind in the form of Brahman, called *nididhyāsana* (see under 9.14 for details). Thus it has been said,

The *samprajñāta-samādhi*, consisting in a flow of mental modifications in the form of Brahman, (and those modifications continuing) without the idea of egoism, comes as a result of intensity in the practice of *dhyaṇa* (meditation) (*Muk.*, 2.53).

Having this itself in mind the Lord has repeatedly enjoined intensity in the practice of *dhyaṇa* in, 'A yogi should constantly concentrate' (10), 'he should practise *samādhi* for the purification of the internal organ', 'having Me as the supreme Goal, he should remain seated, absorbed in *samprajñāta-samādhi*' (14), etc.

Having spoken about the external seat needed for that purpose, now is being stated the posture in which the body is to be held there:

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।  
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

13. Holding the body, head and neck erect and still, being steady, looking at the tip of his own nose—and not looking in various directions—,

14. —with a placid mind, free from fear, firm in the vow of a celibate, and with the mind fixed on Me after controlling it, and having Me as the supreme Goal, he should remain seated, absorbed in *samprajñāta-samādhi*.

*Kāya* is the middle part of the body. That and the head and the neck constitute *kāya-śiro-grīva*. *Dhārayan*, holding; *samam*, erect, unbent; (and) *acalam*, still; (the body) from the lowest end of the spinal column to the crown of the head—by eliminating through the practice of concentration on one object the tremors in the body that accompany distractions (of the mind) (see *P. Y. Sū.*, 1.31-2)—; being *sthiraḥ*, steady in effort; and further, *samprekṣya*, looking; only *svam nāsikāgram*, at the tip of his own nose—i.e. remaining with the eyes not fully closed, and without any inclination towards objects—, for avoiding *laya* (mental inactivity) and *vikṣepa* (distraction); *ca*, and; *anavalokayan*, not looking; *diśaḥ*, in various directions now and then; for that is an obstacle to Yoga;—becoming thus, *āsīta*, he should remain seated. This is how it is to be connected with the latter portion.

Besides, *praśāntātmā*, with a placid mind—one having his mind absolutely tranquil, free from such defects as attachment etc., as a result of the cessation of their primal cause—; *vigata-bhīḥ*, free from fear—one whose fear, doubt about right and wrong, has been dispelled as a consequence of (his) having renounced all actions through firmness of his scriptural convictions; remaining *sthitāḥ*, firm; *brahmacārī-vrate*, in the vow of a celibate—in celibacy, service to the guru, living on alms, etc.; (and) *saṁyamya*, after controlling; *manāḥ*, the mind—(i.e.) making it free of modifications in the form of objects—; (then) *maccittāḥ*, having the mind fixed on Me, the supreme Lord, the

inmost Consciousness, conditioned or unconditioned; having a flow of mental modifications with regard to Me—.

How can this be so, since one has to think about his sons, etc. which are dear? Hence He says: *Matparaḥ*, having Me as the supreme Goal, (i.e.) becoming one to whom I Myself am the Supreme, the cherished human Goal, because of being supreme Bliss by nature, as the Śruti says,

This Self is dearer than a son, dearer than wealth, dearer than everything else, and is the innermost (*Br.*, 1.4.8).

Thus having a single mental modification in the form of the Lord by totally obliterating all modifications in the form of objects, *āsīta*, he should remain seated, according to his ability; *yuktaḥ*, absorbed in *samprajñāta-samādhi*; but he should not emerge from it at will. This is the meaning.

There may be some passionate person with his mind on his wife, but he does not accept the wife herself as the highest and the adorable. What then? (He accepts) a king or a deity. But this one (the yogi), with his mind fixed on Me and having Me as the Supreme, accepts Me alone as the one to be adored by all. This is the exposition of the Commentator.

*Though I am an expositor, I cannot be compared with the Commentator in this context. Can a guñja<sup>1</sup> be equal to gold, even though weighed on the same scales?*

What will accrue to one who is thus seated in *samprajñāta-samādhi*? This is being stated:

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।  
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

1. A red and black berry of the Guñja plant, weighing about 1 5/16 grains troy; or the artificial weight called after it, weighing about 2 3/16 grains.



15. Concentrating the mind thus always, the yogi, whose mind is controlled fully, achieves the Peace that culminates in Liberation and is the steadfastness in My true nature.

*Yuñjan*, concentrating, making absorbed in *samādhi* through practice and detachment (*abhyāsa* and *vairāgya*; see *P. Y. Sū.*, 1.12); *ātmānam*, the mind; *evam*, thus, by means of the afore-said rules of staying in a solitary place, etc.; *sadā*, always; *yogī*, the yogi, the one engrossed in Yoga; *niyata-mānasaḥ*, whose mind is controlled, fully restrained, as a result of intense practice, or the one whose distractions in the form of mental modifications are under control; becoming thus, *adhiḡacchati*, achieves; *śāntim*, the Peace that is in the form of cessation of all mental modifications, and the flow of which is steady (see *ibid.* 3.9–10); (and) *nirvāṇa-paramām*, culminates in Liberation, which is of the nature of cessation of nescience together with its effects, as a result of the rise of direct experience of Reality; (and) is *mat-samsthām*, steadfastness in the supreme Bliss which is My true nature. But it is not that he attains the mundane (yogic) powers which are the fruits of *samādhi* (intense concentration) on objects other than the Self (see *ibid.* 3.3; 3.16–56); for they are hindrances to the *samādhi* that is necessary for Liberation.

And accordingly, after stating the results of the respective *samādhis* (intense concentrations), the venerable Patañjali says, 'These are obstacles to Samādhi (Self-absorption), but they are powers in the worldly state' (*ibid.* 3.38), and 'The yogi should not feel allured or flattered by the overtures of the *sthānis* (celestial beings), for fear of evil again' (*ibid.* 3.52). *Sthānis* are the gods. So has it been narrated by Vasiṣṭha that, Uddālaka, even though coaxed by the gods, did not feel allured thereby, nor did he feel flattered, and ignoring the gods, practised *nirvikalpa-samādhi* alone for warding off recrudescence of evil.

The kind of *samādhi* that has to be rejected by one seeking Liberation has been stated by Patañjali: 'When (*samādhi* is) reached with the help of *vitarka*, *vicāra*, *ānanda* and *asmitā* it is

called *samprajñāta-samādhi* (P. Y. Sū., 1.17). *Samprajñāta-samādhi* is a kind of meditation (*bhāvanā*) through which the nature of the object of meditation is known clearly, specifically (*pra-jñāyate*), in its totality (*samyak*), as devoid of doubt, misapprehension and uncertainty. Meditation (*bhāvanā*), verily, is fixing repeatedly in the mind the object thought of, to the exclusion of other objects. And the object of meditation is of three kinds according to its difference as 'an object of perception, *grāhya*', 'the means of perception, *grahana*' or 'the perceiver, *grahitṛ*'. The 'object of perception' too is of two kinds, according to its difference as gross or subtle. So it is said, 'When the modifications of the mind are weakened, it acquires fixity in and identity with the *perceiver*, the *means of perception* or the *object of perception*, as does a transparent crystal. This is called *samāpatti* (absorption)' (ibid. 1.41).

Of the mind in which the modifications born of *rajas* and *tamas* have become weakened, (there comes about) 'fixity in' and 'identity with' those very *perceiver*, the *means of perception* and the *perceived*, (i.e.) the self, the organ of perception and the object (of perception). That is to say, in the mind that has become subdued (in which *rajas* and *tamas* have been completely suppressed), there follows prominence of the object of thought alone; there occurs that kind of absorption (*samāpatti*), a transformation similar to that (object of thought). Just as a transparent crystal acquires various forms owing to its proximity with respective things, similarly a pure mind takes on the respective forms of the various objects of thoughts as a result of being coloured by them; this is (called) *samāpatti* or *samādhi*, which (two terms) are synonymous.

Though it has been said, '...with the *perceiver*, the *means of perception* or the *object of perception*', still, it should be understood as '...with the *object of perception*, the *means of perception* or the *perceiver*', according to the succession of the levels (of *samādhi*), because in the beginning comes *samādhi* in the form of absorption in the *object of perception* itself; then follows absorption in the *means of perception*; thereafter the

absorption in the *perceiver*. The succession of the *perceiver* etc. also will be explained later on.

As to that, when meditation is undertaken on gross objects, (viz.) the sixteen transformations (of Prakṛti, Nature) consisting of the (five) *great elements* (*mahābhūtas*) and the (eleven) organs, along with the order of their succession and remembrance of (their indicative) words and (their) meaning, then comes *savitarka-samādhi*. When meditation proceeds with regard to these themselves, without considering the order of their succession and without remembering (their indicative) words and (their) meaning, then comes *nirvitarka-samādhi*. Both of these have been referred to here (*P. Y. Sū.*, 1.17, quoted above) by the word *vitarka*. When meditation proceeds with regard to subtle objects, consisting of the subtle elements and the internal organ, as conditioned by time, space and quality, then it is *savicāra (samādhi)*. When meditation proceeds with regard to these very objects as unconditioned by time, space and quality, and they are revealed only as objects, then it is *nirvicāra (samādhi)*. Both these are meant here (*ibid.*) by the word *vicāra*. Thus it is said in the Commentary (of Vyāsa), '*Vitarka* is the mental realization of the true nature of the gross objects; when this is with regard to the subtle objects, it is *vicāra*.' This is called *grāhya* (objective) *samāpatti (samādhi)*.

When the internal organ, which is a product of the *sattva* quality with a trace of *rajas* and *tamas*, is meditated upon, then since the power of consciousness takes a secondary position and the quality of *sattva*, which is the object of meditation and is full of joy and light, becomes predominant, there comes *sānanda-samādhi*. Those whose endeavour remains confined to this very *samādhi* and who do not see any other reality in the form of the Pradhāna (Prakṛti, Nature) or the Puruṣa (Person), they are referred to by the word *Videha*, because they are devoid of self-identification with the body. This is *grahāṇa-samāpatti (samādhi)* with regard to the *means of perception*.

After that, when meditation proceeds by taking as the object of meditation the quality of *sattva* that is pure and is not

overcome by any trace of *rajas* and *tamas*, then since as a result of the *sattva* quality, the object of meditation, becoming secondary and the power of consciousness becoming dominant there remains (one's) existence alone as a residue, it is called *sāsmīta-samādhi*. And it should not be apprehended that *ahankāra* (egoism, awareness of one's individuality) and *asmitā* are non-different; because *ahankāra* occurs where the internal organ perceives objects along with the awareness of 'I', but that is *asmitā* which occurs when (the idea of one's) mere existence flashes in the mind that has become merged in Prakṛti as a result of a reverse transformation through an inward movement. Those who remain satisfied in this very (*sāsmīta*-) *samādhi*, they, being unable to realize the supreme Puruṣa (Person), are called Prakṛti-layas ('merged in Prakṛti') because their minds remain merged in Prakṛti. This that is such is *grahītr-samāpatti* (*samādhi* in the *perceiver*), for it is concerned with the *perceiver* in the form of an awareness of mere self-existence (*asmitā*). But in the case of those who engage in meditation after distinguishing the supreme Person (Puruṣa) (from Prakṛti), although even their discriminative knowledge (*viveka-khyāti*, see *P. Y. Sū.*, 2.26) of the Puruṣa alone is a *grahītr-samāpatti* (*samādhi* in the *perceiver*), yet it is not *sāsmīta-samādhi*; because (in it) the *asmitā* (awareness of mere self-existence) is discarded through discrimination.

Among them the awareness of the *means of perception* is verily preceded by the awareness of the *perceiver*, and the awareness of the *subtle objects of perception* is preceded by that (awareness of the *means of perception*), and the awareness of the *gross objects of perception* is preceded by that (awareness of *subtle objects of perception*). Thus both the kinds of *vitarka* (*savitarka* and *nirvitarka*), which are with regard to gross objects, remain associated with the four kinds (of *samādhi*).<sup>1</sup> The second

1. When a yogi is meditating on some gross object, its subtle cause, the means of perception and the perceiver do not get eliminated. So there remains a possibility of the yogi attaining *samādhi* with regard to any of these three when he is practising to attain *samādhi* with regard to the gross.



(viz. *vicāra-samādhi*) is without *vitarka* and remains associated with three (viz. *vicāra*, *sānanda* and *sāsmīta samādhis*).<sup>1</sup> The third (*sānanda-samādhi*) is devoid of *vitarka* and *vicāra*, and remains associated with two (viz. *sānanda* and *sāsmīta samādhis*). The fourth (*sāsmīta-samādhi*) is devoid of *vitarka*, *vicāra* and *ānanda*, and has *asmitā* alone. Thus this *samprajñāta* (*samādhi*) has four states. In this way, since the *samādhi* in the states of *savitarka*, *savicāra*, *sānanda* and *sāsmīta* is, on account of being the source of such mystical powers as disappearing from view, etc., opposed to that *samādhi* which is the cause of Liberation, therefore it should certainly be rejected by the seekers of Liberation.

Since even the perceiver (*grahītr*) and the means of perception (*grahaṇa*) come under the class of 'objects of perception (*grāhya*)' so long as they are objects of mental modifications, therefore for the sake of stating the division between what is to be rejected and what is to be accepted, the aphorist has elaborated only the *grāhya-samāpatti* (*samādhi* in the object of perception). The *grāhya-samāpatti* is indeed of four kinds. That concerning the gross objects of perception is of two kinds—*savitarka* and *nirvitarka*; the one concerning the subtle objects of perception is also of two kinds—*savicāra* and *nirvicāra*.

'Among them, that (*samāpatti*, *samādhi*) which is mixed up with *vikalpa*, an imaginary relationship, between a word, its meaning (i.e. the object signified by it) and the (corresponding) mental impression (ideation), is called *savitarka-samādhi*' (*P. Y. Sū.*, 1.42). That is to say, that *samādhi* which is mixed up with an imaginary relationship (*vikalpa*) between a word, its meaning (object) and (the corresponding) ideation, and which takes the form of an awareness of the gross object is *savitarka-samādhi*; it concerns gross objects and is a mental modification involving *vikalpa* (imaginary relationship, false notion). 'When memory becomes purified, and the mind seems to be devoid of its own nature and

1. When a yogi practises *samādhi* with regard to the subtle cause of a gross effect after rejecting the gross through *samādhi*, there remains no possibility of *samādhi* on the gross object (i.e. the *vitarka-samādhi*).

appears only as the object, (this state is called) *nirvitarka* (*samādhi*)' (P. Y. Sū., 1.43): The *samādhi* which comes with regard to that gross object of meditation itself after the elimination of the memory of the word and its meaning, and in which the real nature of the object of perception becomes manifest, and (the corresponding) ideation becomes subordinate and as though itself nonexistent, is *nirvitarka-samādhi*. That is to say, it has for its content the gross object and a mental modification without *vikalpa*.

'By this much itself stands explained the *savicāra* and the *nirvicāra* (*samādhis*), which pertain to subtle objects' (ibid. 1.44). That *samādhi* which has for its object the subtle, uncompounded elements etc. is of two kinds—*savicāra* and *nirvicāra*, according to the difference of their being with or without *vikalpa* (imaginary relationship between a word, its meaning, or object, and the corresponding ideation, or mental impression). These stand explained by this much itself, i.e. by the *savitarka* and the *nirvitarka* (*samādhis*) concerned with gross objects.

That is *savicāra* (*samādhi*) in which a subtle object becomes revealed, together with *vikalpa*, and as conditioned by space, time, quality, etc. That is *nirvicāra* (*samādhi*) in which a subtle object stands revealed merely as a substratum, and unassociated with *vikalpa* and as unconditioned by space, time, quality, etc. By the specification that the *savicāra* and the *nirvicāra* (*samādhis*) are concerned with subtle objects, it stands explained *ipso facto* that the *savitarka* and the *nirvitarka* (*samādhis*) are concerned with gross objects. 'The fact of having subtle objects as their content is inclusive of the *Alīṅga*' (ibid. 1.45): it should be noted that what has been said about the *savicāra* and the *nirvicāra samādhis* having subtle objects as their content extends up to the *Alīṅga*<sup>1</sup>. Thereby the *sānanda* and *sāsmīta*

1. *Līṅga* means that by which anything is indicated, or which can be resolved into its cause, or source. *Alīṅga* means that of which there is no cause, which cannot be resolved further into any other source, and which is not indicative of anything else.

*samādhis* also, which concern the means of perception (*grahana*) and the perceiver (*grahītr*), become included in the *grāhya-samādhi* (*samādhi* with regard to the object of perception) itself. This is the idea.

So has it been said: The earth-atom has for its subtle source the smell-monad; of the water-atom also (the source is) the taste-monad; of the fire-atom, the light-monad; of the air-atom, the touch-monad; of the space-atom, the sound-monad; of all these (the subtle source is the principle of) *ahaṅkāra* (egoism); of that (the source is) that which is the mere *liṅga*, the principle called Mahat (Cosmic Intelligence); of even that the subtle source is the Alīṅga, or Pradhāna. (See *Vyāsa-bhāṣya* in this context.) Since the subtlety of all the seven *prakṛtis*, sources<sup>1</sup>, culminates in the Pradhāna itself, therefore it has been said, 'the fact of having subtle objects as their content' extends up to that (Pradhāna) alone. Although there is the Puruṣa (Person), who is more subtle than the Pradhāna, still, since He is not the material cause (*anvayī-kāraṇa*), therefore it has been explained that the utmost subtlety belongs to the Pradhāna itself which is the material cause of all things. On the other hand, although the Puruṣa exists as the efficient cause, He is still not fit to be called their subtle cause, because He is not the material cause. However, if what is under consideration be not the fact of being the material cause (i.e. if the intention be not to state that subtlety belongs only to what is the material cause), then it should be noted that even the Puruṣa is indeed subtle.

'These alone are the *samādhis* concerned with objects' (*P. Y. Sū.*, 1.46): These four *samādhis* are called *sabīja-samādhis* since they occur in association with the *bīja* (lit. seed), (i.e.) objects of perception. This has been stated before in, 'When absorption is reached with the help of *vitarka*, *vicāra*, *ānanda* and *asmitā*, it is called *samprajñāta-samādhi*' (*ibid.* 1.17). *Savitarka* and *nirvitarka* are concerned with gross objects;

1. The seven *prakṛtis* or sources: The five monads of smell, taste, light, touch and sound, and *ahaṅkāra* and Mahat. See also under 7.4.

*savicāra* and *nirvicāra* are concerned with subtle objects. Of these, the result of the last is being stated in, 'When *nirvicāra* is perfected, there follows purity of the internal organ' (*P. Y. Sū.*, 1.47): Though both (*savitarka* and *nirvitarka*) have gross objects as their content, the *nirvitarka*, which has the nature of being free from *vikalpa*, is still superior to the *savitarka*, which is mixed up with *vikalpa* between word, meaning and ideation. Superior to that is the *savicāra*, which is concerned with subtle objects and in which they are revealed in association with *vikalpa*. Superior even to that is the *nirvicāra*, which is concerned with subtle objects and in which they are revealed unassociated with *vikalpa*.

Among them, the preceding three, being meant to lead to the *nirvicāra*, become fruitful by the fruitfulness of the *nirvicāra* itself. However, when the *nirvicāra* (-*samādhi*) becomes perfected through the power of intense practice, and the quality of *sattva*, unimpeded by *rajas* and *tamas*, becomes dominant, 'there follows purity of the internal organ'; in that mind, which is devoid of the impressions of *kleśas* (painbearing obstructions), there arises the clear light of insight (*prajñā*) with regard to an object as it is in its totality, without any sequential comprehension. Thus there is the Commentary (of Vyāsa):

The sorrowless man of insight, after attaining the 'clarity of insight', looks upon all the sorrowful people as does a man on a mountain peak the people on the ground.

'The insight gained there is called *ṛtambharā* ("filled with truth")' (*ibid.* 1.48): 'There', when the purity of the internal organ is gained, the insight (*prajñā*) that comes to the yogi whose mind is in the state of absorption is called *ṛtambharā*—that which contains truth only, in which there is not even a trace of error. This term (*ṛtambharā*) is indeed a derivative term. And that (*nirvicāra-samādhi*) is a high state of Yoga. Thus there is the Commentary (of Vyāsa on *ibid.*):



One attains the high state of Yoga by cultivating *prajñā* (insight) in three ways—through scriptural texts (i.e. through *śravaṇa*), *anumāna* (lit. inference; here, *manana*), and a liking for the practice of meditation (*nididhyāsana*).

But that (*ṛtambharā-prajñā*) is 'different from the knowledge gained through hearing (*śruta*) and inference (*anumāna*), because it relates to specific characteristics (of objects)' (*P. Y. Sū.*, 1.49): *Śruta* means scriptural knowledge. That relates to objects in a general way only. For, it is not possible to comprehend any relationship between a word and the specific characteristics (of the object denoted by that word). Similarly, inference relates to objects in a general way only; for, it is not possible to understand the specific characteristics of an object through a knowledge of invariable concomitance (*vyāpti*)<sup>1</sup>. Therefore no specific characteristic can be an object of scriptural and inferential knowledge. Besides, there is no direct knowledge of this subtle, hidden and remote entity through ordinary perception. But that specific characteristic, be it of some subtle element or of the Person, does become clearly comprehended through the insight gained in *samādhi*. Therefore great effort has to be put in by a yogi for the *ṛtambharā-prajñā* itself, insight that is filled with truth, which arises on the perfection of *nirvicāra-samādhi*; which is different from (the knowledge gained from) scriptural text and inference; and whose contents are all the specific characteristics, be they subtle, hidden or remote. This is the idea.

Well, since the latent impressions of *vyutthāna*, which are called *kṣipta*, *mūḍha* and *vikṣipta* (see under 4.26, also p. 308), and (also) the impressions originating from the *savitarka*, *nirvitarka* and *savicāra* (*samādhis*) persist even in the (state of) *ekāgra* (onepointedness), how can the *ṛtambharā-prajñā*, which

1. From the general knowledge that 'fire exists wherever there is smoke', one may infer that at a certain place 'there is fire because smoke also is seen there'. But from this inference he will not know the particulars of that fire.

is attained through the purity of the internal organ resulting from perfection in *nirvicāra-samādhi*, become established in a mind that is moved by those (impressions)?

Hence he (Patañjali) says, 'The impression arising from that (*ṛtambharā-prajñā*) opposes the other impressions' (*P. Y. Sū.*, 1.50): The impression formed by that *ṛtambharā-prajñā*, being powerful on account of having been born of the insight into reality, obstructs, renders ineffective or destroys, the impressions that are born of *vyutthāna* (i.e. born of the states of *kṣipta*, *mūḍha* and *vikṣipta*) and of the (states of) *samādhis* (i.e. of the states of *savitarka*, *nirvitarka* and *savicāra samādhis*), since they are weak on account of having been born of the knowledge of unreal objects. When those impressions are overpowered, then the perceptions arising from them cease to occur. From that comes *samādhi*; from that the insight (*prajñā*) born of *samādhi*; from that the impression (*samskāra*) arising from insight. Thus the store of the newer and newer latent impressions increases. From that, again, arises insight; and from that, (newer) impressions again.

(*Objection:*) Well, granted that the impressions (*samskāras*) of *vyutthāna*, which arise from the knowledge of unreal objects, are obstructed by the impressions created by the insight gained in the *samprajñāta-samādhi* which relates only to reality. However, since these (latter) impressions do not have anything to obstruct them, therefore there can occur the *sabija-samādhi* in the plane of *ekāgra* itself, not, however, the *nirbija-samādhi* in the plane of *nirodha* (full restraint).

With regard to that he (Patañjali) says, 'On the restraint of even that (*samskāra* of the *samprajñāta-samādhi*)', there follows the *nirbija-samādhi* ('seedless' *samādhi*) as a result of the elimination of all (*samskāras*)' (ibid. 1.51): On the restraint, on the elimination through a special effort of the yogi, of that (*samskāra* of) *samprajñāta-samādhi* which originates in the plane of *ekāgra*—the word 'even' implies 'of the (*samskāras* of the) *kṣipta*, *mūḍha* and *vikṣipta* states as well'—, there follows the *nirbija*, objectless, *asamprajñāta-samādhi*, as a result of the

elimination of all, of the *samskāras* of the (*sam-prajñāta*)-*samādhi* as well.

And that (*nirbīja-samādhi*), together with its means, has been stated in a previous aphorism, '*Virāma-pratyaya-abhyāsa-pūrvah, samskāra-śeṣo-anyah*—The other' (i.e. the *asam-prajñāta-samādhi*) is that in which only the *samskāras* remain and which is preceded by the practice of the means of rejection of mental activity' (*P. Y. Sū.*, 1.18): *Virāma*, rejection, stands for that through which the rejection is achieved; (so it means) the giving up of the mental activities in the form of *vitarka*, *vicāra*, *asmitā*, etc. The *pratyaya*, the means, of that is *para-vairāgya*, supreme detachment. Or the meaning (of *virāma-pratyaya*) is that it is a *virāma*, rejection, and also a *pratyaya*, a particular form of mental modification; (i.e. 'rejection which is a particular form of mental modification'). The *abhyāsa*, practice, of that (*virāma-pratyaya*) means getting it repeatedly fixed in the mind.<sup>1</sup> That of which that very thing (viz. the *virāma-pratyaya-abhyāsa*) is the *pūrvam*, cause, is the *anyah*, other, which is distinct from the *sabīja(-samādhi)* mentioned before; that is to say, it is the *nirbīja, asamprajñāta-samādhi, samskāra-śeṣah*, in which only the *samskāras*, latent impressions, remain (*śeṣa*); it is totally without any mental modification.

Indeed, *abhyāsa*, practice, and *vairāgya*, detachment, have been mentioned as the two means to *asamprajñāta-samādhi*. Of them, since *abhyāsa*, which is dependent on some object, cannot be the cause of the objectless *samādhi*, therefore *para-vairāgya* (supreme detachment) itself, which is not dependent on any object, is said to be the cause. But *abhyāsa* becomes helpful as an indirect means (to *asamprajñāta-samādhi*) through the medium of *samprajñāta-samādhi*. So it has been said, '(These) three are more intimate (practices) than the preceding ones' (*ibid.* 3.7): As compared with the group of five disciplines, viz. *yama*,

1. So the alternative translation of the aphorism is: The other is that in which only the impressions remain and which is caused by the practice of fixing a mental modification in the form of 'rejection of mental activity'.

*niyama*, *āsana*, *prāṇāyāma* and *pratyāhāra* (see under 4.26–9), the three disciplines, viz. *dhāraṇā* (concentration), *dhyāna* (meditation) and *samādhi* (absorption), are more intimate practices for the *sabija-samādhi*. The word *samādhi*, when it occurs among the group of disciplines, denotes *abhyāsa* itself; because *samādhi* in the primary sense (of self-absorption) is the goal (and not a discipline). ‘Even that (group of three disciplines) is an external practice in respect of *nirbija-samādhi*’ (*P. Y. Sū.*, 3.8): Even that group of three (disciplines) (viz. *dhāraṇā*, *dhyāna* and *samādhi*), however, is an external practice indirectly helpful with regard to the *nirbija-samādhi*. That is to say, for that (*nirbija-samādhi*), however, *para-vairāgya* (supreme detachment) is verily the intimate practice.

This (*nirbija-samādhi*), again, is of two kinds—*bhava-pratyaya* and *upāya-pratyaya*. ‘(The *samādhi*) of the Videhas and the Prakṛti-layas has for its cause (*pratyaya*) the mundane state (*bhava*)’ (ibid. 1.19): Of the aforementioned Videhas, who have achieved the *sānanda-samādhi*, and the Prakṛti-layas, the gods, who have achieved the *sāsmīta-samādhi*, the (*nirbija*)-*samādhi* that comes as a result of some particular birth, particular medicine, particular incantation, or particular austerity (see ibid. 4.1) is a *bhava-pratyaya*—it is that which has the *bhava*, mundane state, for its *pratyaya*, cause; it is that of which the *pratyaya*, cause, is *bhava*, the mundane state characterized by the absence of discrimination between the Self and the non-Self. Or, (*bhava-pratyaya* means) that which is caused by the mere fact of birth,<sup>1</sup> as in the case of birds flying into the sky. The idea is that this (kind of *samādhi*) should be spurned by people seeking Liberation, because it is a cause of the mundane state again.

‘*Śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvaka itareṣāṃ*: (The *samādhi*) of others (who follow the prescribed path) comes from *śraddhā* (delight in Yoga), *vīrya* (enthusiasm), *smṛti* (recollection), *samādhi* (concentration), and *prajñā* (insight)’ (ibid.

1. The Videhas and the gods are from their very birth endowed with such mystic powers as ‘becoming subtle’ etc.



1.20): That *samādhi*, however, which is attained by those who see the difference between the Self and the non-Self, and who are distinct from those that have succeeded through birth, medicine, incantation and austerity, comes from *śraddhā* etc.; it is that which has *śraddhā* etc. as its *pūrva*, means. That is, it is an *upāya-pratyaya*—it has *upāya*, the prescribed means, as its *pratyaya*, cause. Among them (the means), *śraddhā* implies delightfulness (of the mind) with regard to Yoga. Indeed, that protects the yogi like a mother! From that springs *vīrya*, enthusiasm, in the man who delights in Yoga and is a seeker of discrimination. In the person in whom *vīrya* has arisen, there comes *smṛti*, recollection, regarding the preceding stages (he has passed over). And from that recollection the mind, becoming free from anxiety, attains *samādhi*. *Samādhi* here means onepointedness. In the person whose mind has become onepointed, there arises, through discrimination, insight into the object of meditation. From the practice of that (insight) and through supreme detachment (*para-vairāgya*) follows the *asamprajñāta-samādhi* in the case of seekers of Liberation. This is the idea.

In accordance with the dictum, 'All objects other than the power of Consciousness (i.e. the Puruṣa) are indeed changeful every moment' (*Sā. Kaū.*, 5), even in that state of *nirodha* (total restraint) of all the mental modifications there does surely exist a flow of transformation of the mind as such, as also a flow of the impressions (*samskāras*) caused by that (flow of transformation). Having this in mind it has been said (in *P. Y. Sū.*, 1.18, above), '(The other, i.e. the *asamprajñāta-samādhi*, is) that in which only the impressions remain....'<sup>1</sup> And the usefulness of that *samskāra* has been stated in, '*Prasānta-vāhitā samskārat*: As a result of that (*samskāra*), it (the mind) comes to have a steady flow' (ibid. 3.10): *Prasānta-vāhitā*, steady flow, means

1. The mind can undergo change in two ways—either with a tendency towards producing its effects, viz. the modifications in the form of *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā* and *smṛti*, or towards merging into its cause, viz. the Pradhāna. In the *asamprajñāta-samādhi* the second tendency is in evidence.

the cessation—through a reverse transformation—of the mind that is devoid of modifications, like a fire that is without (any more) fuel. As for instance, a fire blazes up by increasing gradually with the supply of fuel and offering of oblation such as clarified butter etc. But when the fuel etc. get exhausted, it becomes slightly less intense at the first instance. In the succeeding moments, however, it becomes more and more pacified. Thus it becomes gradually more subdued. Similarly, the cessation of the mind that has become fully restrained becomes successively more continuous.

As to that, the impression born from the previous cessation is itself the cause of the succeeding cessation. And then, like a fire without fuel, the mind, gradually becoming inactive, merges into its own source, together with the impressions (*samskāras*) of (the states of) *vyutthāna* (i.e. *kṣipta*, *mūḍha* and *vikṣipta*), *samādhi* (oneness) and *nirodha* (total restraint). After that, when from the perfection of (the resulting *asamprajñāta*-) *samādhi* there follows full realization born of (hearing) the great Upaniṣadic sayings, then there comes about the cessation of nescience; from that follows the eradication of the contact between 'the Seer' and 'the seen' which is due to that (nescience). As a consequence, when there comes the cessation of all the five kinds of (mental) modifications (see under verse 2), then the Puruṣa (Person), established in His own nature, is said to be pure, absolute and liberated. So it has been said, 'Then there comes about the establishment of the Seer in His own nature' (*P. Y. Sū.*, 1.3): 'Then' means 'when all the mental modifications have been restrained'. But when the modifications are present, then although the Seer is ever pure in His nature as the eternal, immutable Consciousness, yet from the beginningless contact with, 'the seen', which is caused by nescience and which leads to the superimposition (on Him) of the idea of identity with the mind, He comes to possess the characteristics of the modifications of the mind, and though a non-enjoyer, becomes as it were a sufferer of sorrows! This has been said in, 'At other times (the Seer) becomes identified with the characteristics of

the modifications (of the mind)' (*P. Y. Sū.*, 1.4): 'At other times' means 'when the modifications are manifest'.

This very fact is elaborated in, 'The mind, being coloured by the Seer and the seen, is said to be representing all' (*ibid.* 4.22): The mind itself, being coloured by 'the Seer' and 'the seen', appears as the perceiver and the thing perceived, as identified with the nature of the Conscious and of the insentient, as not an object though it is an object by nature, as sentient though insentient; it is like a crystal, and is said to be representing all. Hence, some persons, becoming deluded by this identification of the mind (with sentience), say that the mind is itself conscious. 'That mind, though diversified by innumerable impressions, is for the (enjoyment of the) Other because it acts unitedly with others' (*ibid.* 4.23): He Himself, for whose enjoyment and Liberation that (mind) exists, is the Other (i.e. other than the mind) ununited Conscious Person. But the mind, which like a pot acts in union with others, is not sentient. This is the purport. And thus, 'For one who has realized the distinction, the enquiry into the nature of the Self ceases' (*ibid.* 4.24): For one who has thus realized the distinction between the internal organ and the Person, the enquiry into the nature of the Self, which (enquiry) existed previously in his mind due to indiscrimination, ceases, because when the distinction is perceived the erroneous notion of identity cannot occur.

Further, the realization of the distinction between the mind and the Person is achievable through selfless actions dedicated to God. The indication of this has been shown in the Commentary on Yoga (*ibid.* 4.24):

As in the rainy season, from the sprouting of grass the existence of its seeds can be inferred, similarly when in a person it is seen that due to love for the established conclusions (of Vedānta) there occurs erection of the hair of the body through thrill and shedding of tears (of joy) on hearing of the path to Liberation, there also it can be inferred that there exists in him the 'seed' of "perception of the distinc-

tion', which is conducive to Liberation and which is accomplished through the performance of rites and duties. On the other hand, one in whom that kind of 'seed' produced through rites and duties does not exist, for him, when he hears of the path to Liberation, there arises love for the opponent's point of view, and lack of love for the arguments on the side of the established conclusions (of Vedānta). In him (in whom that 'seed' is present) arises a spontaneous enquiry into the nature of the Self—'Who was I? What was I?', etc. But that ceases in the case of one who has realized the distinction.

When this occurs, what follows? He (the aphorist) gives the answer to that: '*Tadā viveka-nimnam kaivalya-prāg-bhāram cittam*: Then the mind, flowing along the channel of discrimination, ends on the highland of Liberation' (*P. Y. Sū.*, 4.25): *Nimna* means a low land (channel) fit for the flow of water. *Prāg-bhāra* means a highland unfit for that (flow). And the mind, which ever flows on in the form of a running stream of modifications, is comparable to water. That mind of this person, flowing before along the wrong channel in the form of indiscrimination between the Self and the non-Self, ended in the enjoyment of objects. But now, flowing along the (proper) channel in the form of discrimination between the Self and the non-Self, it reaches up to Liberation.

And whatever hindrances there may be in this mind that flows along (the channel of) discrimination should be eliminated, together with their causes. This he says in two aphorisms—'During the breaks that occur in that (mind following the course of discrimination), there arise other perceptions originating from *samskāras*', 'It is said that their elimination should be as in the case of the *kleśas*' (*ibid.* 4.26-7): In that mind following the course of discrimination there occur during the breaks, during the intervening periods, other perceptions in the form of 'I', 'mine', etc. as are found in the state of *vyutthāna* (emergence from *samādhi*); (they are) born of the *samskāras* formed by experiences in the state of (previous) *vyutthāna*, even though



these (*samskāras*) are fading. And it is said that the elimination of these *samskāras* should be as in the case of the *kleśas*. As the *kleśas*, viz. *avidyā* (ignorance) etc. (see under 5.22), which through the fire of Knowledge are in a state like that of a burnt seed, do not sprout again in the 'field' of the mind, similarly the *samskāras*, which through the fire of Knowledge are in a state like that of a burnt seed, cannot give rise to other perceptions (different from the flow of discriminative knowledge). The *samskāras* arising from the fire of Knowledge, however, continue so long as the mind lasts.

And thus when the mind following the course of discrimination becomes steady on account of the non-emergence of other perceptions, (then) '*Prasaṅkhyāne api akusīdasya sarvathā viveka-khyāter-dharma-meghaḥ samādhiḥ*: To the one who, in spite of having attained the knowledge of the distinction (*prasaṅkhyāna*) between the intellect and the Person, is an *akusīda*, (i.e.) not a seeker of its fruits, comes the Dharma-megha-samādhi from the discriminative knowledge of the highest degree' (*P. Y. Sū.*, 4.28). *Prasaṅkhyāna* means the knowledge of the distinction between the intellect and the Person, i.e. unalloyed Knowledge of the Self.

To one who, in that state, undertakes *saṁnyama* (see under 4.26) on the *sāttvika* transformations of the intellect<sup>1</sup> comes as a result the power of control, like that of a master, (i.e.) rulership, over all the transformations of the *guṇas* (*sattva*, *rajas* and *tamas*), and omniscience—consisting in the discriminative knowledge of them just as they are, with regard to those very transformations existing as the substrata possessed of characteristics that are quiescent (*śānta*, i.e. past), present (*udīta*, risen) or future (*avyapadeśya*, unmanifested) (see *P. Y. Sū.*, 3.14)—, which (two powers) are the mystic power called *Viśokā* ('Free from Afflictions') (see *ibid.* 3.50). And in two aphorisms it is said that Liberation comes from non-attachment to it (*Viśokā*):

1. Those transformations of the intellect (*buddhi*) in which the quality of *sattva* alone predominates.

'To one who has only the realization of the difference between the intellect and the Person comes rulership over all things and knowledge of everything', 'From the renunciation of even that comes Liberation following the destruction of the seeds of evil' (*P. Y. Sū.*, 3.51).

Thus it has been said: Since in one who, even when he has that knowledge of the distinction between the intellect and the Person (*prasañkhyāna*), is an *akusīda*, not a seeker of the (mystic) fruits, no other ideas occur, therefore the knowledge of the distinction (between the Pradhāna and the Person) becoming fully developed in every way, there follows the Dharma-megha-samādhi. From the Smṛti,

As compared with sacrifices, good conduct, control of the external organs, non-injury, charity, scriptural study, and rites and duties, the highest virtue is this that is the realization of the Self through Yoga (*Yā. Sm.*, 1.8),

it follows that Dharma-megha means that which showers *dharma*, virtue, the realization of the identity between the inmost Self and Brahman; i.e. it is the means to the realization of Truth. 'From that follows the cessation of the *kleśas* and (the stock of the *samskāras* of) actions' (*P. Y. Sū.*, 4.29): From that, from the Dharma-megha-samādhi or from 'virtue' (realization of the Self), comes Liberation, the total cessation of the five kinds of *kleśas*—*avidyā* (ignorance), *asmitā* (egoism), *rāga* (attachment), *dveṣa* (aversion) and *abhiniveśa* (clinging to life)—and of (the stock of the *samskāras* of) actions—which are of three kinds according to the differences of being righteous, unrighteous and mixed (see *ibid.* 4.7), and which are rooted in ignorance—, because the seeds (of actions) become destroyed when ignorance ceases. For, it is appropriate that when the cause ceases the effect should cease absolutely. This is the idea.

This being so, the *samprajñāta-samādhi* attained in the plane of *ekāgra* (onepointedness) has been spoken of in (the

portion), 'Concentrating the mind thus always' (of the present *Gīta*-verse); by (the portion) 'whose mind is controlled fully' is referred to the result of that (previous *samādhi*), (i.e.) the *asamprajñāta-samādhi*, attained in the plane of *nirodha* (full restraint); by 'Peace' is referred to the steady flow (of the mind, *praśānta-vāhitā*), which is the fruit of the *samskāras* born of the *samādhi* in the plane of *nirodha*. By 'that culminates in Liberation' is stated that the Dharmamegha-*samādhi* is the cause of Liberation through the experience of Truth; by 'steadfastness in My true nature' has been shown the Liberation approved by the Upaniṣads. The idea is that, since Yoga has such a great result, therefore it should be accomplished with great diligence.

The Lord states in two verses the rules about food etc. for one thus engaged in the practice of Yoga:

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।  
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

16. But, O Arjuna, Yoga is not possible for one who eats too much, nor for one who does not eat at all; neither for one who habitually sleeps too long, nor, surely, for one who keeps awake.

That food is appropriate for oneself which when eaten gets digested and brings about ability of the body to work. For one who, ignoring this, eats more through greed, *yogaḥ*, Yoga; *na asti*, is not possible, because one comes to suffer from diseases as a result of the ills of indigestion. Nor is Yoga possible *anaśnataḥ*, for one who does not eat; *ekāntam*, at all, because the body becomes incapable of work owing to lack of supply of the body-fluids as a result of either not eating or eating little, as is said in the *Śatapatha-Brāhmaṇa* (3.2.2.17),

As is well known, if one eats that much food which is within one's capacity, then it sustains him, it does not hurt

him. That which is more, it harms him; that which is less, it does not sustain him.

Therefore a yogi should not eat either more or less than what is appropriate for himself. This is the meaning. Or, the idea is that, Yoga is not achieved by one who eats more or less than the quantity (of food) prescribed in such scriptural texts of Yoga as,

One should fill up half (of his stomach) with food, and the third quarter with water. But he should leave out the fourth (quarter) for the movement of air.

Similarly, *na eva*, there is surely no Yoga for one who habitually sleeps too long; or *jāgrataḥ*, for one who keeps awake too long. 'O Arjuna, be careful'—this is the intention.

One of the *cas* (*and*) (in the second line of the verse) is meant for conjoining the (aforesaid) transgressions of (the limits of) food (with the latter half of the verse); the other (*ca*) is meant for conjoining (with the latter half of the verse) the unmentioned defects as (have been stated) in the *Mārkaṇḍeya-Purāṇa*:

O emperor, a yogi should not practise Yoga for the realization of the Self when his belly is inflated, when he is hungry, when he is exhausted, or when his mind is troubled.

Not when it is too cold, not when it is too hot, not when it is both cold and hot, not when it is windy—one eagerly practising meditation should not undertake Yoga during these periods (36.46–8), etc.

Thus having stated the exclusion from Yoga of one who does not observe the rules about food etc., He speaks of coming into association with Yoga in the case of one who observes those rules:

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।  
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥



17. To one whose food and movements are regulated, whose effort in works is moderate, and whose sleep and wakefulness are temperate comes Yoga which is the destroyer of sorrows.

(*Yukta-āhāra-vihārasya*:) *Āhāra* means what is gathered in, (i.e.) food; *vihāra* means movement, (i.e.) walking; to one in whom those two are regulated (*yukta*), of regular measure—. Similarly, (*yukta-ceṣṭasya*:) to one whose effort (*ceṣṭā*) is moderate (*yukta*), having a fixed time, even in other *karmasu*, works, such as repetition of the *praṇava* (*Om*), recitation of the *Upaniṣads*, and so on—. Similarly, (*yukta-svapna-avabodhasya*:) *svapna* means sleep, (and) *avabodha* means wakefulness; to one in whom those two are temperate (*yukta*), regulated in time—. To him *bhavati*, comes; *yogaḥ*, Yoga; *samādhi* becomes accomplished through the intensity of spiritual disciplines; not to anyone else.

What is the result of the Yoga that is thus accomplished through special effort? In answer to that He says: *Duḥkha-hā*, (it becomes) a destroyer of sorrows; i.e. it becomes the cause of the cessation of all sorrows, together with their roots, because it leads to the Knowledge of Brahman, which is the means of destroying nescience, the source of all sorrows consequent on mundane existence.

As for the regulation of food here, it is as has been stated before:

Half the stomach is for food together with curries; the third quarter is for water. However, one should leave the fourth quarter for the movement of air, etc.

The regulation about walking is that, 'one should not walk for more than a *yojana* (about nine miles)', and so on. The regulation about diligence in work consists in avoidance of garrulity etc. The regulated time for sleep and wakefulness is this—dividing the night into three parts, remaining awake during the first and the last parts, and sleeping in the middle part. Thus

also are to be noted the other regulations mentioned in the Yoga scriptures.

After thus having spoken of the *samprajñāta-samādhi* in the plane of *ekāgra* (onepointedness), He proceeds to speak about the *asamprajñāta-samādhi* in the plane of *nirodha* (full restraint):

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

तिःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

18. A man who has become free from hankering for all desirable objects is then said to be Self-absorbed when the fully controlled mind rests on the Self alone.

*Yadā*, when, at the time when; *cittam*, the mind; which, through the influence of *para-vairāgya*, supreme detachment, *vinīyatam*, has been fully (*vi*) controlled (*niyatam*), made free of all modifications—(i.e. at the time when) the *sattva*-quality of the internal organ that has become free of *rajas* and *tamas*, even though capable of perceiving the forms of all objects due to its purity; *avatiṣṭhate*, rests, becomes fixed; *ātmani eva*, on the Self alone, on the inmost Consciousness, because of the all-round restraint of its modifications; when it (the mind), even though it is not coloured by the non-Self and is without modifications, nevertheless remains overshadowed by the predominance of Consciousness itself, because of the impossibility of preventing it from spontaneously taking the form of the Self, *tadā*, then, at that time, when all the modifications have been restrained; he is *iti ucyate*, said to be; *yuktaḥ*, Self-absorbed. Who is he? He who is *niḥspṛhaḥ*, free from hankering; *sarva-kāmebhyaḥ*, for all desirable objects; he whose hankering for all objects seen or unseen has been removed as a result of finding their defects. Thus is presented *para-vairāgya* (supreme detachment), the intimate discipline for *asamprajñāta-samādhi*. Accordingly has it been explained before (under 15).

The Lord presents an illustration for the mind in *samādhi* which is without modifications:

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।  
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

19. As a lamp kept in a windless place does not flicker, such is the simile thought of for the mind of a yogi who has mental control and who is practising Yoga.

*Yathā*, as; *dīpaḥ*, a lamp; (*nivāta-sthaḥ*) kept in a place that is free from wind, a cause of flickering of a lamp, *na iṅgate*, does not flicker, because of the absence of the cause of its movement; *sā*, that; is the *upamā*, illustration; *smṛtā*, thought of—by those who are conversant with Yoga. With regard to what? (*Ātmanah*) with regard to that mind (*ātmā*) *yoginaḥ*, of the yogi, who has attained the *samprajñāta-samādhi* in the plane of *ekāgrā*; *yata-cittasya*, who has mental control, all the modifications of whose mind have been fully restrained through intense practice; and *yuñjataḥ*, who is practising; *yogam*, concentration in the form of *asamprajñāta-samādhi* on the plane of *nirodha*, the unflickering lamp is an illustration, because of its (mind's) motionlessness and luminosity due to predominance of *sattva*. This is the meaning.

If the explanation be, 'Of one engaged in achieving yoga, (i.e.) connection, in the form of identification (of the mind) with the Self', then we miss the object that is being illustrated. Besides, since the mind, even under all circumstances, remains ever identified with the Self, therefore the word *ātmā*, Self, becomes useless. For, it is not a fact that the mind is *made to be identified* with the Self through Yoga, but the identification with the non-Self is dispelled from the mind which intrinsically remains verily identified with the Self. Therefore the word *ātmā*, mind, is indeed used for presenting the object illustrated. The phrase *yata-cittasya* is presented in the sense of a state (i.e. in the sense of the state of a controlled mind), or it is a

*karmadhāraya*-compound (in the sense, 'of the controlled mind').

Having thus spoken in a general way about *samādhi*, He proceeds to explain elaborately the *nirodha-samādhi*:

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

20. Where through the practice of Yoga the fully controlled mind becomes free from modifications, and where seeing the Self with the mind one remains contented in the Self alone;—

*Yatra*, where, in which special state; brought about *yoga-sevayā*, through the practice of, through the intensity of the practice of, Yoga; *cittam*, the mind; *niruddham*, that has been fully controlled; (*uparamate*) becoming tranquil, like a fire without fuel, by giving up concentration in the form of a flow of modifications with regard to the same object, gets transformed into the state of full restraint of modifications owing to the cessation of modifications; *yatra ca*, and where, on which transformation having taken place; *paśyan*, seeing, realizing directly, through the modification of the mind generated by Vedānta which is the valid means of Knowledge; *ātmānam*, the Self, the indwelling Consciousness which is non-different from the supreme Self, the nondual, infinite, uninterrupted Existence-Knowledge-Bliss; *ātmanā*, with the mind that is absolutely pure *sattva* untarnished by *rajas* and *tamas*; *tuṣyati*, one remains contented; *ātmani*, in the Self, the uninterrupted supreme Bliss; *eva*, alone—not elsewhere, either in the aggregate of body and organs or in the objects of its enjoyment—. Or (the meaning is), 'since when the supreme Self is realized there remains no cause for discontent, therefore it (the mind) verily remains contented.'

This is to be connected with the succeeding text, 'You should know that as Yoga which is a transformation of the mind in the form of total restraint of all its modifications' (cf. 23).



The explanation of *yatra* as 'at the time when' is inappropriate, since the word *tat*, *that*, stands disconnected.

The Lord states the reason for remaining contented in the Self alone:

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

21. —where one experiences that absolute Bliss which can be intuited by the intellect and which is beyond the senses, and where being established this person surely does not swerve from Reality;—

Where, in which special state, the yogi *vetti*, experiences; the *ātyantikam*, absolute, infinite, unsurpassable; *sukham*, Bliss, which is the same as Brahman; *atīndriyam*, which is beyond the senses, which is not manifested through the contact of objects and organs; *buddhi-grāhyam*, which can be intuited by the intellect, which can be grasped only by the intellect that is devoid of the taint of *rajas* and *tamas*, and consists of *sattva* alone; *ca*, and; *yatra*, where; *sthitaḥ*, being established; *ayam*, this person, the enlightened one; *na eva calati*, surely does not swerve; *tattvataḥ*, from Reality, from the real nature of the Self—. The connection with 'know that to be what is called Yoga' (23) is the same as before.

The word *ātyantikam*, *absolute*, here is used to state the real nature of Brahman as Bliss. The word *atīndriyam*, *beyond the senses*, excludes sensual happiness, because that is dependent on the contact of the organs and objects. By the word *buddhi-grāhyam*, *intuited by the intellect*, is excluded the happiness in deep sleep, because the intellect loses itself in deep sleep, but in *samādhi* it continues without modifications. So has it been said by Gauḍapāda,

It verily loses itself in deep sleep, but it does not lose itself when under control (*Mā. Kā.*, 3.35).

Similarly is it stated in the Śruti,

It is not possible to describe orally that bliss which arises in the mind that is totally freed from defects through *samādhi* and is absorbed in the Self. This Bliss that is such is then intuited by the internal organ (*Mai.*, 6.34; *Bhava.*, 3.31).

‘By the internal organ’ means ‘by the mind in which all the modifications have been totally restrained’. However, enjoying happiness in that state through a modification of the mind has been prohibited by the teacher Gauḍapāda:

One should not enjoy happiness in that state, but one should become detached from (this kind of) awareness of happiness (*Mā. Kā.*, 3.45).

‘Enjoying happiness’ is the awareness, ‘I am experiencing this great happiness in *samādhi*’, which is a modification (of mind) that admits of distinction (between subject, object and experience). The yogi should not do so, since it, being of the nature of *vyutthāna* (emergence), is opposed to *samādhi*. Hence one should give up association with this kind of awareness. That is, one should restrain that. But experiencing Bliss of one’s true nature through a mind that is without modification has been presented by him (Gauḍapāda):

That highest Bliss is located in one’s own Self. It is quiescent, coexistent with Liberation, beyond description... (ibid. 3.47).

This will be made clear presently.

The Lord (now) explains what was said in, ‘and where being established this person surely does not swerve from Reality’:

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।  
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

22. —and obtaining which one does not think of any other acquisition to be superior to that, and being established in which one is not perturbed even by great sorrow,—

*Ca*, and; *labdhvā*, obtaining, earning, through perfection gained by constant practice; *yam*, which—the special state of mind which is free from modifications and which is expressive of the Bliss that is unsurpassable by nature; *na manyate*, one does not think; of *aparam*, any other; *lābham*, acquisition; to be *adhikam*, superior; *tataḥ*, to that, as is said in the *Smṛti*,

(When the Self is realized) whatever has to be accomplished stands accomplished, (and) whatever has to be acquired stands acquired. Hence there is nothing higher than the realization of the Self (cf. *Āp. Dh. Sū.*, 1.22.2)—.

After having thus stated that there is no swerving from *samādhi* through desire for enjoyment of objects, He now states that there is no such thing (swerving) even for getting rid of disturbances from cold, wind, mosquitoes, etc.: *Sthitah*, being established; *yasmin*, in which, in which special mental state that is devoid of modifications and is full of the bliss of the supreme Self; the yogi *na vicālyate*, is not perturbed; *api*, even; *gurunā*, by great; *duḥkhena*, sorrow, such as may result from being struck with weapons, what to speak of smaller ones! This is the meaning.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।  
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

23. —you should know that severance of contact with sorrow to be what is called Yoga. That Yoga has to be practised with conviction and with a non-despondent heart.

*Tam*, that special mental state—in which the supreme Bliss gets expressed and which is free from modifications—, which was spoken of with the help of many qualifications beginning with ‘Where...the mind becomes free from modifications’ (20); that full restraint of mental modifications, which is really a dissociation from sorrow since it is opposed to all sorrows which are nothing but modifications of the mind, *vidyāt*, you should know; to be *yoga-samjñitam*, what is called Yoga (union), because even though it is fit to be designated by the word *viyoga*, *dissociation*, it is expressible by the word *yoga* through an antithetical figure of speech. However, you should not understand (that there occurs some) relationship on account of the use of the word *yoga*. In consonance with this the venerable Patañjali composed the aphorism, ‘Yoga is the full restraint (*nirodha*) of the modifications of the mind’ (*P. Y. Sū.*, 1.2). What was stated earlier in ‘...comes Yoga which is the destroyer of sorrows’ (17), that very subject is concluded here.

For enjoining conviction and non-despondency as disciplines leading to the Yoga that is such, He says, ‘That (Yoga has to be practised) with conviction’. *Saḥ*, that—the Yoga that has the result as stated; *yoktavyaḥ*, has to be practised; *niścayena*, with conviction, that the object which forms the subject-matter of what is meant by the instruction of the teacher and the scriptures is verily true; (and) *anirviṇṇa-cetasā*, with a non-despondent heart. Despondency means remorse in the form, ‘Even after such a lapse of time Yoga has not been attained. What greater sorrow can there be than this!’; with a mind devoid of that, i.e. with a mind endowed with patience in the form, ‘It will be attained in this life or the next. What need for haste?’ This fact has been illustrated by Gauḍapāda:

Just as an ocean can be emptied (*utseka*) with the help of the tip of a blade of *kuśa*-grass, which can hold just a drop, so also can the control of the mind be brought about by absence of depression (*Mā. Kā.*, 3.41).



*Utseka* means 'to cause to flow out, drawing out water with determination to empty it'.

In this context, those conversant with tradition narrate a story: Once upon a time the ocean snatched away with the current of its waves the eggs of a bird which were on the shore. And, with the resolve, 'I shall surely dry up the ocean', he (the bird) started throwing up the water (of the ocean) drop by drop with the tip of his beak. And then he did not stop at all although forbidden by many birds belonging to his circle of friends. And although dissuaded by Nārada who happened to come there accidentally, he vowed thus: 'Through some means I shall surely dry up the ocean in this life or in the next.' Then, out of God's favour, the compassionate Nārada sent Garuḍa for his help, saying, 'The ocean has insulted you by its hostility towards your kindred!' Then, the ocean, becoming afraid as it was getting dried up by the wind from the wing-beats of Garuḍa, returned those eggs to that bird.

The Lord favours the yogi who thus persists without remorse in the highest discipline of restraining the mind. Then, as in the case of the bird, his intention becomes fulfilled. This is the idea.

And in what way should Yoga be practised?

सङ्कल्पप्रभवान्कामास्त्यक्त्वा सर्वनिशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

24. By totally eschewing all desires, which arise from thoughts, and restraining with the mind itself all the organs from every side,—

*Saṅkalpa*, volition, is the superimposition of the idea of worthiness on objects even though they be bad, on account of closing the eyes to their unworthiness. And from that volition arise *kāmāḥ*, desires, in the form, 'May this be mine, may this be mine', and so on. *Tyaktvā*, eschewing—those desires for objects springing from the attribution of worthiness, by eradi-

cating the superimposed idea of worthiness as a result of ascertaining their unworthiness through discrimination—with regard to such visible objects as a garland, sandal-paste, women, etc., and the invisible objects such as the world of Indra, the (heavenly) Pārijāta (flower), nymphs, and so on, which are in themselves like porridge vomited by a dog; (eschewing) *aśeṣataḥ*, in their totality; *sarvān*, everything—objects extending up to the world of Brahmā, together with the desire for them; and hence, since the activities of the organs are preceded by desire, therefore, when they (desires) have been driven away, *vinīyamya*, restraining, holding back; *manasā eva*, with the mind itself that is endued with discrimination; *indriya-grāmam*, all the organs, the group of organs such as the eyes etc.; *samantataḥ*, from every side, from all the objects—. This is to be connected with ‘One should gradually...’ (in the next verse).

शनैः शनैरुपरमेद्वद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

25. —one should gradually withdraw with one’s intelligence which is kept steady through perseverance. Making the mind fixed in the Self, one should not think of anything whatsoever.

*Upamet*, one should withdraw; *śanaiḥ śanaiḥ*, gradually, by transcending the different planes. *Dhṛti* means perseverance, freedom from depression. With (one’s) intelligence (*buddhi*) which is kept steady (*grhīta*) through that (perseverance), which takes the form of a conviction about what ought to be done, and which expresses itself as, ‘Yoga will surely be attained at sometime or other; where is the need for haste?’, one should fully restrain the mind gradually along the path instructed by the teacher. Hereby the aforementioned non-despondency and conviction are referred to. Thus there is the Śruti,

*Yacched-vān-manasī prājñas-tadyacchej-jñāna ātmani;*  
*Jñānam niyacchen-mahati tadyacchec-chānta ātmani.*

The discriminating man (*prājñā*) should merge (*vacchet*) words (*vāk*) into the mind (*manasī*); he should merge that (mind) into the ego, which is the knower (*jñāne ātmani*); he should merge the ego into the Great Soul (*mahatī*); he should merge the Great Soul into the peaceful Self (*śānta ātmani*) (*Ka.*, 1.3.13).

One should merge *vāk*, i.e. *vācam*, words, both human and Vedic, into the active mind, as is stated in the Śruti,

One should not think of too many words, for it is particularly fatiguing to the organ of speech (*Br.*, 4.4.21).<sup>1</sup>

The idea is that, by restraining the functioning of the organ of speech one should come to have only mental activity. It is to be understood that, on this plane the eyes etc. are also to be restrained. The lengthening (of *i*) in *manasī* is a Vedic usage.

One should merge that mind, which is a helper of the sense and motor organs and is the instrument of various kinds of thoughts, *jñāne ātmani*, into the ego that is the knower—*jñāna* meaning *the knower*, it being used in the derivative sense of *that which knows*, and *ātmani* being used to mean the ego, the limiting adjunct of the fact of being *the knower*—; (i.e.) abandoning the activities of the mind, one should retain the ego alone as the remnant. And *tat*, that; *jñānam*, ego, which is the limiting adjunct of the fact of being *the knower*; one should merge *mahatī*, into the Mahat, the all-pervasive principle called Mahat. The ego is indeed of two kinds—the particular (individual) and the general (universal). The individual ego has the particular form of self-identification with what is expressed as, 'This am I, the son of so and so.' The universal Ego has the general form of self-identification with this alone, 'I exist', and he is called Hiraṇyagarbha as also the Great Soul because of his all-perva-

1. According to this, one is advised to think only about the unity of the Self.

siveness. *Śānta-ātmā*, the peaceful Self, is that which is free from both these egos and is devoid of attributes, and which is all-pervasive and homogeneous Consciousness. One should merge the Great Soul, the universal Intellect, into that One. Similarly should one merge even the Cause (Avyakta, Unmanifest) of that (Great Soul). As a result of that, the unqualified pure Self, which is signified by the word 'thou' (in 'Thou art That'), becomes directly experienced.

For, the indescribable unmanifest Prakṛti (Nature), which in essence is an insentient power, is the limiting adjunct of the indwelling Self which is pure homogeneous Consciousness. That (Prakṛti), again, first manifests itself under the name of the principle called Mahat, in the form of the universal Ego; (then) more externally than that, as the individual ego; (then) more externally than that, as the mind; more externally than that, as the organs such as that of speech etc. This that is such has been spoken of by the Śruti:

They say that the organs are superior (to the gross body); the mind is superior to the organs; but the intellect is higher than the mind, and the Great Soul is higher than the intellect.<sup>1</sup>

The Unmanifested is higher than the Mahat; the Puruṣa is higher than the Unmanifested. There is nothing higher than the Puruṣa. He is the culmination, He is the highest goal (*Ka.*, 1.3.11).

As to that, speechlessness as in cows etc. is the first plane; mental inactivity as in the case of children and fools is the second; absence of ego as in drowsiness is the third; the fourth is the absence of Mahat as in deep sleep. With reference to these four

1. The *Kaṭha-Śruti* actually begins with '*Indriyebhyaḥ paro-hyarthā, arthebhyaśca param manaḥ*: The sense-objects are higher than the senses, and the mind is higher than the sense-objects'. M. S.'s reading conforms to *Gītā*, 3.42.



planes as described, it has been said, 'One should gradually withdraw'. Between the principle of Mahat and the peaceful Self, though the material cause of the principle of Mahat, which is the principle called Avyakta, has been cited by the Śruti (*Ka.*, 1.3.10–11), still, (in *ibid.* 1.3.13) it has not spelt out the merger of Mahat (into the Unmanifested, Avyakta); because there would arise the contingency of its (Mahat's) losing itself in its totality (in the Avyakta) as in deep sleep<sup>1</sup>; and because that merger (of Mahat into the Avyakta) occurs on the exhaustion of (the results of) actions, without any personal effort; and because this (merger) is not conducive to the experience of Reality;<sup>2</sup> for, after having first stated, 'But, by the seers of subtle things He is seen through a pointed and fine intellect' (*ibid.* 1.3.12), (then) the *nirodha-samādhi* has been spoken of (in *ibid.* 1.3.13) for attaining subtlety. And that (*nirodha-samādhi*) is needed as the means of direct realization in the case of one who aspires to experience Reality, and in the case of one who has experienced Reality, for the destruction of the *kleśas* which takes the form of *jīvanmukti*.

(*Objection:*) Well, may it not be objected that, since the mind that has been fixed in the peaceful Self is bereft of modifications, therefore it cannot be a means of perception (of Reality), just as it is not in deep sleep?

(*Reply:*) No, since the self-evident awareness (of Reality) cannot be prevented. So it has been said:

One should make the mind, which always naturally takes

1. Gauḍapāda has said, 'For that mind loses itself in sleep, but does not lose itself when under control...' (*Mā. Kā.*, 3.35). Thus, if one were to merge the Mahat, the universal Intellect, into the Avyakta, the Unmanifested, then Mahat would lose itself in the Avyakta, like the mind losing itself in deep sleep.

2. If the principle called Mahat, which is the same as the universal Intellect, or Cosmic Intelligence, is lost in the Avyakta, then there will be no experience of Reality.

the form of the Self or of the non-Self, reject the perception of the non-Self by taking the form of the Self alone (Śr.).

As for instance, a pot, when it is in the process of being manufactured, naturally comes into existence full of *ākāśa* (space) alone. But the filling of the manufactured pot with water, rice, etc. comes later through human effort. There, although the water etc. can be poured out, it is not possible to empty out the *ākāśa*. Even if its mouth is closed, the *ākāśa* inside surely continues to remain. Similarly, when the mind is under formation, it verily comes into being filled with Consciousness. But when it has come into being, it takes the form of a pot, sorrow, etc.—like molten copper poured into a mould—because of the presence of the complete collection of the materials necessary for the experiences that follow from virtue and vice. There, although the forms of the pot, sorrow, etc., which are not the Self, can be eliminated through the practice of *virāma-pratyaya*<sup>1</sup>, still, the uncaused form of Consciousness cannot be eliminated. Then, by the mind—which is freed from modifications through *nirodha-samādhi* and which, due to its being very fine on coming to have the latent impressions alone (*samskāra-śeṣa*), becomes oriented only towards the attributeless Self that is Consciousness—the Self is easily realized verily without the help of any (mental) modification. Hence it is said, '*ātma-samstham manaḥ kṛtvā na kiñcidapi cintayet*'.

*Kṛtvā*, making, with one's discriminating intelligence; *dhṛti-grhīṭayā*, which is kept steady through perseverance; *manaḥ*, the mind; *ātma-samstham*, fixed in the Self—that which has its end (*samstha*) in the unconditioned indwelling Self (*ātmā*) is *ātma-samstha*—, (i.e.) free from all kinds of modifications, imbued only with the naturally existing form of the Self; (and oneself) remaining poised in *asamprajñāta-samādhi*, *na cintayet*, one should not think; *kiñcit api*, of anything whatsoever, either of the non-Self or of the Self; he should not objectify it

1. See pp. 308, 406, and Glossary

through a mental modification. For, should the modification take the form of the non-Self, then the result will be *vyutthāna* (emergence); and should the modification take the form of the Self, then the result will be *samprajñāta-samādhi*. Hence, for making the *asamprajñāta-samādhi* steady one should not produce any mental modification whatsoever. This is the idea.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

26. By restraining this (mind) from all those causes whatever due to which the mind, becoming restless and unsteady, wanders away, (the yogi) should keep it subjugated in the Self itself.

*Yataḥ yataḥ*, due to whatever causes—among sound etc. which are the sources of distraction of the mind; *manaḥ*, the mind; *niścarati*, wanders away; *cañcalam*, by becoming restless, by tending towards the distractions, because of objects such as sound etc. and because of likes and dislikes, (i.e.) generates a modification—even one among the modifications (in the form of) *pramāṇa*, *viparyaya*, *vikalpa* and *smṛti* (see under 6.2)—, which has a propensity towards objects and which is opposed to *samādhi*; so also, due to whatever causes among drowsiness, overeating, overexertion, etc., which are sources of *laya* (mental inactivity), it (the mind), *asthiram*, becoming unsteady, prone to *laya*, wanders away, (i.e.) becoming inactive, generates the modification called *nidrā* (sleep), which is opposed to *samādhi*; *niyama*, by restraining; *etat*, this, mind; *tataḥ tataḥ*, from all those causes—of *vikṣepa* and *laya*; (i.e.) making it free from modifications, the yogi, who is thus practising *nirodha-samādhi*, *vaśam nayet*, should keep it subjugated; *ātmani eva*, in the Self itself, in the self-effulgent, homogeneous, supreme Bliss, so that it becomes neither distracted nor inactive. The word *eva* excludes anything that is non-Self from being the object of *samādhi*.

This has been elaborated by the teacher Gauḍapāda in five verses (*Mā. Kā.*, 3.42–6):

With the help of that process one should bring under discipline the mind that remains dispersed amidst objects of desire and enjoyment; and one should bring it under control even when it is in full peace in deep sleep (*laya*), for deep sleep is as bad as desire.

Constantly remembering that everything is full of misery, one should expel desires and enjoyments (from the mind). On the other hand (*tu*), remembering ever the fact that the birthless (Brahman) is everything, one does not perceive at all the born (viz. the host of duality).

One should wake up the mind merged in deep sleep; one should make the distracted mind tranquil again; one should know when the mind is tainted by the defect (*kaṣāya*) of likes and dislikes and is in a state of stupefaction. One should not disturb the mind established in Sameness (i.e. Brahman).

One should not enjoy happiness in that state, but one should become unattached (*niḥsaṅgaḥ*) through the use of discrimination (*prajñayā*). When the mind established in steadiness wants to issue out, one should concentrate with diligence.

When the mind does not become lost, nor again is it scattered, when it is *anīṅganam*, motionless, and does not appear in the form of objects, then it becomes Brahman.

‘With the help of that (proper) process’—through the practice of detachment going to be stated (in the next *Kārikā*); ‘one should bring under discipline’, i.e. one should keep subjugated in the Self Itself; ‘the mind that remains dispersed amidst objects of desire and enjoyment’—(the mind) that has become changed through even any one of the modifications (in the form) of *pramāṇa*, *viparyaya*, *vikalpa* and *smṛti*; the dual number in ‘objects of desire and enjoyment’ has been used bearing in mind



the distinction between the states of thinking (about objects of desire) and enjoyment (of them). Further, *laya* is derived in the sense of 'that in which one gets merged', i.e. deep sleep. One should verily bring the mind under control even when it is full of peace, free from weariness in that deep sleep. If it is in full peace, why should it be brought under control? To that he (Gaudapāda) answers: Just as desire is opposed to *samādhi* on account of its generating modifications in the form of *pramāṇa* etc. in relation to objects, similarly *laya* also is opposed to *samādhi* on account of its producing the modification called deep sleep. Indeed, *samādhi* consists in the full restraint of all modifications. So the idea is that the mind should be restrained from deep sleep due to exertion etc., just as from distractions caused by desire etc.

It is being stated through what means (the mind) should be controlled: Remembering that all duality, which is an appearance of nescience, is insignificant and surely painful, (i.e.) after having heard from the instruction of the teacher the purport of the Śruti,

That which indeed is the Infinite is joy; there is no joy in the finite. On the other hand, that which is finite is mortal; that is painful (see *Ch.*, 7.23.1, 24.1),

(and) then cogitating on it, one should expel desires—objects in the state of being thought of, and enjoyments—objects in the state of being enjoyed; 'from the mind' is to be supplied. Or the meaning is that one should withdraw the mind from desire and enjoyment. Thus the 'means' is the attitude of detachment when the mind dwells on duality. This is the idea. He says that the total forgetfulness of duality, however, is the supreme means: Remembering that 'the birthless Brahman is everything; there is nothing else apart from It', after having heard this from the instructions of the scriptures and the teacher, one does not perceive at all the aggregate of duality which is opposed to It; because when the substratum is known, anything imagined on

it ceases to exist. The word *tu, on the other hand*, is used to indicate distinction from the preceding 'means'.

If the mind that is thus being withdrawn from objects through the two means, (viz.) attitude of detachment and cognizance of Reality, tends towards deep sleep due to the daily habit of deep sleep, then by restraining the causes of deep sleep, (viz.) drowsiness, indigestion, overeating and fatigue, one should fully wake up the mind through an effort at rousing it. If, again, the mind that is being thus aroused becomes tossed about in the midst of desire and enjoyment, due to its habit of being so in the waking state, then through the attitude of detachment and visualization of Reality one should make it tranquil again. When the mind of the person who is thus repeatedly practising becomes aroused from deep sleep and withdrawn from objects, but without attaining tranquillity remains in the intermediate state of stupor, then one should know it to be tinged with desire, to be affected by the defect called *stupefaction* caused by the powerful tendencies of likes and dislikes; through discrimination one should know it to be different from a mind in *samādhi*. And understanding from this that the mind has not merged in *samādhi*, one should withdraw it from the defect (of stupefaction) also, as from deep sleep and distraction.

And then, when deep sleep, distraction and the defect (called stupefaction) have been avoided, Brahman that is the same (in all) is finally attained by the mind. And one should not disturb that mind which has attained to Sameness, mistaking it for (the state of) stupefaction or deep sleep; i.e. one should not make it tend towards objects. But distinguishing it from the attainment of stupor or deep sleep, with the help of one's intelligence kept steady through perseverance, one should with great diligence keep it (the mind) fixed in the Sameness Itself that has been attained.

One should not enjoy happiness even in that *samādhi*, though it is expressive of the highest Bliss. (That is) one should not create a mental modification in the form, 'I have been happy for this period of time', for that would lead to the disruption of

*saṁādhi*. This has already been explained before (towards the end of the explanation of the previous verse). 'Through the use of discrimination (*prajñayā*)', through the idea, 'Any acquired happiness is a fancied creation of nescience and is verily false', one should become unattached, desireless, with regard to all kinds of happiness. Or, one should (*bhavet*) abandon (*niḥ*) attachment (*saṅga*) for *prajñā*, for any modification that is in the form of happiness and is *savikalpaka* (i.e. involving *aknow*er, *knowledge* and *knowable*). But it is not that one should not experience even the Bliss that is one's true nature through a mind free from modifications; for it is impossible to avoid that Bliss which is present spontaneously! When the mind that has been thus made steady through effort, by withdrawing it from everything, 'wants to issue out', tends to move out, towards objects due to its natural unsteadiness, 'one should concentrate it with diligence'; through an effort at restraining it, one should make it concentrated on the Sameness that is Brahman.

It is being stated what is the condition of the mind that is 'established in Sameness': When the mind neither becomes lost (in deep sleep) nor even stupefied—(*stupefaction* being added) because, the quality of *tamas* being equally present (in both the states), the state of stupefaction is suggested by the word *laya*, *getting lost*, itself—; 'nor again is it scattered', does not experience the modifications in the form of sound etc.; nor even does it enjoy happiness—('enjoyment of happiness' is added) because, the quality of *rajas* being equally present (in both *scattering* and *enjoyment of happiness*), the enjoyment of happiness is suggested by the word *scattering*; but the previous mention of these two separately (in the *Mā. Kā.* quoted above) is meant for putting in separate effort—; 'when it is motionless (*anīṅganam*)', when it thus becomes free from getting lost and stupefied, as also from being scattered and enjoying happiness—*īṅganam* means motion, in the form of a tendency towards getting extinguished like a lamp in a windy place; (so *anīṅganam* means) free from that, like a lamp in a windless place—; by which (statement) it is understood that the defect (of desires) and

enjoyment of happiness stand mentioned *ipso facto*<sup>1</sup>—. When the mind thus becomes freed from the four defects, then that mind 'becomes Brahman', i.e. it attains the Sameness that is Brahman.

And this kind of Yoga has been presented by the Śruti:

When the five senses of knowledge come to rest together with the mind, and the intellect too does not function, that state they call the highest.

They consider that 'keeping of the senses steady' to be Yoga. One becomes vigilant at that time, for Yoga is subject to growth and decay (*Ka.*, 2.3.10–11).

And the aphorism, 'Yoga is the full restraint (*nirodha*) of the modifications of the mind' (*P. Y. Sū.*, 1.2), verily has this as its source. Therefore (the text), 'By restraining this (mind) from all those causes whatever... (the yogi) should keep it subjugated in the Self Itself' is appropriate.

Thus the mind of the yogi settles down in the Self Itself by virtue of the power of the practice of Yoga. And thereafter,—

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

27. Supreme Bliss, indeed, comes to this yogi whose mind has become perfectly tranquil, whose (quality of) *rajas* has been eliminated, (and) who has become identified with Brahman and is taintless.

*Enam yoginam*, to this yogi—(in place of *enam*) Śrīdhara has '*evam*, (thus) as stated'—; *praśānta-manasam*, whose mind (*manas*) has become perfectly (*pra*) tranquil (*śānta*), fully

1. Because, in the absence of the appearance of objects, there can be neither a desire for them nor their enjoyment.



restrained as a result of being free from modifications, existing only with latent impressions (*samskāra-śeṣa*); to one who is without mental activity owing to the absence of modifications—.

*Śānta-rajasam* (one whose quality of *rajas* has been eliminated) and *akalmaṣam* (one who is taintless) are two adjectives adduced for his being without any mental activity. (*Śānta-rajasam* means) to one whose (quality of) *rajas*, which is the cause of *vikṣepa* (distraction), has been eliminated; so also, *akalmaṣam*, to one who is taintless, who is bereft of (the quality of) *tamas* which is the cause of *laya* (deep sleep or stupor); one who is free from *laya*— Or, since the very expression, ‘to one whose (quality of) *rajas* has been eliminated’, is suggestive of (freedom from) the quality of *tamas* as well, therefore the phrase *akalmaṣam* means ‘to one who is free from such causes of transmigration as righteousness, unrighteousness, etc.’

*Brahma-bhūtam*, to one who has become identified with Brahman, who has attained to the Sameness that is Brahman through the certitude that everything is but Brahman, who is a *jīvanmukta*— *Upaiti*, comes; *uttamam*, supreme, unsurpassable; *sukham*, Bliss. The word *hi*, *indeed*, points to the emergence of the Bliss that is one’s true nature during deep sleep, when there is absence of the mind and its modifications. So has it been explained before under the text, ‘where one experiences that absolute Bliss...’ (21).

The Lord clarifies (what is) the Bliss of the yogi that has been spoken of:

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

28. By concentrating his mind constantly thus, the taintless yogi easily attains the absolute Bliss of contact with Brahman.

*Yuñjan*, by concentrating; *evam*, thus, according to the process shown in the verses beginning with ‘...restraining with

the mind itself all the organs' (24); (his) *ātmānam*, mind; *sadā*, constantly; *yogī*, the yogi, one who is ever associated with Yoga; *vigata-kalmaṣaḥ*, who is taintless, free from righteousness and unrighteousness, which are the causes of transmigration; *aśnute*, attains, through the eradication of all the obstacles as a result of special devotion to God; *sukhena*, easily, effortlessly; *atyantam*, the absolute—that which transcends (*ati*) all limits (*anta*)—, unsurpassable; *sukham*, Bliss; which, without any contact with objects, is *brahma-samsparsam*, in complete contact with, identity with, Brahman; i.e. (the Bliss that is) the very nature of Brahman which is without the touch of any object; with a mind totally devoid of modifications he experiences (the Bliss) that is distinct from *laya* and *vikṣepa*.

For, modifications exist in (the state of) *vikṣepa*, and in *laya* even the mind as such ceases to exist. The meaning is, it is only in *samādhi* that Bliss is experienced with a mind that is subtle and devoid of all modifications.

Here, again, by 'effortlessly' is meant 'cessation of obstacles'. And those obstacles have been shown in the Yoga aphorism, '*Vyādhi-styāna-samśaya-pramāda-ālasya-avirati-bhrānti-darśana-alabdhabhūmikatva-anavasthitatvāni citta-vikṣepāḥ te antarāyāḥ*': Sickness, incompetence, doubt, inadvertence, laziness, non-abstention (from sense-enjoyments), erroneous perception, non-attainment of any Yogic plane, falling away (from a plane that has been attained)—these *vikṣepas*, distractions, of the mind are the obstacles (*P. Y. Sū.*, 1.30): *Citta-vikṣepāḥ*, used in the derivative sense of 'those which distract, lead away, the mind from Yoga', are opposed to Yoga. As for *samśaya*, doubt, and *bhrānti-darśana*, erroneous perception, they are directly opposed to the restraint of mental modifications, since they are forms of modifications. However, the seven, (viz.) *vyādhi*, sickness, etc., are opposed to that (restraint) on account of being associated with modifications. This is the meaning.

*Vyādhi*, sickness, is a derangement such as fever etc. caused by imbalance in the bodily elements. *Styāna*, incompetence, i.e. inability to practise *āsana* (posture) etc. even though taught by

a teacher. *Samśaya*, doubt, is the dilemma concerning two (opposite) views as to whether Yoga is to be undertaken or not. And though it falls under the category of *viparyaya* (misapprehension) on account of its being not established on the real nature (of things), it is still spoken of here differently from misapprehension, on the basis of the secondary distinction arising in the form of being concerned with two alternative views or with a single one. *Pramāda*, inadvertence, is the tendency towards not practising the disciplines required for *samādhi*, though one has the capacity for them; i.e. indifference towards the disciplines of Yoga on account of being engrossed in other matters.

*Ālasya*, laziness, means lethargy of body and mind because of phlegm etc. and (the quality of) *tamas*, even when there is no 'indifference', and this, though not recognized as a disease, is an impediment to one's inclination towards Yoga. *Avirati*, non-abstention, means the earnest longing of the mind for some special object. *Bhrānti-darśana*, erroneous perception, is the idea of something being a yogic discipline though it is not so, as also the idea of something not being a yogic discipline though it is so. *Alabdha-bhūmikatva* means non-attainment of the plane of *ekāgra* (onepointedness) in which *samādhi* occurs; that is to say, (the mind's) being in the states of *kṣipta*, *vikṣipta* and *mūḍha*. *Anavasthitatva*, falling away, means the mind's not remaining established in the plane of *samādhi* even after it is attained, due to laxity in diligence. These nine distractions of the mind that are such are called blemishes of Yoga, opponents of Yoga, obstacles to Yoga.

'*Duḥkha-daurmanasya-aṅgamejayatva-śvāsa-praśvāsa vikṣepa-sahabhavaḥ*: Pain, dejectedness, tremors in the body, inhalation and exhalation are associated with *vikṣepa*' (*P. Y. Sū.*, 1.31): *Duḥkha*, pain, is a transformation of the mind that arises from the quality of *rajas* and is characterized by a feeling of uneasiness. And that may occur within oneself, in the body and in the mind, because of sickness and desires etc.; from creatures, caused by tigers etc.; from natural causes, arising from adverse planetary influence etc. This (pain) is an impediment to *samādhi*

because of being the source of the *viparyaya* called *dveṣa* (see under 2). *Daurmanasya*, dejectedness, is a particular transformation of the mind born of the quality of *taṃas*; it arises from an experience of overwhelming sorrow such as frustration of desire, etc.; it also goes by the other name *kṣobha*, mortification, and is the state of being stunned. That, again, being a form of *kaṣāya* (see pp. 432–6) is opposed to *samādhi*, just as *laya* is.

*Aṅga-mejayatva*, tremors in the body, means bodily restlessness, and it is opposed to steadiness of *āsana* (posture). *Śvāsa* is the inhalation of the external air with the help of the vital force; it is opposed to *Recaka* which is an aid to *samādhi*. *Praśvāsa* is the exhalation of the air in the lungs with the help of the vital force; it is opposed to *Pūraka* which (also) is an aid to *samādhi*. These (*duḥkha*, pain, etc.) do not occur in a person whose mind is in *samādhi*, but occur only in a person whose mind is in the state of *vikṣepa*. Thus they are surely impediments associated (*saha-bhuvah*) with *vikṣepa*. These are to be restrained through *abhyāsa* (practice) and *vairāgya* (detachment) (cf. *P. Y. Sū.*, 1.12) or through special devotion to God (cf. *ibid.* 1.23).

When the topic under discussion is the imminence of *samādhi* in the case of persons with intense earnestness (cf. *ibid.* 1.21), the aphorist, having stated an alternative in, 'Or through special devotion to God (*īśvara-praṇidhāna*)' (cf. *ibid.* 1.23), and having presented 'God' to whom one should be devoted—in the three aphorisms, 'God is a special Soul unaffected by the *kleśas*, actions, their results and impressions', 'In Him the seed of Omniscience becomes infinite', 'He is the Teacher of even the ancient teachers, being not limited by time' (*ibid.* 24–6)—, propounds devotion to Him through two aphorisms—'The word designating Him is *Om*', 'The repetition of that (*Om*) and meditation on its meaning' (*ibid.* 1.27–8).

'*Tataḥ pratyak-cetanā-adhigamaḥ api antarāya-abhāvaśca*: From that comes direct realization of the innermost Consciousness, and also the eradication of the impediments' (*P. Y. Sū.*, 1.29): *Tataḥ*, from that, from devotion to God in the form of



repetition of *Om* and meditation on its meaning; comes *pratyak-cetanā-adhigamaḥ*, direct realization (*adhigama*) of the Soul, who is the innermost (*pratyak*) Consciousness (*cetanā*), by distinguishing Him from Prakṛti. There follows *api*, also; *antarāya-abhāvaḥ*, the eradication of the impediments mentioned before. This is the idea.

Since it is a duty to eradicate the impediments through *abhyāsa* and *vairāgya*, therefore with a view to making *abhyāsa* firm he (the aphorist) says, '*Tat-pratiṣedhārtham eka-tattva-abhyāsaḥ*' (ibid. 1.32): *Pratiṣedhārtham*, for the removal of those (*tat*) impediments, one must repeatedly fix the mind on some single (*eka*) chosen principle (*tattva*). So also, '*Maitrī-karuṇā-muditā-upekṣāṇām sukha-duḥkha-puṇya-apuṇya-viṣayāṇām bhāvanātaḥ citta-prasādanam*' (ibid. 1.33): *Maitrī* means friendliness; *karuṇā* is compassion; *muditā*, joy; *upekṣā*, indifference; by the words *sukha*, *happiness*, etc. are meant persons having them. With regard to all creatures endued with enjoyment of the happiness, one should entertain the idea not of envy but of friendliness thus—'This happiness of my friends is good.' With regard to those in sorrow, one should entertain the idea not of indifference or joy but only of compassion thus—'How, indeed, can this sorrow be removed?' With regard to virtuous people one should have the attitude not of dislike or indifference but of joy, by appreciating their virtues. And with regard to the non-virtuous, one should have the attitude not of approval or hatred but only of indifference.

To such a person, who thinks thus, accrues pure virtue. And thus the mind, freed from the taint of likes, dislikes, etc., becomes tranquil and fit for constant onepointedness. The group of four beginning with *maitrī*, friendliness (ibid.), is suggestive of 'Fearlessness, perfection in purity of mind...', etc. (16.1–3) and 'Humility, unpretentiousness...', etc. (13.7–11); for, all these virtues, being forms of good tendencies, are eradicators of impure tendencies. The meaning of the aphorism is this: Likes and dislikes, which are the great enemies standing in the way to all human goals, should be avoided with intense diligence. Thus

have also been pointed out the other means to mental tranquillity, (viz.) *prāṇāyāma* etc. This utterance, '...easily (attains the absolute Bliss)' is made with reference to him alone in whom has arisen, through the grace of God, this tranquillity of mind that is such. For tranquillity of mind cannot be achieved in any other way.

Thus when through *nirodha-samādhi* the Entity, the Pure Consciousness, implied by the words 'thou' and 'That' (in 'Thou art That') is realized, then there arises a modification of the mind in the form of a realization that is *nirvikalpaka* (that does not admit of any distinction of subject, object and experience), having for its content the unity of those (two, the purport of 'thou' and 'That'), and called *brahma-vidyā* (Realization of Brahman), arising from the Upaniṣadic saying ('Thou art That'). Thereafter one attains the absolute Bliss which is Brahman, as a result of the cessation of ignorance in its totality, together with its effects. This He expounds in three verses. As to that, He speaks of the presence of the Entity implied by the word 'thou':

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

29. One whose mind has attained purity through Yoga, who has the vision of sameness everywhere, sees his Self existing in all things, and all things in his Self.

*Īkṣate*, he sees, visualizes, the Self—which is indeed one, eternal, omnipresent, the inmost Consciousness, the Witness, the absolute Reality, Bliss through and through, and present in all things, (i.e.) in all bodies mobile and immobile, as the Enjoyer—to be different from the things witnessed, which are by nature unreal, insentient, limited and sorrowful. *Ca*, and; *ātmani*, in that Self, the Witness, he sees all (*sarva*) things (*bhūta*), the objects witnessed, which are imagined to be things

of enjoyment through a superimposed relationship—for there can be no other relationship between the Witness and the witnessed—, which are unreal, limited, insentient and sorrowful by nature, as distinct from the Witness. Who? The *yoga-yukta-ātmā*. He is one whose mind (*ātmā*) has attained purity (*yukta*) through Yoga in the form of perfection in the *nirvicāra-samādhi*.

So has it been stated already (see pp. 404–5)—‘When *nirvicāra* is perfected, there follows purity of the internal organ’, ‘The insight gained there is called *ṛtambharā*’, ‘(But that is) different from the knowledge gained through hearing (scriptural knowledge) and inference, because it relates to specific characteristics (of objects)’ (*P. Y. Sū.*, 1.47–9; pp.404–6). Accordingly, through the insight born of Yoga, called *ṛtambharā* (‘filled with truth’), which concerns specific real entities that are beyond the scope of scriptural knowledge and inference, he simultaneously sees everything, be it subtle, concealed or remote, as indeed the same. He is the one who has this kind of sameness of vision with regard to everything. Therefore it is appropriate that, thus becoming *sarvatra samadarśanaḥ*, samesighted with regard to everything, one whose mind has attained purity through Yoga visualizes the Self and the non-Self just as they are.

Or, by saying that one whose mind has attained purity through Yoga or the one who is samesighted everywhere sees the Self, it is meant that the yogi and the samesighted one are competent to visualize the Self. Just as the restraint of mental modifications is indeed the means for the realization of the Witness, so also is the separation of the all-pervading Consciousness by distinguishing it from the insentient. Not that Yoga in particular is a necessity. Hence Vasiṣṭha has said:

O Rāghava (Rāma), Yoga and enlightenment are the two processes for the elimination of the mind. Yoga is indeed the restraint of modifications of the mind, (and) enlightenment is the full visualization (of Reality) (*L. Y. Vā.*, *Vitahavya-upākhyāna*, 72).

To someone Yoga is an impossibility; to someone else enlightenment is an impossibility! Therefore the supreme Lord Śiva spoke of the two processes (ibid. *Bhūṣuṇḍa-upākhyāna*, 60).

'For the elimination of the mind' means 'for becoming oblivious of its presence' as a result of separating from the Witness its limiting adjunct, the mind. There are two processes for that. One is the *asamprajñāta-samādhi*; for in *samprajñāta-samādhi* the Witness experiences the principle called mind, possessed (then) of the flow of modifications in the form of the Self alone. However, when it is bereft of all modifications it is not experienced, because it is (then) functionless. This is the difference. The second is the process of discrimination thus: 'The thing witnessed, which is imagined on the Witness, does not exist at all, because it is unreal. But the Witness, the absolute supreme Reality, alone exists.' Between these two, the first process was propounded by the followers of Hiraṇyagarbha, who hold that creation is real.<sup>1</sup> For, in their case it is not possible that there can be any method other than full restraint (*nirodha*) for the visualization of the Witness by becoming oblivious of the mind, which is a real entity.

But the followers of the Upaniṣads, who depend on the views of the illustrious, holy and venerable Śaṅkara and hold that creation is unreal, accept only the second process. For in

1. 'In ancient India, Hiraṇyagarbha, or the First Created One, was believed to be the first exponent of the Yoga Philosophy. He is supposed to have communicated that knowledge to some *ṛṣi*, who in turn propagated it to the world. On the other hand, some imagine that the name Hiraṇyagarbha might have referred to *Ṛṣi* Kapila, who was also known and worshipped in ancient India as *Prajāpati*.' (Hariharananda, Swami, *Yoga Philosophy of Patañjali*, tr. P. N. Mukerji, University of Calcutta, 1963; p.4.)

Śv., 5.2, refers to the birth of Kapila, and Ś. in his commentary, understands this Kapila to be none other than Hiraṇyagarbha, though, on Paurāṇic authority, he does not rule out the possibility of his being the sage Kapila.



their case, when the knowledge of the substratum becomes firm, the non-perception of the sublated mind imagined on that (substratum), and also of the things visualized by it (mind), becomes easily possible. It is for this very reason that His Holiness the Venerable One (Śaṅkara) did not expound anywhere the necessity of Yoga for the knowers of Brahman. Hence, indeed, for the realization of Brahman the *paramahamsas* (the highest type of *sannyāsins*), who follow the Upaniṣads, engage only in deliberating (*vicāra*) on the Vedantic sentences of the Vedas by approaching a teacher; but (they do) not (engage) in Yoga, because, since the defects of the mind are removed through *vicāra* (deliberation) alone, it (Yoga) becomes superfluous. So it is useless expatiating further on this.

Having thus ascertained the meaning of the word 'thou' in its purity, He proceeds to ascertain the meaning of the word 'That' in its purity:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

30. One who sees Me everywhere, and sees all things in Me—I do not become an object of indirect experience to him, and he too does not become an object of indirect experience to Me.

The yogi *yaḥ*, who, by distinguishing (Me) from the limiting adjuncts; *paśyati*, sees, directly experiences through the vision born of Yoga; *sarvatra*, everywhere; *mām*, Me, who am God—the meaning of the word 'That'; who am possessed of the limiting adjunct, *Māyā*, which is the cause of the entire creation; who as Existence and Consciousness pervade the whole of creation; who am free from all limiting adjuncts; who am the supreme Truth; who am Bliss through and through and am Infinite; *ca*, and, similarly; *paśyati*, sees; *sarvam*, everything, the entire creation; to be superimposed through *Māyā*, *mayi*, on Me—(sees

it) to be verily unreal when differentiated from Me; *tasya*, to him, who experiences thus through discrimination; *aham*, I, the Lord, meant by the word 'That'; *na praṇaśyāmi*, do not get lost; I do not become an object of indirect knowledge thus—'There is some God who is different from me'; on the other hand, I become the object of the direct experience born of Yoga. Although from the Upaniṣadic sentence ('Thou are That') (the meaning of the word 'That' is) directly experienced as non-different from the meaning of the word 'thou', still, it is surely possible to have a direct knowledge of the meaning of the word 'That' in isolation, through the direct vision born of Yoga.

*Ca saḥ*, and he; experiencing Me directly through the vision born of Yoga, *na praṇaśyati*, does not become an object of indirect knowledge; *me*, to Me, because that enlightened person, being very dear to Me since he is My very Self, becomes for ever an object of My direct experience, as it has been said in, 'According to the manner in which they approach Me, I favour them in that very manner' (4.11). For, the meditation by Bhīṣma as he lay on his bed of arrows has been explained to Yudhiṣṭhira by the Lord in that very way.<sup>1</sup> The unenlightened person, however, does not visualize the Lord though He exists as his own Self. Hence the Lord, though 'seeing' him, does not see, as it has been said in the Upaniṣad, 'It (the Self), being unknown, does not protect him' (*Br.*, 1.4.15). The enlightened man, on the other hand, being indeed always near to the Lord is a recipient of (His) grace. This is the meaning.

Having thus ascertained the meanings of the words 'thou' and 'That' in their absoluteness, He determines the sentence, 'Thou art That':

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

1. in that very way, as meditating on Him as an object of direct experience.

31. That yogi who, being established in unity, adores Me who exist in all things, he remains in Me—whatever may be his way.

*Yah*, he who; *āsthitaḥ*, being established in; *ekatvam*, unity, in the absolute identity, of that which is implied by the word 'That' with himself as implied by the word 'thou', by ascertaining as a certainty through the elimination of differences created by limiting adjuncts, as in (the case of discovering that) 'the space within a pot is (identical with) the cosmic space' (through the elimination of the limiting adjuncts of space); *bhajati*, adores, experiences directly through the vision arising from the Upaniṣadic sentence, 'I am Brahman' (*Br.*, 1.4.10); *mām*, Me, who am God, who am implied by the word 'That', (*sarva-bhūta-sthitam*) who exists in all things as their substratum, who am the all-pervasive pure Existence; he, as a result of the cessation of ignorance and its effects, surely becomes a *jīvanmukta* and self-fulfilled.

*Sarvathā vartamānaḥ api*, whatever may be his way, because of the impetus of the *prārabdha-karma* so long as the perception of the body lasts by virtue of the recurrence of what was sublated through Knowledge (*bādhita-anuvṛtti*); in whatever manner he may behave—be it by giving up all actions, like Yājñavalkya and others, or in association with enjoined rites and duties, like Janaka and others, or along with prohibited actions, like Dattātreya and others—; *saḥ yogī*, that yogi, who has realized thus—'I am Brahman'; *vartate*, remains; *mayi*, in Me, in identity with the supreme Self alone. In no way can there be any apprehension of obstacles to his Liberation, as has been said in the Śruti,

Even the gods cannot prevail against him, for he becomes their self (*ibid.*).

The meaning is that, when even the gods, who are possessed of great power, cannot succeed in preventing his Liberation, what

to speak of other insignificant persons! Even though there can be no prohibited action in the case of a knower of Brahman, since he has no likes and dislikes that are the impellers to prohibited actions, still, it is for the sake of praising Knowledge that this—‘whatever may be his way’—has been said by assuming such a possibility, just as in (the utterance), ‘he does not kill; neither does he become bound, even by killing these creatures’ (18.17).

Though the experience of Reality may have arisen thus, someone may not enjoy the bliss of *jīvanmukti*, owing to the absence of *manonāśa* and *vāsanā-kṣaya*, and due to distraction of the mind he may experience sorrows as are seen. He is not a yogi of the highest class, because he attains Liberation after the fall of the body, and because the visible sorrows are experienced so long as the body lasts. On the other hand, (one who) experiencing the bliss of *jīvanmukti* through the removal of the visible sorrows by simultaneously practising *tattva-jñāna* (Knowledge of Reality), *manonāśa* (or *citta-nāśa*, obliviousness of the mind; see under 6.29) and *vāsanā-kṣaya* (dissipation of the impressions) during the time of *vyutthāna* (emergence) from *samādhi* because of *prārabdha-karma*,—

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

32. O Arjuna, one who, by holding himself as an example, judges everyone equally, be it in matters of happiness or of sorrow, that yogi is considered superior.

O Arjuna, *yaḥ*, one who; (*ātmaupamyena*—*ātmaupamyā* means) ‘oneself is the example’; by that self-example—, (i.e.) by holding oneself as an example, *paśyati*, judges; *sarvatra*, everyone, all creatures; *samam*, equally; *sukham vā yadi vā duḥkham*, be it in matters of happiness or of sorrow; who, being without hostility, does not work for another’s evil just as he



does not for himself, and who, similarly being without self-interest, brings happiness to another just as he does to himself, *saḥ yogī*, that yogi, a knower of Brahman, whose mind has become tranquil due to the absence of desire; *mataḥ*, is considered; *paramaḥ*, superior, to the previous one (who has not achieved *manonāśa* and *vāsanā-kṣaya*). Therefore one should put in great effort to practice *tattva-jñāna*, *manonāśa* and *vāsanā-kṣaya* simultaneously. This is the idea.

Among them, *tattva-jñāna* is this Knowledge: 'All this aggregate of dualities is surely false since it is imagined through *Māyā* on the nondual Self which is Consciousness and Bliss. The Self alone is verily the supreme Truth. I am the nondual Existence-Knowledge-Bliss.'

The substance in the form of the internal organ, which like the continuous flame of a lamp undergoes transformation in the form of a continuous flow of modifications, is called *manas*, mind, since it consists of thoughts (the verb *man* means 'to think'). Its *nāśa* (elimination) means its culmination in the state of *nirodha* (restraint) which is opposed to all modifications.

That particular kind of tendency in the mind which is the cause of particular forms of modifications such as anger that rise suddenly, without considering causes and effects, is called *vāsanā*, impression, since it lies embedded (*vāsa*) in the mind due to past habits. Its dissipation (*kṣaya*) means non-emergence of anger etc. even in the presence of external causes, as a result of the firmness of the tendency of the mind towards tranquillity, which is born of discrimination.

As to that, since after the Knowledge of Reality no modification arises in the mind with regard to the unreal world—as it does not with regard to 'a man's horns'—, and since on the realization of the Self any modification of the mind again becomes purposeless, therefore the mind gets eliminated like a fire without fuel. And when the mind gets eliminated, the *vāsanās*, impressions, get dissipated on account of the non-perception of the external causes that arouse the tendencies in the mind. When the *vāsanās* get dissipated, then since modifi-

cations in the form of anger etc. do not occur due to the absence of their causes, therefore the mind becomes eliminated. And when the mind is eliminated, Knowledge of Reality dawns owing to the perfection of *śama*, *dama*, etc. When *tattva-jñāna* (Knowledge of Reality) arises in this way, there follows dissipation of the *vāsanās* such as likes, dislikes, etc. When the *vāsanās* get attenuated, there arises *tattva-jñāna* because of the absence of any obstacle. It is to be noted that they are thus mutually dependent.

Hence the venerable Vasiṣṭha said:

Indeed, *tattva-jñāna*, *manonāśa* and *vāsanā-kṣaya*, being mutually dependent, stand very difficult to be attained.

Therefore, O Rāma, take recourse to these three by leaving far behind any desire for enjoyment, through a manly effort imbued with discrimination (*L. Y. Vā.*, *Ākāśagati-abhāvādi-nirūpaṇa*, 113–14).

*Manly effort* means an earnest determination of this kind—‘I shall certainly accomplish this by whatever means it may be.’ Discrimination (*viveka*) means the certitude arrived at after close examination. Of *tattva-jñāna*, *śravaṇa* etc. are the means; of *manonāśa*, Yoga; and of *vāsanā-kṣaya*, cultivation of the opposite *vāsanās* (cf. *P. Y. Sū.*, 2.33–4). Since desire for enjoyment, however little it may be, is a cause of the growth of *vāsanā*—in accordance with the maxim, ‘Like fire through clarified butter’ (*Bh.*, 9.19.14)<sup>1</sup>—, therefore it has been said, ‘leaving far behind...,’ through a manly effort imbued with this kind of discrimination.

Indeed, there are two classes of persons who are eligible for Knowledge—those who had recourse to worship, and those who had not. Between them, he who strives for *tattva-jñāna* after having practised worship till the realization of the Adored One, in his case *jīvanmukti* spontaneously follows Knowledge,

1. See under 3.39 and 5.22.

since his *vāsanā-kṣaya* and *manonāśa* have become more firm. But a seeker of Liberation of modern times, who mostly does not practise worship, resorts to Knowledge all on a sudden through mere intense desire. And accomplishing, without Yoga, instantaneous *manonāśa* and *vāsanā-kṣaya* only through mere discrimination between Spirit and matter, he practises *śravaṇa*, *manana* and *nididhyāsana* after the perfection of *śama*, *dama*, etc. And through them, when they are intensely practised, arises *tattva-jñāna* which cuts asunder all bondages. The various bondages that are eliminated through Knowledge are the bondage of nescience, thinking of oneself as not Brahman, the bondage of the heart, doubts, actions, absence of aspiration for the All,<sup>1</sup> death and rebirth. So is it said in the Upaniṣads:

He who knows this supremely immortal Brahman existing in the heart, destroys here the knot of ignorance, O good-looking one (*Mu.*, 2.1.10).

(Anyone) who knows that (supreme) Brahman becomes Brahman indeed (*ibid.* 3.2.9).

When that Self, which is both the high and the low, is realized, the knot of the heart gets untied, all doubts become solved, and all one's actions become dissipated (*ibid.* 2.2.8).

Brahman is truth, knowledge and infinite. He who knows that Brahman as existing in the intellect, which is lodged in the supreme space in the heart, enjoys (in identification with the all-knowing Brahman) all desirable things simultaneously (*Tai.*, 2.1).

By knowing Him alone one transcends death (*Śv.*, 3.8).

That (master of the chariot), however, who is associated with a discriminating intellect, and being endowed with a controlled mind is ever pure, attains that goal from which he is not born again (*Ka.*, 1.3.8).

...whoever in like manner knows It as, 'I am Brahman', becomes all this (universe) (*Br.*, 1.4.10).

1. Another reading is *sarva-kāmatvam*, desire for all things.

This is to be quoted in support of the result in the form, 'cessation of one's not being the All'. This kind of *videha-mukti* (Freedom of the disembodied) is to be known to occur simultaneously with the rise of Knowledge, even when the body is present; because these bondages, which are superimposed on Brahman through nescience, cannot recur on being destroyed with the elimination of nescience. Therefore his *tattva-jñāna* persists, because the cause of any slackness is absent.

*Manonāśa* and *vāsanā-kṣaya*, however, get extinguished suddenly, like a lamp in a windy place, because of the absence of intense practice, and because of being obstructed by *prārabdha-karma* which is conducive to enjoyment. Therefore, in the case of a modern knower of Reality, no effort is needed for *tattva-jñāna*, which has been attained already. But *manonāśa* and *vāsanā-kṣaya* remain to be attained through effort.

Between them, *manonāśa* stands explained already in the course of ascertaining *asamprajñāta-samādhi* (under 6.15). Now, however, *vāsanā-kṣaya* is being ascertained. As for the nature of *vāsanā*, Vasiṣṭha has said:

That is called *vāsanā* which is the acceptance of some emotion<sup>1</sup> as one's own as a result of intense thinking without considering its cause and effect. (*L. Y. Vā., Ākāśagati-abhāvādi-nirūpaṇa*, 48).

In this regard the general example is the adherence of creatures to their local customs, family traditions, differences in innate dispositions, corresponding wrong and right words, etc. That *vāsanā* is of two kinds, impure and pure. The 'pure' is a divine disposition, which, due to the predominance in it of the tendencies formed by the (study of) scriptures, indeed remains steady as a means to *tattva-jñāna*. The 'impure' is of three kinds—*loka-vāsanā* (*vāsanā* relating to people), *śāstra-vāsanā*

1. *some emotion*, some modification of the mind in the form of anger etc.



(*vāsanā* relating to the scriptures) and *deha-vāsanā* (*vāsanā* relating to the body). *Loka-vāsanā* is the adherence to something beyond one's power, under the idea, 'I shall behave only in such a way that none of the people will censure.' It is 'impure' because—according to the maxim, 'Who is capable of pleasing the world?'—it is impossible of being achieved, and because it is not conducive to the human Goal.

*Śāstra-vāsanā*, again, is of three kinds—passion for study, passion for (the study of) multifarious scriptures, passion for rituals—, which are well known respectively in the cases of Bharadvāja, Durvāsa and Nidāgha. And its 'impurity' consists in its being a source of weariness, not conducive to the human Goal, a cause of pride, and a cause of birth.

*Deha-vāsanā* also is of three kinds—the error of thinking of the body (*deha*) as the Self, the error of attributing good qualities to it, and the error of thinking that its defects can be cured. Among them, the error of self-identification with the body is universal, as is well known in the cases of Vīrocana and others (see *Ch.*, Chapter 8). Attribution of qualities is of two kinds, mundane and scriptural. The 'mundane' consists in the acquisition of proper vocabulary etc., and the 'scriptural' consists in accomplishing Ganges-bath, worship of the Śāla-grāma (stone symbol of Lord Viṣṇu), pilgrimage, etc.<sup>1</sup> The error of thinking that the (bodily) defects can be cured is also of two kinds—mundane and scriptural. The 'mundane' one is the curing of diseases etc. through medicines prescribed by physicians. The Vedic one consists in the removal of impurities

1. Though the error of self-identification with the body is the cause of producing a *vāsanā* of that kind in the mind, still, the cause is itself referred to as the effect (viz. the *vāsanā*) in the Annotation above. Similarly, although it is well known that appropriate vocabulary, touch, form, etc. as also clothes, ornaments, wealth, children, etc. are related to the body, still, they are attributed to oneself, and the person concerned thinks, 'I am possessed of these good things....' Thus they become the producers of the *vāsanās* related to the body (*deha-vāsanā*). See *Gūḍhārtha-Tattvālōka* of Dharmadatta Sharma on the Annotation.

by bathing, sipping of water, etc. as prescribed by the Vedas.

And it is well known in the scriptures that all these varieties of *vāsanās* are impure inasmuch as they cannot be proved through valid means, they are beyond one's capability, they are not conducive to the highest human Goal, and they are causes of rebirth.<sup>1</sup> These three *vāsanās*—those relating to people, those relating to the scriptures, and those relating to the body—though appearing as acceptable to the non-discriminating people, should be rejected by the discriminating people because they are opposed to the rise of Knowledge in the case of one seeking Liberation, and because they are opposed to steadfastness in Knowledge in the case of an enlightened person.

Thus have been ascertained the three kinds of *vāsanās* related to external objects. But the internal *vāsanās*, in the form of the demoniacal attributes such as passion, anger, hypocrisy, pride, etc., which are at the root of all evil, are called mental *vāsanās*. The four external and internal *vāsanās* which as such are to be eradicated by the pure *vāsanās*. So it has been said by Vasiṣṭha:

O Rāma, first discarding the mental *vāsanās* and the *vāsanās* related to the (external) objects, acquire the pure *vāsanās* such as friendliness etc. (*L. Y. Vā., Upadeśākhyaṇa*, 21).

There, by '*vāsanās* related to (external) objects' are meant the three aforesaid *vāsanās* related to people, to the scriptures, and to the body. By 'mental *vāsanās*' are meant the demoniacal *vāsanās* such as passion, anger, hypocrisy, pride, etc. Or, 'objects' means sound, touch, form, taste and smell. '*Vāsanās* related to objects' means the *samskāras* formed when they (sound etc.) are being experienced; (and) the mental *vāsanās* are the *samskāras* formed when they (sound etc.) are being sought for. In this case the four (*vāsanās*) mentioned before stand included in these very ones; for, it is not possible that there can

1. See *Gūḍhārtha-Tattvāloka*.

be *vāsanās* other than the external and the internal. 'Discarding' those *vāsanās* means generation of the *vāsanās* of friendliness etc. which are opposed to them (the former).

And though those *vāsanās* of friendliness etc. mentioned aphoristically by the venerable Patañjali have been briefly explained before (under 6.28), nevertheless they are being explained again: Indeed, the mind is sullied by *rāga* (attachment), *dveṣa* (aversion), *puṇya* (virtue) and *pāpa* (vice). Among them, '*Rāga* is that which follows recollection of pleasure' (*P. Y. Sū.*, 2.7). It is a particular mental modification arising out of delusion and based on *rajas*, in the form, 'May everything that is of the nature of happiness be mine', which follows as a recollection of some happiness being experienced. And that (happiness) is impossible to gain on account of the absence of the requisite seen and unseen materials. Hence that *rāga* sullies the mind. However, when this person thinks of friendliness with regard to the creatures that are happy, with the idea, 'All these that are happy are my own', then that happiness turns into one's own. In the case of the person who thinks thus, attachment to that (happiness) fizzles out. It is like thinking of the kingdom of one's son and others to be one's own, even when one's own kingship has ended. And when attachment ceases, the mind becomes clear like the waters when the rains are over.

Similarly, '*Dveṣa*, aversion, is that which follows recollection of pain' (*ibid.* 2.8). It is a particular mental modification that is a transformation of *rajas* associated with *tamas*, in the form, 'May all pains of this kind never come to me.' And that (pain) cannot be avoided so long as one's enemies, tigers, etc. are present. Nor can all those causes of pain be destroyed. Hence that *dveṣa* constantly scorches one's heart. But when one entertains compassion thus, 'May not pain occur to all others, just as in my case', then as a result of the cessation of *dveṣa* in the form of enmity the mind becomes tranquil. So has it been said in the *Smṛti*:

Just as life is dear to me, so is it to the (other) creatures.



The holy ones show compassion to others by holding themselves as examples (*Hi.*, *Mitralābha*, 11).

This very idea has been conveyed here as well in, '...by holding himself as an example, (judges) everyone (equally)...'

Similarly, by their very nature creatures do not perform virtuous deeds; they perform evil deeds. Thus it has been said:

People want the fruits of virtue, but do not practise it.  
They do not want the results of vice, but practise it with zest!

And these virtue and vice, when not practised and practised respectively, produce repentance. And this has been reiterated by the Śruti, "“Why did I not perform good deeds, and why did I perform bad deeds?”" (*Tai.*, 2.9). Should any person cultivate an attitude of delight with regard to virtuous persons, then he, becoming imbued with the *vāsanās* of that (delight) and heedful, would himself remain engaged in holiness which is neither *śukla* nor *kṛṣṇa* nor mixed (see under 6.15). So it has been said, 'The actions of the yogis are neither *śukla* (lit. white) nor *kṛṣṇa* (lit. black). Those of others are of three kinds' (*P. Y. Sū.*, 4.7): (The actions) of those who are not yogis are of three kinds—*śukla*, white, righteous; *kṛṣṇa*, black, unrighteous; *śukla-kṛṣṇa*, white and black, a mixture of the righteous and the unrighteous.<sup>1</sup> Similarly, by cultivating an attitude of indifference towards evil persons, he, becoming imbued with the *vāsanās* of that (indifference), refrains from vice. The mind then becomes clean owing

1. Actions are of four kinds—white, black, white-black, and neither white nor black (i.e. *śukla*, *kṛṣṇa*, *śukla-kṛṣṇa* and *aśukla-akṛṣṇa*). The actions of a villain are *kṛṣṇa*; those of persons engaged in austerities, religious study and meditation are *śukla*, and being mental do not involve external actions, and hence do not injure others. Those of the householders are *śukla-kṛṣṇa* (white-black) because they involve both good and evil. Those of the yogis, however, are not white, because of their renunciation of the fruits of actions; nor are they black, because the yogis abstain from prohibited actions. See Vyāsa's commentary on the quoted aphorism.



to the absence of repentance for not having performed virtuous deeds and for having committed evil deeds.

Not only does attachment cease from a person thus cultivating the attitude of friendliness but so do *asūyā* (detraction), *īṣyā* (jealousy), etc. *Asūyā* means finding shortcomings in the merits of others; *īṣyā* is intolerance of others' merits. When through friendliness the joy of others is made one's own, then how can there be detraction etc. with regard to others' merits? Similarly, when aversion, which prompts killing of enemies etc., ceases in a person cultivating the attitude of compassion with regard to sorrowful persons, then pride also, arising from one's own happiness which is opposed to sorrowfulness, ceases. Thus is to be understood (the process of) the removal of the other defects also (that have been spoken of) in the *Yoga-Vāsiṣṭha-Rāmāyana* etc.

Thus these three—*tattva-jñāna*, *manonāśa* and *vāsanā-kṣaya*—have to be practised. Among them, the practice of *tattva-jñāna* consists in repeatedly remembering the Reality in some way whatever. So it has been said:

Thinking of It, speaking about It, enlightening one another on It, and remaining engrossed in It alone—this is what the wise know as the practice of dwelling on Brahman.

'This universe that is seen did not originate at the very beginning of creation. Surely, it does not continue for ever. So also myself'—they consider practising this kind of awareness to be the highest (*L. Y. Vā., Maṇḍapa-upākhyaṇa*, 108, 111).

The practice of Yoga, which is opposed to the appearance of the world, is the practice of restraint of the mind. So it has been said:

Those also are considered to be practising (restraint of the mind) who with the help of Yoga (*yuktyā*) and the scriptures strive for the purpose of arriving at the absolute nonex-

istence of the knower and the knowable object (ibid. 110).

‘Arriving at nonexistence’ means the intellectual awareness of the unreality of the knower and the knowable; ‘arriving at the absolute nonexistence’ means experiencing their unreality even from the standpoint of their very nature; (those who strive) for that purpose (of arriving at the absolute nonexistence); *yuktyā* means ‘with the help of Yoga’.

This love that arises with intensity when attachment, aversion, etc. become attenuated as a result of realizing that the objects seen are unreal—that is called the practice of dwelling on Brahman (i.e. steadfastness in the Knowledge of Reality) (ibid. 112)—

thus has been stated the practice of *vāsanā-kṣaya* in the form of attenuation of attachment, aversion, etc. Hence this stands to reason that, he is considered to be the superior yogi who has the same attitude towards one’s own and others’ happiness, sorrow, etc., as a consequence of being devoid of attachment (*rāga*), aversion (*dveṣa*), etc. through the practice of *tattva-jñāna*, the practice of *manonāśa*, and the practice of *vāsanā-kṣaya*; on the other hand, he who, even though possessing *tattva-jñāna*, does not have equality of outlook, is not a yogi of the highest class.

Raising objection against the above-mentioned idea,—

अर्जुन उवाच, Arjuna said:

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।  
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

33. O Madhusūdana (Kṛṣṇa), this Yoga that has been spoken of by You as equanimity, I do not see the steady continuance of this, owing to the restlessness (of the mind).

O Madhusūdāna, who are the founder of all the Vedic traditions, *ayam*, this; highest *yogaḥ*, Yoga, characterized by sameness of outlook everywhere; *yaḥ*, that has been spoken of (*proktaḥ*); *tvayā*, by You, the omniscient Lord; *sāmyena*, as equanimity, as the removal of attachment, aversion, etc. which exist in the mind and are the causes of dissimilar attitudes; *aham*, I, or, like me, someone else who may be an adept in the practice of Yoga; *na paśyāmi*, do not see, do not find the possibility of; *sthirām sthitim*, the steady continuance, persistence over a long time; *etasya*, of this, of the Yoga taught by You as the restraint of all mental modifications.

Why do you not see the possibility?

To that he replies: *Cañcalatvāt*, owing to the restlessness—'of the mind' is to be understood.

He (Arjuna) establishes that very restlessness as being universally well known:

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।  
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

34. O Kṛṣṇa, it is well known that the mind is very unsteady, turbulent, resistant and tough. I consider its restraint to be as greatly difficult as of the wind.

*Hi*, it is well known that; *manah*, the mind; is *cañcalam*, very unsteady, ever fickle by nature. *Kṛṣṇa* is one who removes (*kṛṣati*) the defects—even such as sins etc.—of devotees which are impossible to be removed in any way; or, it means one who makes available (*ākarṣati*) to those very persons (devotees) even those human goals that are impossible to be attained in anyway. By addressing Him in that way, he (Arjuna) suggests, 'By removing the unsteadiness of the mind even though it is difficult to be removed, You alone are capable of making available the bliss of *samādhi* even though it is difficult to attain.'

Not only is it very unsteady but also *pramāthi*, turbulent—

that which has the nature of disturbing the body and the organs; i.e. as the source of disturbance, it is the cause of the aggregate of body and organs being uncontrollable. Besides, it is *balavat*, resistant; it is beyond the capability of being weaned away from its intended purpose by any means whatsoever. Further, it is *dr̥ḍham*, tough. It is impossible to be destroyed, since it is entwined with thousands of *vāsanās* of objects. In the Commentary (of Ś.) it is said that it is hard to cut like the Tantunāga (a large shark). Tantunāga means Nāgapāśa (a sort of magical noose used in battles); or, it is a kind of creature living in large lakes, well known in Gujarat etc. as Tāntani (octopus?).

*Tasya*, of that, of the mind—which is resistant owing to its being very tough, which is turbulent on account of being resistant, (and) which is very unsteady due to its being turbulent; *nigraham*, the restraint, making it remain in a state that is without modifications; *aham*, I; *manyē*, consider; *suduṣkaram*, to be greatly difficult, impossible to achieve in anyway; *vāyoḥ iva*, as of the wind, as of a wild elephant in extreme rut. The idea is that this is something like restraining the wind raging in the sky by making it motionless!

The meaning is this: Notwithstanding the dawn of *tattva-jñāna*, the characteristics of the mind—in the form of agentship, enjoyership, happiness, sorrow, attachment, aversion, etc.—, even though continuing as the recurrence of what have been sublated, become bondages on account of being the causes of suffering in the case of the (enlightened) person who lives on to experience the *prārabdha-karma*. However, the removal of that (bondage) through Yoga in the form of restraint of mental modifications is called *jīvanmukti*, through the accomplishment of which that yogi, as it has been said, 'is considered to be superior'.

The question that arises here is, Is the bondage removed from the *witness* or from the mind? Not the former, because the bondage of the *witness* stands already removed through *tattva-jñāna* itself. Nor the second, because it is not possible that the



nature of a thing can be changed, and because the opposing factor persists.<sup>1</sup> Indeed, it is not possible to remove moisture from water or heat from fire. For, according to the maxim, 'All entities other than the power that is Consciousness is subject to transformation every moment (*Sā. Kau.*, 5)', the mind has the nature of being changeful every moment; and, in order to come to their own fruition, actions that have started the experience of their results (in the present body) keep the body, mind, etc. going on, even by obstructing the *tattva-jñāna* that is engaged in destroying the whole of nescience and its effects! And it is not possible for actions to bring about their own fruits, viz. experiences of happiness and sorrow, without mental modifications.

Therefore, *aham*, I; just according to my own understanding, *manye*, consider; that, though it is possible to control to some extent even the natural mental transformations through Yoga, still, since unsteadiness of the mind is inevitable due to the predominance of actions that have commenced yielding results over Yoga, just as they are (predominant) over *tattva-jñāna*, therefore it is not possible to remove it (unsteadiness) through Yoga. So this is not justifiable that 'he is considered to be the superior yogi who, by holding himself as an example, has the sameness of outlook everywhere.' This is Arjuna's objection.

Refuting the objection that is such,—

श्रीभगवानुवाच, the Blessed Lord said:

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

35. O mighty-armed one, it is doubtless that the mind can-

1. The mind is naturally unsteady; its nature cannot be changed. The opposing factor is the *prārabdhā-karma*.

not be controlled and is restless. But, O son of Kuntī, it is restrained through practice and detachment.

Being pleased thus—‘You have well understood the working of the mind. You will be able to restrain the mind’—, He addresses him (Arjuna) as ‘*Mahābāho*, O mighty-armed one, one whose both the arms are mighty, which have engaged in fight against the great Lord (Śiva) Himself!’ By this He indicates supreme excellence.

Because of the predominance of *prārabdha*, *manah*, the mind; *durnigraham*, cannot be restrained, cannot be controlled, even with great pains, by one with an unrestrained mind. This is said by clubbing together the three adjectives—very turbulent, resistant and tough. (It is) *calam*, restless, by nature. This is *asamśayam*, doubtless; there is no doubt at all in this regard; i.e. you verily speak the truth. Even though this is so, by the yogi who has a trained mind and who has *samādhi* as his aid, that mind is *grhyate*, restrained, i.e. made free of all modifications; *abhyāsenā*, through practice; *ca*, and; *vairāgyeṇa*, through detachment. The word *tu*, *but*, is used to highlight the distinction of the person who has a trained and restrained mind from the one whose mind is not restrained or trained. The word *ca*, *and*, is used to make it understood that *abhyāsa* and *vairāgya* are to be combined for controlling the mind. By addressing him as ‘*Kaunteya*, O son of Kuntī’, He implies, ‘Being the son of the sister of My father, you must be made happy by Me!’ By thus indicating a relationship of love, He gives reassurance. Here, by the first half (of the verse) it is said that the mind cannot be restrained violently; and by the second half that its restraint through a regular method is possible.

The restraint of the mind is indeed of two kinds—through violence and through a regular method. As to that, the sense-organs such as eyes, ears, etc., and the motor-organs such as speech, hands, etc., are restrained violently by merely stopping their loci. Through their example a fool commits the error of thinking, ‘I shall restrain the mind also through violence.’ But

it is not possible to restrain it in that way, because its locus, the lotus of the heart, cannot be restrained. For this very reason, too, restraint through a regular method alone is proper. Therefore the venerable Vasiṣṭha has said this:

By one who is aware of the nature of the mind, the mind cannot be conquered merely by sitting off and on without the faultless Yoga, as a wicked elephant in rut (cannot be controlled) without the *aṅkuśa* (the hooked goad used by an elephant-driver).

Mastery of spiritual knowledge as also association with holy men, total giving up of desires, and control of the movements of the vital force—these are those means (of Yoga) which, in their maturity, exist for the conquest of the mind. When these means are there, those who control the mind violently (are like people who), rejecting a lamp (try to) remove darkness with collyrium (on their eyelashes)! (*L. Vā., Ākāśagati-abhāvādi-nirūpaṇa*, 126–30.)

In the matter of restraint through the regular method, the mastery of spiritual knowledge is one of the means. For, it makes one understand that things seen are unreal, and that the witnessing Principle has supreme reality, supreme bliss and self-effulgence. That being so, this mind, having understood the needlessness of the things within its range of perception because of their unreality, and having understood that the needed witnessing Principle, which is by nature real Truth and supreme Bliss, is beyond its range of perception because of Its self-effulgence, ceases absolutely of its own accord like a fire whose fuel is exhausted. But he who does not understand fully the Reality even when It is taught, or he who forgets—for them the means is, verily, association with holy people. For, the holy people teach and remind repeatedly. However, for one who, because of being tormented by the bad *vāsanās* such as pride of learning etc., is not eager to follow the holy men, the only means is the eradication of *vāsanās* through the discrimination stated before.

But, for one who is unable to eradicate the *vāsanās* because of their great power, the only means is the control of the movements of the vital force. Since the *vāsanās* and the movements of the vital force are the impellers of the mind, therefore it is but natural that tranquillity of mind follows when they are restrained. He (Vasiṣṭha) himself states this fact that is such:

The tree of the mind has got two seeds—*vāsanā* and the movement of the vital force. When even one of these is weakened, both of them soon get destroyed.

The movement of the vital force is stopped through the earnest practice of *prāṇāyāma* according to the process taught by the guru, and practice of *āsana* (posture) and control of food.

Through dealings without attachment, shunning of worldly thoughts, and observation of the perishability of the body, *vāsanā* ceases to be active.

From the complete eradication of the *vāsanās* and from the stoppage of the movements of the vital force, the mind ceases to be what it is. Therefore choose as you like.

I consider the nature of the mind to be nothing but thinking with relish the (external) objects as existing internally.

When nothing in the form of something to be accepted or rejected is thought of by the mind, and it remains bereft of everything, then the mind ceases to be active.

When the mind, becoming free of *vāsanās*, ceases for ever to think, then emerges the state of obliviousness of the mind, which leads to the goal that is the supreme Self (*L. Y. Vā., Ākāśagati-abhāvādi-nirūpaṇa*, 64, 122, 123, 121, 57, 54, 55, respectively).

So it comes to this that, only two ways are there (for the restraint of the mind)—*abhyāsa*, practice, for the stoppage of the movement of the vital force, and *vairāgya*, detachment, for getting rid of the *vāsanās*. But 'association with holy men' and 'mastery of spiritual knowledge', being helpful to *abhyāsa* and



*vairāgya*, are non-essential causes and stand included in those (latter) two themselves. Hence only two have been spoken of by the Lord in, 'through *abhyāsa* and *vairāgya*'. For this very reason did the venerable Patañjali write the aphorism, 'Their restraint is through *abhyāsa* and *vairāgya*' (*P. Y. Sū.*, 1.12). ('Their', i.e.) of them, of (the modifications) spoken of before (*ibid.* 1.6–11), which are infinite and are of five classes as *pramāṇa*, *viparyaya*, *vikalpa*, *nidrā* and *smṛti* (see also under 6.2)—of (these modifications) which in their demoniacal aspect are painful, and of even those which in their divine aspect are not painful—, of all the modifications without exception, the restraint, the ending in what is called cessation, like a fire without fuel, comes about through the combination of *abhyāsa* and *vairāgya*.

So has it been said in the commentary on Yoga(-sūtra, 1.12), 'What is called the river of the mind flows both ways—it flows towards good and it flows towards evil.' Of these the one flowing towards good is that which, flowing along the channel (*nimna*) of discrimination, ends on the highland (*prāgbhāra*) of Liberation. But the one flowing towards evil is that which, flowing along the channel of indiscrimination, ends in transmigratory existence (see pp. 412–13). Among them, the current flowing towards objects (of enjoyment) is blocked by *vairāgya*, and the current flowing towards good is opened by *abhyāsa*, practice, of discriminating vision. Thus the two phrases, *prāgbhāra* and *nimna*, are used to imply that the restraint of the modifications of the mind is subject to both (*abhyāsa* and *vairāgya*). (The aphorism) '*Tadā viveka-nimnam kaivalya-prāgbhāram cittam*' (*ibid.*) is explained thus here: Just as the flow of a river having a strong current is stopped by erecting a dam, and by digging a channel a different diverted flow towards agricultural land is created, similarly by stopping through detachment the flow of the river of the mind towards objects, it is made to have a steady flow through the practice of *samādhi*. Thus, since the means are different, therefore they have surely to be combined. Should the means be only one, then as in the

case of paddy and barley there will be a case for option.<sup>1</sup>

It is possible to have a practice in the form of performing over and over again the repetition of a *mantra* (sacred formula), meditation on some deity, etc., which have the characteristics of 'action'. But what kind of practice can there be of *samādhi*, which is characterized by cessation of all activities? In order to dispel such a doubt, he (Patañjali) has presented *abhyāsa* in an aphorism thus—'*Tatra sthitau yatno 'bhyāsaḥ: Abhyāsa* consists in the effort at continuance in that' (ibid. 1.13): Continuance consists in the steadiness of the modificationless mind in the form of an unbroken flow of tranquillity; *yatnaḥ*, effort, at that (continuance); *tatra*, in that, in the Witness established in his own nature, (i.e.) in the pure Self that is Consciousness; (that is to say) the mental perseverance in the form, 'I shall in every way restrain the mind which owing to its natural unsteadiness is apt to flow outward'; the persistence in that (effort) is called *abhyāsa*.

'*Sa tu dīrgha-kāla-nairantarya-satkāra-āsevito dṛḍha-bhūmiḥ*: And that (*abhyāsa*) becomes firmly grounded when fully adhered to for a long time, without break and with regard' (ibid. 1.14): (*Tu*, and) *saḥ*, it, that practice; becomes *dṛḍha-bhūmiḥ*, firmly grounded, impossible of being moved by desires for enjoyment of objects; *dīrgha-kāla-nairantarya-satkāra-āsevitaḥ*, when fully adhered to (*āsevita*) without despondency, for a long time (*dīrgha-kāla*); when fully adhered to without break (*nairantarya*); and when fully adhered to with regard (*satkāra*), with great confidence. If the time be not long, or if, even though the time is long, it be adhered to intermittently, or

1. In the scripture it is stated that the sacrificial cake is to be made either with rice or barley. Thus, though the product is the same, i.e. a sacrificial cake, one can use either of the two materials. But in the matter of restraining the modifications of the mind, detachment stops the flow of the mind towards objects, and practice of *samādhi* makes the mind have a steady flow of the *samskāras* of restraint (*nirodha*). See p. 409-10, where *P. Y. Sū.*, 3.10 has been explained. Thus in the second case, though the end, viz. restraint of the mind, is the same, two different processes are involved. Hence they have to be combined.

if there be lack of great confidence, then on account of the predominance of the *samskāras* of *vyutthāna* (emergence) as a consequence of *laya*, *vikṣepa*, *kaṣāya* and *sukha-āsvāda* (enjoyment of happiness) not having been removed (see under 6.26), *abhyāsa* does not become firmly established, (and so) it does not become fruitful. Hence the three have been referred to.

*Vairāgya*, on the other hand, is of two kinds—*para*, supreme, and *apara*, relative. The *apara* is of four kinds according to the names *yatamāna*, *vyatireka*, *ekendriya* and *vaśikāra*. With a view to speaking of gaining the next plane after winning the preceding ones, he (Patañjali) mentioned aphoristically only the fourth one among them thus: '*Drṣṭānuśravika-viṣaya-vitrṣṇasya vaśikāra-saṅgīṇā vairāgyam*: The *vairāgya* called *vaśikāra* (complete control) is of one who has become desireless with regard to objects seen and those heard of (from the Vedas)' (*P. Y. Sū.*, 1.15): The 'seen objects' are women, food, drinks, wealth, etc. Heaven, the state of being a *videha* (devoid of self-identification with one's body), merger in Prakṛti (Prakṛtilaya), etc. (see pp. 399–400) are the 'objects heard of', because they are known from the Vedas. Only so long as desire persists with regard to both of those two kinds, there occur the three (kinds of *vairāgya*), (viz.) *yatamāna* etc., depending on the grade of discrimination.

The *yatamāna*, 'engaged in effort', is that where there is an actual endeavour with the idea, 'I shall know from the teacher and the scriptures what is essential and what is non-essential in this world.' The *vyatireka*, 'exclusion', is that where there is a consideration, as by a physician, in the form, 'Among the pre-existing defects in my mind, these have been burnt through the practice of discrimination, and these remain.' The *ekendriya*, 'centred in one organ', is that in which, as a result of the realization that engrossment in 'objects seen and heard of' are painful, desire, though not producing outward activity of the organs, remains centred in the mind alone, merely in the form of longing. The *vairāgya* called *vaśikāra*, 'complete control', is the absolute desirelessness that comes as a result of having no desires in the

mind even; it is a mental modification opposed to desire, and is in the form of clearness of wisdom. It is the direct means to *samprajñāta-samādhi*, but an indirect means to *asamprajñāta-samādhi*.

However, the direct means to that (latter *samādhi*) is 'supreme detachment', and it has been stated aphoristically: '*Tat-param puruṣa-khyāteḥ guṇa-vairiṣṇyam*: That is the supreme (*param*), consisting in desirelessness (*vairiṣṇyam*) for the *guṇas* (i.e. Prakṛti), which results from the direct vision of the Puruṣa (the Person) (*P. Y. Sū.*, 1.16): From the mastery of *samprajñāta-samādhi* there follows *khyātiḥ*, the direct vision, of the *puruṣa*, Person, as distinct from the Pradhāna (Prakṛti) constituted by the three *guṇas*. *Tat*, that, desirelessness (*vairiṣṇyam*) with regard to all kinds of dealings with the three *guṇas*, which follows that (vision) as its fruit, is the *param*, supreme, highest, *vairāgya*. And when as a result of the maturity of that (*para-vairāgya*) the tranquillity of the mind becomes perfect, Liberation follows without delay.

'As for your question, "Since modifications of the mind will be generated—for the fruition of their own results—by actions that have commenced yielding their fruits and are stronger than *tattva-jñāna*, therefore how can it be possible to restrain them?"',—the answer to that is being given.'

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

36. That the Yoga is difficult to be attained by one of uncontrolled mind has My approval. But it is possible to be attained through the (above) means by one who is engaged in practice and has a controlled mind.

'Even after the rise of the direct experience of Reality, *yogaḥ*, Yoga, restraint of the modifications of the mind; is *duṣprāpa*, difficult to be attained, not possible to be attained



even with difficulty—because of the great unsteadiness of the mind caused by the *prārabdha-karmas*—; *asaṁyatātmanā*, by one of uncontrolled mind, by one whose *ātmā*, mind, has not been restrained through *abhyāsa* and *vairāgya*, because of his passion for explaining Vedānta or because of the defects of laziness etc., even though he has had direct experience of Reality';—if you say *iti*, so; then *me matiḥ*, it has My approval, My affirmation is very similar in that matter. This is the meaning.

By whom then is it attained? The answer is: *Tu*, but; *vaśyātmanā*, by one who has a controlled mind, by one whose *ātmā*, internal organ, is under control, under one's own control, free from the bondage of objects, when there has occurred *vāsanā-kṣaya* as a result of perfection in *vairāgya*;—the word *tu* is used either to show the difference from one of uncontrolled mind or for emphasis—*yatatā*, by one who is engaged in practice, by one who, even though of this kind, undertakes the aforementioned *abhyāsa* for the sake of opening the flow (of the mind) towards the Self, even after having blocked its flow towards objects by dint of the *vairāgya* called *yatamāna*; Yoga, the restraint of all the mental modifications, *śakyaḥ*, is possible; *avāptum*, to be attained—possible to be acquired by overpowering even the *prārabdha-karmas* which are causes of the unsteadiness of the mind.

How are the very powerful actions that have begun yielding their fruits subjugated? This is being answered: *Upāyataḥ*, through the (above) means. The 'means' is *puruṣa-kāra*, self-effort, because, whether it be mundane or Vedic, it is stronger than *prārabdha-karma*. For, otherwise, efforts at agriculture etc. and Vedic efforts at Jyotiṣṭoma etc. become meaningless; because, if everything be dependent on the existence or the non-existence of *prārabdha-karma*, then, in case the *prārabdha-karmas* exist, since the result accrues from that alone, what is the need of human effort? And, on the other hand, in case they do not exist, since there can be no result in any way, what is the need of that (human effort)?

However, if it be argued that, since (*prārabdha*-)*karma*,

which by itself is invisible, is incapable of producing any result without the combination of visible accessories, therefore human effort is necessary in such cases as agriculture etc., then even in the case of the practice of Yoga the answer is the same, because the goal attainable through it, *jīvanmukti*, too, being of the nature of unsurpassable Bliss, remains included in the results of *prārabdha-karmas*.<sup>1</sup> Or, just as action that has commenced yielding its result is considered to be stronger than *tattva-jñāna* because it is seen to be so, similarly let it be held that the practice of Yoga is stronger even than that action, because it is a matter of experience that endeavour sanctioned by the scriptures is everywhere stronger than that (*prārabdha-karma*). And so has the venerable Vasiṣṭha said:

O scion of the Raghu dynasty, indeed, everything is always achieved here in this world by all through the proper application of human effort (*pauruṣa*). It is mentioned in the scriptures that human effort is of two kinds—opposed to and in accord with the scriptures. Of these, that which is opposed to the scriptures leads to evil; that which is in accord with the scriptures leads to the supreme human Goal (*L. Y. Vā., Mumukṣu-vyavahāra-varṇana, 1-2.*)

‘Opposed to the scriptures’ means ‘prohibited by the scriptures’; ‘leads to evil’ means ‘leads to hell’; ‘in accord with the scriptures’ means ‘enjoined by the scriptures’, which through purification of the internal organ ‘leads to the supreme human Goal’.

1. The human body, which is a creation of *prārabdha-karma*, is meant for the experience of happiness and sorrow. And even the last body in which one gets Liberation is a creation of *prārabdha-karma*. The bliss of *jīvanmukti* that one enjoys in the last body is also a result of *prārabdha-karma*. Thus, just as human effort is necessary for giving visible shape to the result of *prārabdha-karma* in such cases as agriculture etc., even so it is necessary to resort to Yoga, which is a form of human effort, in order to give expression to the bliss of *jīvanmukti* which is a result of *prārabdha-karma*.

i.e. to the highest among the four human goals,<sup>1</sup> viz. Liberation.

The current of desire flows through the two channels of good and bad. Through human effort it should be made to flow through the good channel.

O greatest among the valiant ones, lead your own mind which is engrossed in bad deeds to good ones alone, through the power of human effort.

O destroyer of enemies, when through *abhyāsa* your (good) desires arise quickly, then you should know that your practice has been successful (ibid. 9, 10, 13).

‘Desires’ are to be understood as the good ones.

Even in a difficult situation, you should take up without hesitation only the good ones. My son, there is no harm if the good desires multiply!

So long as you are unenlightened, so long as you have not known that Goal, you should behave in the way ascertained on the authority of the guru and the scripture.

After that, even this (good) desire should certainly be discarded by you who want to get rid of the current of desires, and have known the Reality as a result of having burnt the *kaṣāyas* (defects) (ibid. 14–16).

So, even if transmigration, to which the *witness* is subjected on account of non-discrimination, gets dispelled as a result of enlightenment through discrimination, one still becomes a supreme yogi, *ajīvanmukta*, (only) when even the natural modifications of the mind, which are sustained under the influence of *prārabdha-kārmās*, are removed through persistence in the practice of Yoga. The conclusion is that, in the absence of restraint of the modifications of the mind, however, one is not a

1. The four human goals are—*dharma*, religious merit; *artha*, wealth; *kāma*, enjoyment; *mokṣa*, Liberation.

yogi of the highest class, even though he has *tattvajñāna*. The remaining things in detail are to be found out from the *Jīvanmukti-Viveka*.

Thus in the foregoing text it has been said that one who has *tattvajñāna*, but does not have *jīvanmukti*, is not considered to be a yogi of the highest class; on the other hand, one who has *tattvajñāna* and (also) *jīvanmukti* is a yogi of the highest class. In both their cases there can be no doubt about their *videha-kaivalya*, being liberated after the fall of their present bodies, because even after the eradication of nescience through enlightenment the aggregate of body and organs persists (only) so long as the actions that have commenced yielding their fruits remain, and because there is no cause for (their) rebirth when the present aggregate of (their) body and organs ceases to exist after the cessation of the actions that have begun yielding their fruits.

But, as for the person who has attained purity of mind through the earlier performance of rites and duties, leading up to *vividiṣā* (the desire for a direct knowledge of the Self); and takes to the life of a monk of the *paramahansa* class by renouncing all actions—by virtue of his having performed all that had to be done—; (and) approaches a teacher who is a *paramahansa*-monk and a *jīvanmukta* by having realized the Self, and who is capable of enlightening others; and then gets from him the instruction about the great Upaniṣadic sayings; and, with a view to getting rid of the obstacles (to Knowledge), viz. *asambhāvanā* and *viparīta-bhāvanā* with regard to those (Upaniṣadic sayings), resorts through the grace of the teacher to *śravaṇa*, *manana* and *nididhyāsana*—with the aid of the (Uttara) Mīmāṃsā (*Vedānta-Sūtras*) having the four sections<sup>1</sup> beginning with 'Hence (is to be undertaken) thereafter a deliberation on Brahman' and ending with '... There is no return for the released souls, on the strength of the Upaniṣadic declarations'—, he,

1. *Samanvaya*, reconciliation, through proper interpretation; *Avirodha*, non-contradiction; *Sādhana*, spiritual practice; *Phala*, result.



though imbued with faith, dies verily in the intermediate stage while engaged in *śravaṇa*, *manana* and *nididhyāsana*, without attaining perfection in Knowledge because of his efforts being limited by the shortness of life! He does not become liberated, since his nescience is not destroyed in the absence of perfection of Knowledge; nor does he have the result that follows from the rituals associated with worship, (viz.) the experience of the world of gods, by passing through the Path starting from (the deity of) light; nor even does he experience the fruit of mere rituals, (viz.) the experience of the world of manes, by passing through the Path beginning with (the deity of) smoke; because of his having renounced both rituals and worship.

Hence, a person of this kind, who has failed in Yoga (*yogabhraṣṭa*), will either attain the painful states of being born as insects etc.—because in addition to being unenlightened he has no association with the Path of Gods and the Path of Manes, like one who has deviated from following the rules of castes and stages of life—, or he will not attain the painful states, because like Vāmadeva he is free from actions condemned by the scriptures.

With his mind perplexed by such doubts,—

अर्जुन उवाच, Arjuna said:

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

37. O Kṛṣṇa, failing to achieve the perfection of Yoga, what goal does one attain who, though possessed of faith, is not sufficiently diligent and whose mind becomes deflected from Yoga?

*Yatiḥ* is one who is naturally diligent. The negative (prefix *a* in *ayatiḥ*) is used to indicate insufficiency, as for instance in, '*alavaṇā yavāgū*: the gruel is insufficiently salted', etc. *Ayatiḥ* means one without sufficient diligence. *Upetaḥ*, endued; *śrad-dhayā*, with faith, in the form of a feeling of trust in what the

teacher and Vedānta say. And *śraddhā* is suggestive of *śama* etc. which accompany it; for, the Śruti says,

(Therefore he who knows it as such) becoming self-controlled, calm, withdrawn into himself, enduring and full of *śraddhā*,<sup>1</sup> sees the Self in his own self (body) (*Br.*, 4.4.23).

(Endued) with that (*śraddhā*).

In spite of being equipped with the four spiritual disciplines—(viz.) discrimination between what is eternal and what is ephemeral, dispassion towards enjoyment here and hereafter, perfection (*sampad*) of *śama*, *dama*, *uparati*, *titikṣā*, *śraddhā*, etc., and *mumukṣutva*<sup>2</sup>—and practising *śravaṇa* etc. of the teachings of the Upaniṣads after having approached a teacher, *yogāccalita-mānasaḥ*, one whose mind has become deflected from Yoga, from the direct experience of Reality, which is born from the perfection of *śravaṇa* etc., (i.e.) one whose mind has become deprived of the result of that (Yoga) because of the shortness of one's span of life, and because, owing to the restlessness of the organs at the time of death, it is impossible to practise spiritual disciplines (then); he, owing to the very fact of non-accomplishment of Yoga, *aprāpya*, failing to achieve; *yoga-samsiddhim*, perfection in Yoga, the removal of nescience and its effects, which is brought about by *tattvajñāna* and is accompanied by non-return; i.e. by dying as an unenlightened person, O Kṛṣṇa, *kām gatim*, what goal, good or bad; *gacchati*, does he attain—since rites and duties have been given up (by him), since Knowledge has not arisen (in him), since he has practised the spiritual disciplines for Liberation as prescribed in the scriptures, and since he is free from actions condemned by the scriptures?

He enlarges upon this cause of doubt itself:

1. Another reading is *samāhitaḥ*, concentrated.

2. See p. 22, f.n. 2.

कच्चित्रोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।  
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

38. O Mighty-armed one, having deviated from both, without support, deluded on the path to Brahman, does he not get ruined like a scattered cloud?

*Kaccit* is used to express eagerness about the question.

*Mahābāho*, O Mighty-armed one: One whose four arms are powerful, capable of removing all the troubles of all the devotees, or, capable of granting the four human goals; by this is implied absence of irritation caused by the questions, as also patience in giving answers to them.

*Vimūḍhaḥ*, one who is deluded; *pathi brahmaṇaḥ*, on the path leading to Brahman; one who is confused in Knowledge, the path through which Brahman is attained; i.e. one in whom has not arisen the direct experience of the unity of Brahman and the Self; *apraṭiṣṭhaḥ*, one who is without support, one who is bereft of the disciplines, (viz.) worship, and rites and duties, which are the causes of passing along the Path of Gods and the Path of Manes—on account of having given up all actions, together with worship; one of this kind, *ubhaya-vibhraṣṭaḥ*, who has deviated from both, who has deviated from the Path of Karma (rites and duties) and from the Path of Knowledge; *na*—(this word is) used to imply a question—does he not; *naśyati*, get ruined; *chinna-abhram iva*, like a scattered cloud?

Just as a detached, scattered (patch of) cloud, which has separated from a previous mass of cloud because of wind but has not united with the next mass of cloud, becoming unfit for raining gets destroyed in the middle itself, similarly (does not) a *yoga-bhraṣṭa* (one whose Yoga has got interrupted) get destroyed in the middle itself, he being unfit for attaining the fruits of (both) rites and duties and Knowledge, on account of having separated from the former Path of Karma (rites and duties) and not having attained the latter Path of Knowledge?

By this is denied the combination of Knowledge and action.

For, according to this view, even if the result of Knowledge be not acquired, there is the possibility of getting the result of rites and duties, and hence 'deviation from both' becomes impossible. Nor should it be said that, speaking of his becoming deprived of the results of actions is considered possible because of his renouncing the results of actions even when he is capable of actions. For it has been established in various ways, by quoting from the sayings of Āpastamba and others, that even actions done without hankering for results have results. Therefore this question is only with regard to those who have renounced all actions; for it is only in their case that the doubt of running into evil can arise.

The son of Pṛthā requests the Lord, the inner Controller, to remove the doubt as shown above:

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

39. O Kṛṣṇa, You should totally remove this doubt of mine. For, none other than Yourself can be the dispeller of this doubt!

O Kṛṣṇa, *arhasi*, You should; *aśeṣataḥ*, totally; *chettum*, remove; *etat*, this—which has thus been shown before; *saṁśayam*, doubt; *me*, of mine—by destroying the roots of the doubt, (viz.) unrighteousness etc. Anticipating (that the Lord might say), 'Someone other than Me, a sage or a god, will remove this doubt of yours', he says: *Hi*, for; *na tvat-anyah*, other than Yourself, who are the omniscient supreme Lord, the originator of the scriptures, the supreme Teacher, who are full of compassion, no one, be he a sage or a god, who is not omniscient on account of not being God; *upapadyate*, can be; *chettā*, the dispeller, the destroyer, by giving the appropriate answer; *asya saṁśayasya*, of this doubt, with regard to the attainment of the next world by a *yoga-bhraṣṭa*. Therefore You alone, the direct Witness of everything and the supreme Teacher, should remove this doubt of mine. This is the meaning.



By way of removing this kind of apprehension in Arjuna's mind about the ruin of a yogi, (He states) the answer:

श्रीभगवानुवाच, the Blessed Lord said:

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।  
नहि कल्याणकृत्कश्चिदुर्गतिं तात गच्छति ॥४०॥

40. O Pārtha, there is certainly no ruin for him here or hereafter. For, no one engaged in good meets with a deplorable end, My son!

What is meant by saying that the yogi who has 'deviated from both' gets ruined? Does he, like some perverse person, become an object of censure by good people in this world, on account of renouncing the rites and duties enjoined by the Vedas, or, does he get some inferior state in the next world—as is stated in the Śruti,

On the other hand, through neither of these two Paths (are born those small creatures that transmigrate again and again) (*Ch.*, 5.10.8),

(While those others who do not know these two ways) they become insects and moths, and these frequently biting things (gnats and mosquitoes) (*Br.*, 6.2.16)?

So also it has been said by Manu,

A Brahmin who falls from his own (caste) duties is born as an eater of vomit (dog), or a fire-mouthed (ghost or a fox) (*Ma. Sm.*, 12.71), etc.

The Lord answers that neither of these two is true: O son of Pṛthā, *na eva vidyate*, there is certainly no; *vināśaḥ*, ruin; *iha*, here; *na amutra*, nor hereafter; *tasya*, for him—for one who in accordance with the scriptures resorts to renunciation of all

actions, who has become detached from everything, who dies while in the midst of practising *śravaṇa* etc. of the Vedānta after having approached a teacher, and who is a *yoga-bhraṣṭa*. He (the Lord) adduces the reason for this statement that there is no ruin for him in either case: *Hi*, for; *na kaścit*, no one, whosoever; *kalyāṇa-kṛt*, who is engaged in good, who acts according to the injunctions of the scriptures; *gacchati*, meets with; *durgatim*, a deplorable end—infamy here, and being born as insects etc. hereafter. However, it goes without saying that this one, verily being superior to all, does not meet with a deplorable end! This is the idea.

A father is called *tata* since he projects himself in the form of his son. The suffix *aṇ* is used to denote the word itself; so *tāta* means *tata* itself, as in the case of *rākṣasa* (from *rakṣas*), *vāyasa* (from *vayās*). And since it is the father himself who is born in the form of the son, therefore the addressing of the disciple, who can be equated with a son, as *tāta* is for indicating abundant favour.

The statement that a *yoga-bhraṣṭa* attains a painful state, like one who has deviated from his own caste duty, because he, being unenlightened, has no relationship with either of the Path of Gods and the Path of Manes—that is wrong. For, since this one gets associated with the Path of Gods, the logic is untenable. Because according to the Śruti in the context of the 'five fires',

Those who know this (meditation on the five fires) as such, and those others who meditate with faith and truthfulness<sup>1</sup> in the forest, reach the deity identified with the flame (*Br.*, 6.2.15),

it is said that, equally with those who meditate on the five fires, even those who do not perform sacrifices but, imbued with faith and truthfulness, are seekers of Liberation attain the world of

1. Ś. takes *satya* to mean Satya-brahman, i.e. Hiranyagarbha.

Brahmā along the Path of Gods;<sup>1</sup> and because in the case of one who is engrossed in *śravaṇa* etc. but is a *yoga-bhraṣṭa*, *śraddhā*, faith, stands stated in the text, '...becoming...full of faith', and truthfulness, consisting in the restraint of the activity of speech in the form of speaking what is not true, stands stated in, '...(becoming) self-controlled, calm...' (*Br.*, 4.4.23)—indeed, *damah* means the restraint of the perverse behaviour of the external organs—; and because in the scripture on Yoga it (*satya*, truthfulness) is mentioned as a constituent of Yoga—'Ahimsā (non-injury), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (continence) and *aparigraha* (non-acceptance of gifts) are called *yama*' (*P. Y. Sū.*, 2.30; see under 4.28 here).

There is no harm if, however, Brahman itself is meant by the word *satya* (in *Br.*, 6.2.15, see above); for, the *śravaṇa* etc. of Vedānta also consists in contemplating on the Truth that is Brahman, and hence, even if one may not perform sacrifices, it is possible for him to attain the world of Brahmā like those who meditate on the 'five fires'. Accordingly there is the Smṛti, 'The world of Brahmā (is attained) from renunciation' (*Mbh.*). So also it is said in the Smṛti that, even the daily deliberation on the teachings of the Vedānta has a result equivalent to the result of doing penance eighty times! And thus, since even any one among renunciation, faith, truthfulness, and deliberation on Brahman is a means to the attainment of the world of Brahmā, so what wonder is there that their combination is a means to that end? And hence the followers of the *Taittirīya* (branch of the Vedas) say in, 'For him who knows thus (is the result) of sacrifice' (*Tai. Ār.*, 10.64.1), that the

1. As the soul comes down for rebirth, it passes through heaven, clouds, earth, man and woman. These five are to be meditated on as five sacrificial fires. 'Those householders who know...that they are born of fire...and are but another form of fire, and those others who meditate with—not upon—faith upon Satya-brahman, or Hiraṇyagarbha, in the forest, in other words, the hermits and monks who constantly live in the forest, all reach the deity identified with the flame.'—Commentary of Ś. on the quoted *Br.* text.

behaviour of a yogi is tantamount to all the virtues. The Smṛti also says:

By one whose mind settles even for a moment in the thought of Brahman, bath has been taken in the waters of all the sacred places; the entire earth stands given as a gift; a thousand sacrifices have been performed; all the gods have been worshipped; his own forefathers stand saved from transmigration; and he too becomes adorable in the three worlds (L. Y. Vā., Śāstra-grahaṇa-phala-nirdeśa, 34).

Hence, what follows from the fact that, on account of being a performer of virtuous deeds thus, there is no destruction in both the worlds for a *yoga-bhraṣṭa*? This is being answered:

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

41. Attaining the worlds of the righteous, and residing there for eternal years, the man fallen from Yoga is born in the house of the pious who are prosperous.

Someone who has set out on the path of Yoga, who has renounced all actions, who dies while in the midst of practising *śravaṇa* etc. of the Vedānta may hanker for objects on account of the rise of the desire for enjoyment accumulated in the past. Someone else, on the other hand, does not hanker, on account of firmness in the attitude of *vairāgya*, detachment.

Between these, the *yoga-bhraṣṭa* of the first kind, he, *prāpya*, after having attained; *lokān*, the worlds; *punya-kṛtām*, of those who had performed righteous deeds, (as for instance) those who had performed the Horse-sacrifice, (i.e. having attained) the Brahmālokas, by passing through the Path of Light etc.—although the world of Brahmā is one, the plural number is used from the point of view of the differences in the levels of enjoyment—; and there, *uṣitvā*, residing, enjoying his stay; for



*śāśvatīḥ samāḥ*, eternal years—years measured according to the standards of Brahmā; then at the end of it, because of the presence of residual desires for enjoyment, as in the cases of Ajātaśatru, Janaka, and others, *abhijāyate*, is born; *gehe*, in the house, in the lineage; *śucīnām*, of the pious, of the virtuous; *śrīmatām*, who are prosperous, (for instance) great kings and emperors.

The idea is that, owing to the predominance of the desire for enjoyment, he, after the world of Brahmā, is born as a great king, being ineligible for the renunciation of all actions.

With regard to the second one, the Lord states the other position:

अथवा योगिनामेव कुले भवति धीमताम् ।  
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

42. Or he is born in the family of enlightened yogis only. Such a birth as is of this kind is surely more difficult to get in the world.

But when there is an abundance of such good qualities as *śraddhā*, *vairāgya*, etc., then on account of the absence of desire for enjoyment, he, without going at all to the worlds of those who had performed righteous deeds, *bhavati*, is born; *kule*, in the family; *yoginām eva*, of the yogis only, of poor Brahmins; *dhīmatām*, who are enlightened, who have the knowledge of Brahman; but not (in the lineage) of wealthy kings. By this use of the word *yoginām*, of the yogis, the men of rites and duties are not taken into consideration. As for the birth of a *yoga-bhraṣṭa* in the lineage of pious kings who are prosperous, that too is difficult to get, because it is possible (only) through numerous meritorious acts and because it culminates in Liberation. But as for the birth in the family of pious, poor Brahmins who have knowledge of Brahman, *etat janma*, such a birth; *yat idṛśam*, as is of this kind, as is well known in the cases of Śuka

and others, which is free from all kinds of false steps; is *hi*, surely; *durlabha-taram*, more difficult to get; *loke*, in the world. Thus the second one is praised because he is fit for the renunciation of all actions, on account of being free from all desires.

Why is it that the births of these two kinds are difficult to have? Because,—

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

43. There he gets associated with the wisdom that was acquired in the previous body. After that he also strives further for perfection, O scion of the Kuru dynasty.

*Tatra*, there, even in both the kinds of births; *labhate*, he gets; (*buddhi-samyogam*) associated with wisdom (*buddhi*), with the conviction regarding the identity of Brahman and the Self, i.e. with all the disciplines necessary for that; *tam paurva-dehikam*, which were acquired in the previous body, only to the extent that (each one) among renunciation of all actions, approaching a teacher, *śravaṇa*, *manana* and *nididhyāsana* was practised (in that body). Not only does he verily get (associated with that wisdom) but, *tataḥ*, after that, after getting that; *ca yatate*, he also strives, also makes effort; *bhūyaḥ*, further, to attain the stage higher than the one (already) achieved; *samsiddhau*, for perfection—*samsiddhi* means Liberation; for the sake of That (Liberation); i.e. he wins all the stages up to Liberation, O scion of the Kuru dynasty.

Since you also, as a *yoga-bhraṣṭa*, have been born in the family of pious and prosperous people, therefore the acquisition of Knowledge will be easily achieved due to your past impressions. The eulogy of the highly distinguished Kuru is for implying this.

This idea is expressed in the words of the venerable Vasiṣṭha, as for instance (on being asked by) Śrī Rāma:

O venerable sir, when one dies after ascending to the first, second and third planes, what state does he gain? (L. Y. Vā., *Yoga-saptabhūmikā-upākhyāna*, 53.)

The seven planes have already been explained earlier (under 3.18). Among them, the first plane, called *śubhecchā*, good resolve, is the desire for Liberation, preceded by *śama*, *dama*, *śraddhā*, *titikṣā*, renunciation of all actions, etc., which follow from dispassion towards enjoyment of objects here and hereafter, (this in turn) preceded by discrimination between the eternal and the ephemeral; i.e. it is the abundance (*sampad*) of the *sādhana-catustaya*, the four kinds of spiritual disciplines (see under 37). Then comes the second plane consisting in the deliberation (*vicāraṇā*) on the Vedantic teachings after approaching a teacher; that is to say, it is the abundance of *śravaṇa* and *manana*. After that comes the third plane called *tanumānasā*, fineness of the mind, in the form of freedom from doubt regarding *tattva-jñāna*, Knowledge of Reality, resulting from *śravaṇa* and *manana*; that is to say, it is the abundance of *nididhyāsana*. As for the fourth plane, it is nothing but the direct experience of Reality. The fifth, sixth and seventh planes are the different stages of *jīvanmukti* itself. This has been explained earlier in the third (chapter).

With regard to one who dies after attaining the fourth plane among them, there can be no doubt at all of his attaining *videha-kaivalya* (Liberation after the fall of the present body) after death, even though he does not have *jīvanmukti*. But one who attains the three planes after that (fourth) is Liberated even while living; what need to speak of (his Liberation) after death! In this way, there can be no doubt with regard to the four (later) stages. However, since in the (previous) three planes that stand for spiritual practices there is renunciation of rites and duties, and absence of enlightenment, an apprehension does arise. Hence the question relates to these only.

(In reply to Śrī Rāma's question) the venerable Vasiṣṭha said:

The previous sins of an embodied person whose life becomes separated from the (three preceding) planes of Yoga get dissipated according to the extent (of his success) in the plane concerned.

Then, in the company of women he disports in heavenly aerial cars and in the cities of the rulers of the (various) worlds and in the groves and arbours of Mt. Meru.

Thereafter, when the period of experience (there) is over due to the dissipation of the accumulated merits and the sins incurred previously, the yogis are (re-)born on earth.

These persons, who are endowed with the impressions of Yoga, practise Yoga itself after being born in the secret<sup>1</sup> houses of pious, prosperous, meritorious and holy persons.

There the wise ones, becoming apprised of the gradual stages of the planes of Yoga to which they had got used through previous practice, they proceed higher up along the planes (of Yoga) (ibid. 57-61).

Here only that monk who has renounced all actions is spoken of in whom, at the time of departure of (his) life, desire for enjoyment springs up on account of the predominance of the impressions of the desire for enjoyment accumulated previously, the impressions of *vairāgya* (dispassion) practised for a short period being weak.

But the monk in whom, the impressions of dispassion being predominant, the desire for enjoyment does not arise at the time of departure of (his) life, owing to the grace of the Lord earned through his great merit, (he) is born only in the family—free from the causes of all lapses—of Brahmins who are knowers of Brahman, without the interruption of enjoyment (in the various worlds). In his case, unlike as in that of the former, there can be no apprehension as regards Liberation, because it is easily possible as a consequence of the manifestation of the previous impressions. Hence he has not been mentioned by Vasiṣṭha. But

1. i.e. they are born secretly.



he has been specifically mentioned by the supremely compassionate Lord—by stating an alternative proposition with the word *athavā*, or. The rest is clear.

Well, in the case of one born in the family—free from the causes of all lapses—of Brahmins who are knowers of Brahman, let him—due to the absence of the intervention of enjoyment of objects and due to the rise of uninterrupted pre-existing impressions—once more have spiritual practice for Knowledge, preceded by renunciation of all actions. But in the case of one who is born in the lineage of great prosperous kings and emperors after the intervention of various kinds of enjoyment of objects, how can there occur the rise of the impressions of Knowledge which were interrupted for long, because desire for enjoyment of objects is dominant and there is a possibility of lapse? Or, how can one who is ineligible to renounce all actions on account of being a Kṣatriya have the disciplines for Knowledge?

The answer to that is being stated:

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

44. Verily, by that past habit itself he is carried forward, even in spite of himself! Even a seeker of Yoga transcends the Veda.

*Tena*, by that; *pūrva-abhyāsenā eva*, past habit itself, even though acquired in a very remote birth; i.e. by the tendency towards Knowledge gathered previously, *hriyate*, he is carried forward, made to come under its influence, made to proceed towards the disciplines for Liberation by being suddenly lifted up from the desire for enjoyment; *avaśaḥ api*, even in spite of himself, even though he be not striving for the disciplines meant for Liberation; because, being concerned with Reality, the desire for Knowledge, even though followed for a short time, is by itself more powerful than the desires for enjoyment, which

concern unreal things. Notice, for instance, how you yourself, who had headed for war, have suddenly become inclined to Knowledge on the battle field owing to the predominance of past impressions, even though you were not actively seeking Knowledge!

Hence it was said above, 'Here there is no destruction of the result of action' (2.40). The idea is that the tendency to Knowledge, even if it be interrupted by many thousands of lives, does surely produce its own result by demolishing all opposition to it.

The eligibility to Knowledge in the case of a Kṣatriya stands verily affirmed even in the absence of (his) renunciation of all actions. As an object, such as a horse etc., though surrounded by many guards is stolen away—even irrespective of its own wish—by a thief because of his own special ability by befooling them all, and later on there is a sadness in the form, '(Alas!) when was it stolen?', similarly a person whose Yoga was interrupted, although he be in the midst of many obstacles, is still brought under its own sway—even if he has not wished for it—by the powerful impression of Knowledge owing to its own special ability itself, by overcoming all impediments. This is indicated by the use of (the verb) *hr* (to carry away). For this very reason, *jijñāsuḥ api*, even one who, owing to the predominance of the tendency (to Knowledge), is a seeker; *yogasya*, of Yoga, i.e. the monk who is established in the first plane of Yoga, who wants to know Brahman—the subject matter of Knowledge which is the means to Liberation—, who has died on that very plane, the *yoga-bhraṣṭa*, who has taken birth in the lineage of great kings and emperors after having enjoyed in the interval many objects, even he, as a result of the predominance of the tendency to Knowledge, *ativartate*, transcends, in that life—exists (*vartate*) by going beyond (*ati*)—; *śabda-brahma*, the Veda, which is an exponent of rites and duties; that is to say, by going beyond the eligibility for rites and duties, he becomes competent for Knowledge.

It is to be noted that by this also is denied a combination of

Knowledge and action, because in the case of combination it becomes impossible for a man of Knowledge to go beyond rites and duties.

And when in this way a *yoga-bhraṣṭa* dies even in the first plane, and even after getting a birth in the lineage of great kings, which too occurs after being intervened by the tendency to many kinds of enjoyments and which is a source of many lapses, becomes competent for Knowledge by transcending the eligibility for rites and duties, owing to the predominance of the tendency to Knowledge acquired before, it needs no mention that a *yoga-bhraṣṭa* who after dying while in the second or the third plane is born either in the lineage of great kings—at the end of enjoyment of objects—or is born, without experiencing enjoyment at all, in the family of Brahmins who are knowers of Brahman, (he) gets liberated from the bondage of transmigration as a result of becoming competent for Knowledge by transcending the eligibility for rites and duties, and acquiring the result of that (Knowledge) by undergoing the disciplines needed for it.

Hence the Lord says this:

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।  
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

45. However, the yogi, applying himself with effort, becoming purified of sin, and attaining perfection through many births, thereby achieves the highest Goal.

*Yatamānaḥ*, applying himself; *prayatnāt*, with effort, more and more even than what he had done before; putting in intensive effort, *yogī*, the yogi, possessed of the tendency (to Knowledge) acquired before; *samśuddha-kilbiṣaḥ*, becoming purified of sin, becoming cleansed of the dirt of sin, which is an obstacle to Knowledge, by dint of that very merit earned through effort in Yoga; and as a result of this itself, (*samsiddhaḥ*) attaining perfection through many births (*aneka-janma*) by virtue of the

accumulation of the tendency (to Knowledge) and merit, (i.e.) attaining the final birth on account of the abundance of the tendency (to Knowledge) and the abundance of merit; *tataḥ*, thereby, on the perfection of spiritual disciplines; *yāti*, achieves; *parām*, the highest; *gatim*, Goal, Liberation. The idea is that, as regards this there can be no doubt at all.

Now, with a view to enjoining Yoga on Arjuna by rousing in him great faith, the yogi is being eulogized:

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥

46. A yogi is higher than men of austerity; he is considered higher even than men of knowledge. The yogi is also higher than men of action. Therefore, O Arjuna, do you become a yogi.

The yogi who is engaged in *manonāśa* and *vāsanā-kṣaya* after the rise of *tattvajñāna* is *adhikaḥ*, higher; *tapasvibhyaḥ*, than men of austerity, those who are engrossed in austerities such as *Kṛcchra* (penances), *Cāndrāyaṇa*,<sup>1</sup> etc.—as the Śruti says,

Through Knowledge they ascend That (State) from where (all) desires are banished. Persons following the Southern Path do not reach there, nor even do the men of austerity who are unenlightened (*Śa. Br.*, 10.5.4.16).

And for this very reason the yogi is higher *ca karmibhyaḥ*, than the men of rites and duties also, than those who perform such rites as *Jyotiṣṭoma* etc. which include payment of fees (to the priests); for, because of their ignorance both men of rites and

1. *Kṛcchra*: austerity consisting in bodily mortification; see under 4.28. *Cāndrāyaṇa*: a fast regulated by the moon, the food being diminished everyday by one mouthful for the dark fortnight, and increased in like manner during the bright fortnight; see under 4.28 and 9.27.



duties and men of austerity are ineligible for Liberation. The yogi who is possessed of direct experience (of Reality), *mataḥ*, is considered; *adhikaḥ*, higher; *jñānibhyaḥ api*, even than men of knowledge, even than those who have indirect knowledge (of Reality).

Even than those who have direct experience (of Reality) but have not become *jīvanmuktas* owing to the lack of *manonāśa* and *vāsanā-kṣaya*, the yogi who is a *jīvanmukta* on account of being endued with *mononāśa* and *vāsanā-kṣaya* is higher—(this) is My view. Since this is so, *tasmāt*, therefore; you, who are a *yoga-bhraṣṭa*, *bhava*, should, through perfection in the spiritual disciplines, now become; *yogī*, a yogi—of the kind mentioned before thus: he who is a *jīvanmukta*, ‘that yogi is considered superior’ (32), through *tattvajñāna*, *manonāśa* and *vāsanā-kṣaya* practised simultaneously by dint of greater and greater effort.

The meaning of the address ‘O Arjuna’ is ‘O pure one’.

Now He concludes the chapter by speaking of the yogi who is the highest of all the yogis:

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥

47. In relation to all the yogis without exception, he who adores Me with his mind fixed on Me and with faith, he is in My estimation the best of the yogis.

*Yaḥ*, he who; *api sarveṣāṃ yoginām*, in relation to all the yogis without exception, who are devotees of the lesser gods, (viz.) the Vasus, the Rudras, the Ādityas, and others; *bhajate*, adores, constantly contemplates on; *mām*, Me, Nārāyaṇa, the Lord of lords, as possessed of attributes or as attributeless, by giving up such erroneous notions as, ‘This one is a human being’, ‘This one stands on the same footing as the other gods’, etc.; *madgatena antarātmanā*, with his mind fixed on Me, on Lord Vāsudeva, with his internal organ established, fixed (*gata*), in

Me through love, as a result of the special perfection of virtues; and *śraddhāvān*, with faith, being greatly possessed of faith, in My adoration alone, as a consequence of the perfection of pre-existing impressions and association with holy men; *saḥ*, he alone, the yogi who is devoted to Me; *mataḥ me*, is considered by Me, is, in the estimation of Mine who am the omniscient supreme Lord; *yuktatamaḥ*, the best, among all those whose minds are in *samādhi*. Since in spite of the trouble involved in the practice of Yoga being the same, and in spite of the exertion involved in adoration being the same, he alone who is My devotee is greater than those who are devoid of devotion to Me, therefore you, who are My highest devotee, will easily be able to become the best of the yogis. This is the idea.

Thus in this chapter the section dealing with Karma (Action), involving the ascertainment of the meaning of the word 'thou', has been concluded (by the Lord)—by showing the limits of Karma-yoga, the cause of purification of the mind; and by expounding Yoga along with its accessories for one who renounces all actions after that (mental purification); and, after rebutting objections and dissolving the doubt that a *yoga-bhraṣṭa* gets deprived of the human Goal, (then) by instructing the means of controlling the mind. After this is begun the next group of six chapters for ascertaining Bhakti-yoga which was indicated in, '...he who adores Me...with faith', and (for determining) the import of the word '*tat*, That', viz. Lord Vāsudeva, the object of adoration.

May it be auspicious!

## CHAPTER 7

### BRAHMAN AS AN OBJECT OF KNOWLEDGE AND MEDITATION

*I salute that blessed son of Nanda who is supreme Bliss through and through, without devotion to whom there can be no Liberation, and who is the object of worship of all the yogis.*

After having thus explained, together with Yoga, the Entity implied by the word 'thou' which has to be realized, through the first six chapters in which the dominant note is that of the discipline consisting in the renunciation of (all) actions, now it is necessary to explain the meaning of the word 'That' through the intermediate six chapters, in which the dominant note is of the presentation of Brahman which is to be meditated upon. Among them, again, the seventh chapter is begun for expounding the adoration of the Lord stated before in,

In relation to all the yogis without exception, he who adores Me with his mind fixed on Me and with faith, he is in My estimation the best of the yogis (6.47).

In that context, these two (questions)—What form of God is to be adored? How should one fix the mind on Him?—could have been asked. Even though they were not asked by Arjuna, (the Lord) with a desire to Himself explain them out of His supreme compassion (said):

श्रीभगवानुवाच, the Blessed Lord said:

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

1. O Pārtha, hear how you, whose mind is fixed on Me and who have taken refuge in Me, will know Me without doubt and in full by practising Yoga.

*Śṛṇu*, hear; *tat*, that, while it is being stated by Me; as to *yathā*, how, the process by which; you, or someone like you, (*āsakta-manāḥ*) whose mind (*manas*), after rejecting other objects, is always fixed (*āsakta*) *mayi*, on Me, on the supreme Lord possessing various kinds of (superhuman) powers such as of being the basis of the entire universe, and so on;—(how) you who are such, and who, for this very reason, *madāśrayaḥ*, have taken refuge in Me alone—it is well known that a servant of a king depends on the king but has his mind attached to (his own) wife and others; on the other hand, a seeker of Liberation takes refuge in Me (alone) and (also) has his mind fixed on Me—; *jñāsyasi*, will know; *mām*, Me, who am endowed with all majesty, power, strength, etc.; *asamśayam*, in a way that is without doubt; and *samagram*, in full; *yuñjan*, by practising; *yogam*, Yoga, concentration of mind, as stated in the sixth chapter.

When it is said, “you will know”, a doubt may arise that this Knowledge is but indirect. By way of obviating this He eulogizes (that Knowledge) in order to make the hearer attentive:

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥

2. I shall tell you in detail of this Knowledge that is combined with realization, after experiencing which there remains nothing else here to be known again.

*Idam*, this; *jñānam*, Knowledge, about Me, which by its very nature is immediate, is indirectly spoken of as mediate



when it fails to produce its fruit owing to such obstacles as *asambhāvanā* etc. But the Knowledge which, on the removal of *asambhāvanā* etc. as a result of the perfection of *vicāra*, arises from that valid means itself is said to be immediate when it produces its result owing to the absence of obstacles. That itself is *viññāna*, realization (special Knowledge), because it is generated by maturity of *vicāra*. *Aham*, I, the closest friend; *vakṣyāmi*, shall tell; *te*, you; *aśeṣataḥ*, in detail, fully—along with the disciplines, result, etc.—, of this immediate Knowledge itself—originating from the scriptures—, together with that realization;—following the declaration of the Śruti to the effect that everything is known when the One is known (*Mu.*, 1.1.3; *Br.*, 2.4.5), He says—*yat jñātvā*, after experiencing which Knowledge, of the form of eternal Consciousness—(i.e.) after making It the content of the mental modification arising from the Upaniṣadic texts; *na avaśiṣyate*, there remains nothing; *anyat*, else, whatsoever; *iha*, here, on the empirical plane; *jñātavyam*, to be known; *bhūyaḥ*, over again.

When, through the knowledge of the absolute Existence, which is the basis of all, Existence alone stands as the residue after the sublation of everything imagined, then you will become Self-fulfilled through the very knowledge of That alone. This is the idea.

‘And this Knowledge, which is of great consequence, is very difficult to have without My grace’, because,—

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

3. Among thousands of men a rare one endeavours for perfection. Even of the perfected ones, who are diligent, one perchance knows Me in truth.

*Sahasreṣu*, among thousands; *manuṣyāṇām*, of men, who are eligible for scriptural knowledge and actions; *kaścit*, a rare

one; becoming equipped with discrimination between the eternal and the ephemeral, accomplished through merit earned over many births, *yatati*, (i.e.) *yatate*, endeavours; *siddhaye*, for perfection, for the emergence of Knowledge through purification of the mind. *Api*, even; *siddhānām*, of the perfected ones, of the aspirants who have to their credit the merit earned before; *yatatām*, (i.e.) *yatamānānām*, who are diligent, striving for Knowledge; *kaścit*, one perchance; *vetti*, knows, realizes directly, after the ripening of *śravaṇa*, *manana* and *nididhyāsana*; *mām*, Me, the Lord; *tattvataḥ*, in truth, as non-different from the indwelling Self, as a result of the great (Upaniṣadic) sayings such as 'Thou art That', etc. taught by teachers. Among many persons, one who takes recourse to the disciplines leading to the knowledge of the Self is very rare. Even among those who take recourse to the disciplines, one who enjoys the fruit is very difficult to find. Hence, what to speak of the glory of Knowledge! This is the idea.

Having thus drawn the attention of the hearer by arousing interest, He, by way of revealing His own absolute fullness by virtue of being the Self of all, first presents the inferior Prakṛti:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।  
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

4. This Prakṛti (Nature) of Mine is divided eightfold thus: earth, water, fire, air, space, mind, intellect and also egoism.

The eight *prakṛtis*<sup>1</sup>, viz. the five uncompoundable subtle elements (*tanmātras*, monads), egoism (*ahaṅkāra*), *mahat*, and the Unmanifest (*Avyakta*), and the sixteen transformations (*vikṛtis*), viz. the five compounded gross elements (*mahābhūtas*), the five motor-organs, the five sense-organs, and the mind—which is common to both (these groups of organs), are indeed

1. See p.403.

spoken of by the Sāṅkhyas. These very ones are the twenty-four principles. Among them, by *bhūmiḥ* (earth), *āpaḥ* (water), *analaḥ* (fire), *vāyuh* (air) and *kham* (space) are indicated the five *tanmātras* (monads, the five uncompounded subtle elements), consisting of smell, taste, colour, touch and sound, which are the subtle states of the five *mahābhūtas* (the compounded gross elements), called earth, water, fire, air and space. As for the words *buddhi* (intellect) and *ahaṅkāra* (egoism), they bear their (usual) meanings. And by the word *manaḥ* (lit. mind) is indicated the remaining (principle) Unmanifest (Avyakta), because it is necessary to abandon its (usual) meaning on account of being correlated with the word *prakṛti* (in the verse).

Or, by the word *manaḥ* is implied its cause, *ahaṅkāra* (egoism), on account of its proximity to the five *tanmātras* (i.e. in the verse it is listed just after the *tanmātras*). But the word *buddhi* is verily used in the primary sense as the principle of *mahat*, which is the cause of *ahaṅkāra* (egoism). And by the word *ahaṅkāra* is indicated the Unmanifest (Avyakta), which is the same as nescience and is filled with all (kinds of) *vāsanās*, impressions; and (this is so) because (both of them are) possessed of such special qualities as being the impellers (of others), etc.<sup>1</sup>

*Iti*, thus, in the aforesaid manner; is *iyam*, this; *prakṛtiḥ*, Prakṛti, the Divine Power called Māyā—which is immediately perceptible on account of being revealed by the Witness, which is by nature inexpressible, and which consists of the three *guṇas* (qualities, *sattva*, *rajas* and *taṃas*); *bhinnā*, divided; *aṣṭadhā*, eightfold; it has undergone differentiation in eight ways. The idea is that all the material objects, without exception, become included in this itself.

However, according to our own conclusion, *buddhi* (intellect) and *ahaṅkāra* (egoism), which are the same as (the powers of) witnessing and willing, are surely transformations of Māyā. And

1. *Ahaṅkāra*, egoism, impells an individual to actions; similarly, the Avyakta, Unmanifest, which is the primal source of everything, causes transformations in all things gross and subtle.

we have repeatedly said that the five *tanmātras* (monads) stand for the five gross elements in their uncompounded state. (See under 3.42; 4.27; 6.25.)

Thus in the course of stating that the Prakṛti characterized as the 'field' is the inferior one, He speaks of the superior Prakṛti that is characterized as the 'Knower of the field':

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।  
जीवभूतां महाबाहो ययेदं धारयति जगत् ॥५॥

5. O mighty-armed one, this is the inferior (Prakṛti). Know the Prakṛti of Mine which, however, is different from this, which is higher, which has taken the form of the individual soul (*jīva*), and by which this world is held together.

*Iyam*, this, the Prakṛti which is such, which was previously described as being eightfold and as consisting of the sum total of all insentient things; is *aparā*, inferior, because it is unconscious, meant to subserve others, and is of the nature of worldly bondage. O mighty-armed one, *viddhi*, know; the *prakṛtim*, Prakṛti; *me*, of Mine; which, *tu*, however—by the (use of the) word *tu* is meant that it (this latter Prakṛti) defies being identified (with the previous one) in any way whatsoever; is *anyām*, different; *itaḥ*, from this, from the Prakṛti consisting of the sum total of insentient things and characterized as the 'field'; which is *parām*, higher, superior; *jīva-bhūtām*, which has taken the form of the *jīva*, which is sentient by nature, which is characterized as the 'Knower of the field', which is identical with Me, and which is absolutely pure; and *yayā*, by which, by which Prakṛti characterized as the 'Knower of the field', which has taken the form of the *jīva* and has entered into them; *idam*, this; *jagat*, world, the sum total of insentient things, which by itself is prone to disintegration; is *dhāryate*, held together—as is said in the Śruti,



...by entering (into these three gods) in the form of the soul of each individual being, I shall clearly manifest name and form (*Ch.*, 6.3.2).

The idea is that it (the world) cannot be upheld when bereft of the *jīva*.

In the course of adducing, with regard to the existence of the two Prakṛtis spoken of, a proof in the form of an inference based on the grounds of their effects, He reveals that He Himself is the source of creation etc. of the world through them:

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।  
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

6. Know it for certain that all things (sentient and insentient) have these as their source. I am the origin as also the end of the whole Universe.

*Iti upadhāraya*, know it for certain; that *sarvāṇi*, all; *bhūtāni*, things, sentient and insentient, which are possessed of the characteristics of having birth (*bhavana*), (i.e.) all that are born; *etat-yonīni*, have these (*etat*) as their source (*yonī*)—they are those that have as their source these two Prakṛtis spoken of before as inferior and superior, and as the 'field' and as the 'Knower of the field'. Since the effects are in the form of a combination of sentience and insentience, therefore you should infer that their source also is a combination of sentience and insentience. This is the idea.

Since My limiting adjuncts in the form of the 'field' and the 'Knower of the field' become thus the two sources (*prakṛtis*), therefore, through them, *aham*, I, who am omniscient, the Lord of all, omnipotent, possessed of *Māyā* as the limiting adjunct; am the *prabhavaḥ*, origin, the cause of birth; *tathā*, as also; *pralayaḥ*, the end, the cause of destruction; *kṛtsnasya*, of the whole; *jagataḥ*, Universe, consisting of the sentient and the

insentient; (i.e.) of all those that are the products. As (the *jīva* is) in the case of dream-creations, so I Myself, who am the wielder of *Māyā*, am the material cause and the Witness of the Universe consisting of *Māyā*, by virtue of My being the basis and the content of *Māyā*. This is the purport.

Since I Myself am the cause of the birth, continuance and destruction of the entire creation through *Māyā*, therefore in reality,—

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

7. O Dhanañjaya, there is nothing else whatsoever different from Myself. All this is strung on Me like pearls on a string.

O Dhanañjaya, just as the dream-objects (are not different) from the dreamer, (or as) the magical objects (are not different) from a magician, (or as) the silver created by (one's) ignorance of nacre is (not different) from the Consciousness delimited by a piece of nacre, (similarly) *na anyat asti*, there is nothing else; *kiñcit*, whatsoever; *parataram*, different, true in the real sense; *mattaḥ*, from Myself, who am the basis of *Māyā*—which has become transformed as all that is seen—, who am the revealer of everything, who pervade everything as Existence and Self-effulgence, who am the Consciousness-through-and-through that is self-revealed and is supreme Bliss, and who am the supreme Reality. The idea is that whatever is imagined on Me does not, in reality, differ from Me—as stated in the *Brahma-Sūtras*:

There is non-difference of those cause and effect on account of the texts about origin etc. (2.1.14).

But from the empirical point of view, *sarvam*, all; *idam*, this, all that is insentient; is *protam*, strung; *mayi*, on Me, who am by nature Existence and Self-effulgence. It becomes fit for empirical

dealings brought about by Māyā, as though existing because of My existence, as though manifested because of My Self-effulgence. The example for how everything is strung only on Consciousness is: *iva*, like; *maṇigaṇā*, pearls; *sūtre*, on a string.

Or: ...like pearls put in dream *sūtre*, on Hiranyagarbha in the form of Taijasa, who (as *jīva*) is the seer of dreams. The illustration as a whole is to be explained thus.<sup>1</sup>

Others, however, explain this verse as an answer to the *Opponent's* view as stated in the aphorism,

There is some entity superior to this Brahman, because of the mention of the embankment, measure, connection and difference (*B. S.*, 3.2.31).

(That is to say:) O Dhanañjaya, *mattaḥ*, as compared with Me, who am omniscient, omnipotent, the Source of all; *na asti anyat*, there is nothing else, no other independent cause of creation and dissolution of the entire Universe; which is *parataram*, more eminent. Since this is so, therefore all this aggregate of effects is strung, not on something else, but on Me who am the Cause of all. But the example, 'like pearls on a string', is only with regard to the fact of being strung, and not with regard to being the Cause. The proper illustration (for causality), however, should have been, 'like earrings etc. (connected) with gold'.

'And the doubt, "It is well known that water etc. inhere in (the *tanmātras*) taste etc. How is all this inherent in You?"', should not be raised, because it is I Myself who exist as taste etc.'—this He says in five verses:

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

1. i.e. according to this explanation, the dreamer himself is the creator of the 'pearls' seen in dream, and these pearls are fixed on him alone.

8. O son of Kuntī, I am the taste of water; I am the effulgence of the moon and the sun; (the letter) *Om* in all the Vedas; the sound in space; and manhood in men.

O son of Kuntī, that *rasaḥ*, taste—pure and sweet, in the form of a *tanmātra*; which is the source of all the waters, which permeates *apsu*, all the waters; am *aham*, I. The idea is that all the waters inhere in Me who exist in that form (as taste). This is how it is to be explained in all the succeeding texts. Since this (divine) manifestation is taught for meditation, therefore too much attention (regarding the explanation) is not necessary.

So also, *asmi*, I am; the *prabhā*, effulgence; *śaśi-sūryayoḥ*, of the moon and the sun. The idea is that the moon and the sun are inherent in Me who am by nature the universal effulgence. So also, I am the *praṇavaḥ*, (the letter) *Om*; which interpenetrates *sarva-vedeṣu*, all the Vedas, as is said in the Śruti,

For instance, as all leaves are held together by (their) midribs, in this way all the words are joined together by *Om* (Ch., 2.23.3).

'Held together' means interconnected; 'all the words' means all the Vedas.

I am the pure *śabdaḥ*, sound, in the form of a *tanmātra*; which exists everywhere *khe*, in space. I am *pauruṣam*, the manhood, which is common to all men; and is inherent *nṛṣu*, in men. In Me who am common to all are inherent all the particulars, in accordance with the illustration of the drum etc. mentioned in the Śrutis.<sup>1</sup> This is how it is to be understood everywhere.

1. 'As when a drum is beaten one cannot recognize its various particular notes (in isolation), but they are recognized when they are known as coming out of the drum or of the various strokes on the drum...' (Br., 2.4.7), etc.



पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥

9. I am also the fragrant smell in the earth; I am the light in fire, and the life in all beings; and I am the austerity of the ascetics.

I am the *punyaḥ*, fragrant, unpolluted; *gandhaḥ*, smell, called a *tanmātra*, which is a common feature of the earth as a whole; which exists everywhere *prthivyām*, in the earth. *Ca*, and, is used to connect 'unpollutedness' with 'taste' etc. For, sound, touch, colour, taste and smell are naturally pure and unpolluted. It is to be understood that their impurity, however, is not intrinsic but results from particular sins of creatures.

So also, *asmi*, I am; that *tejaḥ*, light; *vibhāvasau*, in fire, which (light) is in the form of the power of burning and illuminating everything, (and) is associated with warmth in touch, and which has an appearance of white brilliance and is sanctifying. From (the use of the word) *ca*, and, (after *tejaḥ*) it is to be noted, I am also that sanctifying cool touch which is in air and is comforting to those suffering from the touch of heat. I am the *jīvanam*, life, continuity of living, longevity; *sarva-bhūteṣu*, in all beings. The idea is that all the living beings are supported on Me who exist in that form.

*Tapasviṣu*, of the ascetics, of those who are constantly engaged in austerities, of the *vānaprasthas* (anchorites, who live in forests) and others; *asmi*, I am; that *tapāḥ*, austerity which is in the form of the ability to endure such dualities as cold and heat, hunger and thirst, etc. The ascetics are upheld by Me who exist in that form, because a thing characterized cannot exist unless the characteristic is there. By *ca*, and, (occurring) in '*tapāḥ ca*' are comprehended all forms of austerities, (both) the internal in the form of concentration of mind and the external in the form of control of the tongue, the generative organ, etc.

'May it not be said that all beings inhere in their own respective seeds, but not in You?'

The Lord says, no:

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।  
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

10. O Pārtha, know Me to be the eternal Seed of all beings. I am the wisdom of the wise, I am the resoluteness of the resolute.

O Pārtha, *viddhi*, know; *mām*, Me, alone, but not something other than Me; to be that Seed of all, called the Unmanifest, which is the *sanātanam*, eternal; single *bijam*, Seed, Source; *sarva-bhūtānām*, of all beings, moving and non-moving, which (Seed) is independent of any other seed, and which is not different in relation to each individual or non-eternal. Hence it is proper that all things are inherent in Me who am only one and the Seed of all. This is the idea.

Besides, *asmi*, I am; the *buddhiḥ*, wisdom, the power of discriminating between truth and untruth; *buddhimatām*, of those endowed with that kind of wisdom. Those having wisdom are supported on Me who exist in the form of wisdom; for it has (already) been said that a thing characterized cannot exist unless the characteristic is there. *Aham*, I; am that which is the *tejaḥ*, resoluteness, the ability of overcoming others and not being overcome by others; *tejasvinām*, of the resolute, of those endowed with that kind of resoluteness. The meaning is that the resolute persons subsist on Me who exist in the form of resoluteness.

बलं बलवतां चाहं कामरागविवर्जितम् ।  
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

11. Of the strong I am the strength, but it is totally devoid of desire and attachment. Among creatures I am desire that is not contrary to righteousness, O scion of the Bharata dynasty.

*Kāma*, desire, is the particular mental modification with

regard to something that has not (yet) been acquired, (and it is) in the form, 'May it be achieved', even in the absence of the means of (its) acquisition. *Rāga*, attachment, is the particular mental modification that has the nature of colouring, (and it is) in the form, 'May it not decay', with regard to things acquired, even in the presence of causes of decay. I am that *balam*, strength, which is born of the quality of *sattva*, (and) which is the ability of maintaining one's body and organs intact for the sake of following one's own duties, (and) which is totally (*vi*) devoid (*varjita*) of those two (*kāma* and *rāga*), and which is not the cause of those (two) in any way and is free from *rajas* and *tamas*; *balavatām*, of the strong, of those endowed with that kind of strength which is born of the quality of *sattva*, (and) who have turned back from the world. The meaning is that the strong subsist on Me who am of that nature. The word *ca* (lit. *and*) is used in the sense of the word *tu*, *but*, and it should be construed by changing the order of words. That is to say, only that strength *kāma-rāga-vivarjitam*, which is totally devoid of desire and attachment, should be meditated upon as belonging to My nature, but not the strength of the worldly people which is the source of desire and attachment.

Or, the word *rāga* is to be explained as anger. *Dharma* means the scriptures on righteousness. O scion of the Bharata dynasty, *bhūteṣu*, among creatures; I am that *kāmaḥ*, desire, wish, for wife, son, wealth, etc. as sanctioned by the scriptures; which is not contrary (*aviruddha*) to the scriptures on righteousness (*dharma*), or which is conducive to righteousness. The idea is that, in Me, who am desire that is not contrary to the scriptures, are established the creatures that are endued with that kind of desire.

What is the need of such enumeration?

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥

12. And, indeed, those mental states that are made of (the quality of) *sattva*, and those that are made of *rajas* and *tamas*, know them to have sprung from Me alone. However, I am not in them; they are in Me!

And even those other, *ye*, which; are *bhāvāḥ*, mental states; *sāttvikāḥ*, made of *sattva*, (viz.) *śama*, *dama*, etc.; and *ye*, those that; are *rājasāḥ*, made of *rajas*, (viz.) elation, pride, etc.; and those that are *tāmasāḥ*, made of *tamas*, (viz.) sorrow, delusion, etc., which arise on account of ignorance, actions, etc. of creatures; *viddhi*, known; all of *tān*, them, without exception; to have sprung *mattaḥ eva iti*, from Me alone—in the manner stated in, 'I am the origin as also the end of the whole Universe' (6).

Or *sāttvikāḥ rājasāḥ tāmasāḥ ca bhāvāḥ* can be explained as the aggregate of the insentient things as a whole without exception, because there is no reason for specifying (the mental states).<sup>1</sup>

And the word *eva* is used for emphasizing (that) 'all' (is meant here). Even so, I am, *tu*, however; *na teṣu*, not in them. Though they are born of Me, still, just as a piece of rope is not affected by the imaginary modification in the form of a snake, I am not influenced, tainted, by them like a worldly person. But *te*, they, those material things; are imagined *mayi*, in Me, as a snake etc. are imagined on a rope; they have their existence and manifestation dependent on Me; i.e. they are under My control.

(*Arjuna*): When You who are the supreme Lord are independent and are by nature eternal, pure, conscious and free, how do the creatures, which are one with You, become transmigratory?

(*The Lord might reply*): May it not be so because of their ignorance of My own nature which is of this kind?

1. The other meaning of this portion may be: '...because there is no reason for singling out (only some thing *good* as coming out of Me rather than everything).'



(*Arjuna*:) How does even that happen?

Hence He says:

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।  
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

13. All this world, being deluded by these three things which are made of the *guṇas*, does not know Me who am transcendental to these and undecaying.

*Sarvam*, all; *idam*, this; *jagat*, world, the aggregate of creatures; being *mohitam*, deluded, made unfit for discrimination; *ebhiḥ*, by these, aforesaid; *tribhiḥ*, three, three kinds of; *bhāvaiḥ*, things, all these that have the nature of being born; *guṇamayaiḥ*, which are made of the three *guṇas*, which are the transformations of the *guṇas*, (viz.) *sattva*, *rajas* and *tamas*; *na abhijānāti*, does not know; *mām*, Me; who am *param*, transcendental; *ebhyaḥ*, to these; who am the basis of their superimposition, (and) who am entirely different (from them), and *avyayam*, undecaying, free from all changes, non-phenomenal, Bliss through and through, and Self-effulgent; (does not know Me) though I am not far (from them). As a result, the creatures seem to transmigrate on account of the lack of knowledge of their own nature. Thus alas, what an ill-luck for a non-discriminating person! In this way the Lord shows His sympathy.

Well, since the world, which is not independent—on account of being bound by the aforesaid three *guṇas* of *Māyā* that exists without beginning—, is incapable of avoiding them, there can never occur an overcoming of *Māyā*, because the incapacity to discriminate between things (real and unreal) is persistent.

Anticipating this (doubt), He says that it is possible to overcome *Māyā* through the realization of Truth by taking shelter under the Lord alone:

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।  
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

14. This divine Māyā of Mine, which is constituted by the *guṇas*, is surely difficult to cross over. Those who take refuge in Me alone cross over this Māyā.

(*Eṣā*, this; *māyā*, Māyā, is) *daivī*, divine: that which is assumed of the *deva*, of the self-effulgent One who is presented in such Śrutis as, 'The same Deity remains hidden in all beings' (Śv., 6.11), (and) who is self-evident Consciousness and Bliss, and is partless; (*daivī* further means that which is assumed) to be having that (Divinity) as its substratum and content, as has been stated in, 'the absolute partless Consciousness alone happens to be the substratum and content' (*S. Ś.*, 1.319). *Eṣā*, this (Māyā), (means) that which on account of being visualized by the Witness cannot be denied. From the term *hi* (it is to be understood that) it (Māyā), being the cause of error, stands established through *arthāpatti* (implication). *Guṇamayī*: consisting of the three *guṇas* of *sattva*, *rajas* and *tamas*; a cause of bondage on account of being very strong like a rope made of three strands.

(Māyā) *mama*, of Mine: of the Wielder of Māyā, of the supreme Lord, who is the cause of the whole Universe, who is omniscient and omnipotent.

*Māyā*: It belongs to Me. It is that which, remaining under My control, accomplishes creation etc. of the world; by obstructing the appearance of the real, it is the cause of the appearance of the unreal; it has two powers—of covering and distorting. It is nescience and is the matrix of the entire Universe, as is stated in the Śruti, 'One should know that Prakṛti is surely Māyā, and the supreme Lord is the Ruler of Māyā, to be sure' (Śv., 4.10).

The process here is this: The beginningless nescience, superimposed on the pure Consciousness which is devoid of the differences of 'embodied being, *jīva*', 'God' and 'world', catches, like a mirror (catching) the reflection of a face, the

reflection of Consciousness, on-account of its being transparent due to the predominance of the quality of *sattva*. And, as a result, there comes into being the supreme Lord—taking the place of the *bimba*, the object reflected, untainted by the defects of the limiting adjunct—, and the *jīva*—taking the place of the *pratibimba*, reflection, tainted by the defects of the limiting adjunct. And from God is born through a succession of space (*ākāśa*) etc. the aggregate of the body and organs—so that the *jīva* may enjoy—, as also the whole phenomenal world which it is to enjoy. Such is the hypothesis that stands out.

Consciousness—delimited by the adjunct of *Māyā* which is common to both God and *jīva*, like a face, as such, being common to the face reflected and the reflection—is considered (their) Witness. And by That Itself is revealed the *Māyā* which is superimposed on Itself, as also the totality of its (*Māyā*'s) effects. Hence, the word *daivī* is used by the Lord keeping in view the Witness; but the word *mama*, *Mine*, is used keeping in view God standing as the *bimba*, the reflected. Although the *jīva*, which is the reflection in nescience, is one only, still, since the *samskāras* in the internal organs as comprehended within nescience are different, therefore, in accordance with that difference, that (*jīva*) having the limiting adjuncts in the form of the internal organs is presented here (in the *Gītā*) as different in (such texts as), 'those who take refuge in Me alone', 'The foolish sinners...do not take refuge in Me' (15), 'four classes of people...adore Me' (16), etc. And in the Śruti also (it is said), 'And whoever among the gods knew It also became That; and the same with sages and men' (*Br.*, 1.4.10).

But when the differences of the limiting adjuncts in the form of the internal organs are not considered, then since the limiting adjunct that brings about the *jīva*-hood (of the Self) is one, therefore it is referred to here as one only (in such texts as), 'And...also understand the "Knower of the field" in all the fields to be Me' (13.2), 'Know for certain both Prakṛti and the Puruṣa to be verily without beginning' (*ibid.* 19), 'A part of Myself, which though (really) eternal has become the *jīva* in the realm

of embodied beings' (15.7), etc. And in the Śrutis also (it is said),

This (embodied being) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all (*Br.*, 1.4.10).

The same Deity remains hidden in all beings (*Śv.*, 6.11).  
...by entering..., in the form of the soul of each individual being... (*Ch.*, 6.3.2).

That individual soul is to be known as of the size of the tip of a hair imagined to be divided into a hundredth of its hundredth part; and (yet) it happens to be infinite (*Śv.*, 5.9), etc.

Although the reflection of Caitra in a mirror does not know itself or anything else, because the insentient portion alone (of Caitra) has been reflected there, still, the reflection of Consciousness knows itself as well as others because of the very fact of sentience. For according to the theory that the *jīva* is a reflection (of Consciousness), the fact of being merely present in the limiting adjunct is attributed only to the Consciousness that is reflected; and according to the theory of (the *jīva* being) a semblance (*ābhāsa*) (of Consciousness), although it (the semblance) is inexplicable, still, it is distinct from the insentient.<sup>1</sup> And so long as that (semblance, *ābhāsa*, of Consciousness, i.e.

1. According to the writer of the *Vivaraṇa*, Consciousness that is reflected, the *bimba*, is God, and the reflection of Consciousness, the *pratibimba*, is the *jīva*, the embodied being. But according to the writers of the *Vārtika* and the *Saṅkṣepa-Śārīraka*, pure Consciousness Itself is considered the *bimba*. The reflection of Consciousness in nescience, i.e. Consciousness having *Māyā* as its limiting adjunct, is God. And the reflection of Consciousness in the intellect (*buddhi*), i.e. Consciousness having *buddhi* as its limiting adjunct and identified with the *buddhi*, is the *jīva*. Since the *buddhis* are many, therefore the *jīvas* also are multifarious. However, nescience is one, and hence God also is one. According to this view, both God and the *jīvas* are reflections of the absolute, pure Consciousness. (*continued*)



the *jīva*) does not realize his identity with the *bimba* (the object reflected) of which he is the semblance, he experiences thousands of changes belonging to the limiting adjunct, like the sun reflected in water becoming subject to the disturbances in the water. All this that is such the Lord states by saying, '*duratyayā*, difficult to cross over'. *Duratyayā* means that which is impassable without directly realizing one's identity with God who takes the place of the *bimba*, the object reflected.

Hence the *jīva*, being delimited by the internal organ, becomes a knower of limited things by illuminating only those things that come into contact with that (internal organ) through the eyes etc. As a consequence he becomes the experiencer of hundreds of evils (thinking), 'I know', 'I act', 'I enjoy'. If he adores God—who has taken the place of the *bimba*, who is possessed of infinite power, who is the controller of *Māyā*, who is the knower of all, the ordainer of all fruits, the personification of eternal Bliss through and through, who assumes the forms of many incarnations for favouring the devotees, and who is the supreme Teacher—by dedicating all actions to Him, then since whatever is dedicated to the *bimba* has its effects on the *pratibimba*, therefore he secures all the human goals without exception. Having this very fact in view it has been said by Prahlāda:

This compassionate Lord, who is self-fulfilled, surely does not solicit any honour from the ignorant. Whatever

But the writer of the *San̥kṣepa-Śārīraka* agrees with the writer of the *Vivaraṇa* on the point that the *pratibimba* is not different from the *bimba*, and though it is unreal as the *pratibimba*, it is true as the *bimba*. The difference that is noticed between the *bimba* and the *pratibimba*, i.e. the existence of the *bimba* as the *pratibimba* in the mirror, is imaginary. On the other hand, according to the writer of the *Vārtika*, the *pratibimba* itself is imaginary, it is unreal in itself—not that it is non-different from the *bimba*. Hence, since the *jīva*, which has the *buddhi* as its limiting adjunct and is identified with the *buddhi*, is of the nature of the *pratibimba*, therefore it is inexplicable or unreal. So, according to this view, the *jīva* is called a semblance of Consciousness.

honour a person renders to God, that redounds to his credit, just as the beautification of one's own face gets reflected in the image (*Bh.*, 7.9.11).

As when the intention is to have the beauty of the *tilaka* etc. (a mark made with sandalwood etc.) on the reflection of the face in a mirror, then it should be applied on the face that is the object of reflection, and that (beauty) becomes automatically reflected there (in the reflection), (and) there is no other means of achieving this, similarly whatever is dedicated to God, who is the *bimba*, that alone is acquired by the *jīva*, the reflection of that (*bimba*). There is no other means for him to achieve the human goals. This is the meaning of the illustration and the illustrated.

When the internal organ of that person who is constantly engaged in adoring the infinite Lord becomes free of vice, an obstacle to Knowledge, and becomes filled with virtue, which is conducive to Knowledge, then, like the face in a very clean disc of a mirror, a mental modification expressing itself as 'I am Brahman', which is generated by the Vedantic sentence, 'Thou art That', taught by the guru, (and) which is free from all characteristics of the non-Self, (and) which is in the form of Consciousness devoid of limiting adjuncts and is of the nature of direct experience, arises in the perfectly clear internal organ that has been made ready through renunciation of all actions, approaching a guru after (becoming endued with) *śama*, *dama*, etc., and *śravaṇa*, *manana* and *nididhyāsana* with regard to the Vedantic texts.

And, like a lamp (dispelling) darkness, the Consciousness reflected on that (modification) instantaneously destroys the nescience of which It Itself is the content and substratum. Then, as a result of its destruction, there occurs the destruction of the entire phenomenal creation along with that mental modification, because it is affirmed by the conclusions of all schools of thought that, when a material cause is destroyed, its products (also) are destroyed.

The Lord has stated this fact which is such in, 'Those who take refuge in Me alone cross over this Māyā.' As in such Śruti texts as, 'The Self alone (*eva*) is to be meditated upon', 'It knew only (*eva*) Itself', 'The intelligent (aspirant after Brahman), knowing about this alone (*eva*)' (*Br.*, 1.4.7, 10; 4.4.21), 'By knowing Him alone (*eva*) one goes beyond death; there is no other path to go by' (*Śv.*, 6.15), similarly here also the word '*eva*' too in '*mām eva*, Me alone' is used to make one understand non-attachment (towards others).

*Ye*, those who; *prapadyante*, take refuge; *mām eva*, in Me alone, who am devoid of all limiting adjuncts, who am the indivisible Self which is Consciousness, Bliss and Existence; (i.e.) those who make (Me) the object of the mental modification which emerges from the Vedantic texts, which is of the form of direct realization that is *nirvikalpaka*, which is endowed with the characteristic of possessing the form of pure Consciousness that defies any definition, which is the fruit of all merits, which is born from the perfection of *nididhyāsana*, and which is opposed to nescience as a whole along with its effects, *te*, they, whosoever they be; *taranti*, cross over, easily; *etām*, this; *māyām*, Māyā, the source of the birth of all evils, even though it is difficult to overcome; for, the Śruti says, 'Even the gods cannot prevail against him, for he becomes their Self' (*Br.*, 1.4.10). The idea is that, after the elimination of all limiting adjuncts, they continue in the very state that is absolute Existence, Consciousness and Bliss. The use of the (verb in the) plural is by way of reiterating the error that there is a multitude of selves caused by the diversity of the aggregates of bodies, organs, etc.

Although '*prapaśyanti*, visualize (Me)' should have been used, the (use of the ) expression, '*prapadyante*, take refuge (in Me)', implies: 'Those who by taking shelter under Me alone pass their days thinking constantly of Me alone, of Lord Vāsudeva, who am such, who am the essence of infinite beauty in its entirety, who am possessed of the lustre of two lotus-like feet that surpasses the beauty of a newly blooming lotus, who am ever engaged in playing on a flute, whose mind is absorbed

in the disport at Vṇdāvaṇa, who sportively hold aloft the hill called Govardhana, who am a cowherd, who am the destroyer of the bands of evil ones such as Śiśupāla, Kāṁsa and others, who have feet that set at naught all the beauty possessed by new rainbearing clouds, who possess a form made of supreme Bliss through and through, and who transcend the phenomenal creation of Brahmā—, they, on account of having their minds immersed in love for Me which is an ocean of great joy, are not overwhelmed by any of the modifications of the *guṇas* of Māyā. On the other hand, Māyā, as though out of fear that “these, who are skilled in destroying my play, are capable of uprooting me”, withdraws from them as does a prostitute from irascible ascetics. Therefore one who wants to cross over Māyā should constantly think of Me alone who am such’—this also is the intention of the Lord. The Śrutis and the Smṛtis should be adduced as proofs in this regard.

If this is so, then why is it that everyone does not take refuge in You alone, the Lord, for the sake of uprooting Māyā, the source of all evils?

The Lord says that this is due to the obstacle in the form of sin accumulated over a long time:

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।  
माययाऽपहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

15. The foolish sinners, who are the vilest among men, who are deprived of wisdom by Māyā, and who assume the demoniacal characteristics, do not take refuge in Me.

*Duṣkṛtinaḥ* are those who are ever associated with sin. For this very reason they are the vilest (*adhama*) among men (*nara*). Here (in this world) they are to be censured by the pious, and in the hereafter they suffer innumerable evils. Why do they always commit only sin, the cause of evil? Because they are *mūḍhāḥ*, foolish, devoid of the discrimination that this leads to good and



this leads to evil. When facts are patent, why do they not discriminate? Because they are *apahrta-jñānāḥ*, deprived of their wisdom; *māyayā*, by *Māyā*; because they are those whose wisdom, the power of discrimination, is obstructed by the above-mentioned *Māyā* that has become transformed as the error of identifying oneself with the aggregate of body and organs. For this very reason they, becoming unfit to take refuge in Me on account of *āśritāḥ*, having assumed; the *āsuram*, demoniacal; *bhāvam*, characteristics; (i.e.) having made cruelty, falsehood, etc. their own nature, which will be stated later on in '...religious ostentation, pride and haughtiness, anger as also rudeness...' (16.4), *na prapadyante*, do not take refuge in, do not adore; *mām*, Me, the Lord of all. Alas! what a misfortune for them. This is the idea.

The Lord says, 'Those, however, who are bereft of the demoniacal characteristics, and are of good deeds and discriminating, they, who fall under four classes according to the varying degrees of good deeds, adore Me, and gradually becoming free from desires, cross over *Māyā* through My grace':

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।  
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

16. O Arjuna, foremost of the Bharata dynasty, four classes of people of virtuous deeds adore Me: the afflicted, the seeker of Knowledge, the seeker of wealth and the man of Knowledge.

O Arjuna, only those *janāḥ*, people; who are *sukṛtinaḥ*, of virtuous deeds, who have virtues accumulated in previous lives, whose lives have been fruitful;—not others—*bhajante*, adore; *mām*, Me. And they are *caturvidhāḥ*, of four classes thus—three have desires, and one is without desires.

*Ārtaḥ* is one who on falling into the clutches of affliction, of dangers from enemies, diseases, etc., (adores Me) for getting rid of them—as did the dwellers of Vraja when Indra poured

down rain on being angered by a break in the sacrifice (in his honour); or as (did) the multitude of princes who were confined in the prison of Jarāsandha; or as Draupadī (did) when her clothes were being snatched in the gathering where dice was being played; or as (did) the chief among the elephants when he was caught by a crocodile. *Jijñāsuḥ*, a seeker of Knowledge, is one who is solicitous of Self-knowledge, one aspiring for Liberation—as for instance, Mucukunda, or Janaka of Mithilā, and Śrutadeva, or Uddhava after the cessation of the (destructive internecine) club-fight (among the members of the Yadu dynasty). *Arthārthī*, a seeker of wealth, is one covetous of whatever is a means of enjoyment here or hereafter. As for (covetousness) here, the examples are Sugrīva and Vibhiṣaṇa, as also Upamanyu; as for (covetousness with regard to) the hereafter, (the example is) Dhruva.

Even these three cross over Māyā by adoring the Lord. Among them, the seeker of Knowledge crosses over Māyā directly through the rise of Knowledge; the afflicted and the seeker of wealth (do so) after becoming seekers of Knowledge. This is the distinction. Since it is possible for the afflicted and the seeker of wealth to become seekers of Knowledge, and since a seeker of Knowledge can possibly be an afflicted person or a seeker of the means to Knowledge, therefore the seeker of Knowledge has been mentioned in between the two. Thus it has been explained that these three have desires.

Now is being mentioned the fourth, who is free from desires: *Jñānī ca*, and the man of Knowledge. *Jñāna*, Knowledge, stands for direct realization of the true nature of the Lord. One who is ever possessed of that is a *jñānī*, one who has crossed over Māyā, who is free from all desires. The use of *ca*, *and*, is for implying that any devotee who is possessed of selfless love stands included in the term 'man of Knowledge'. The idea is this: O foremost of the Bharata dynasty, do not entertain such a doubt as, 'What kind of a devotee am I—a seeker of Knowledge or a man of Knowledge?' As to that, the examples for a selfless devotee being a man of Knowledge are as of Sanaka and others, as of

Nārada, as of Prahlaḍa, as of Pṛthu, or as of Śuka. The examples for a selfless devotee with pure love are as of the *gopīs* and others, or as of Akrūra, Yudhiṣṭhira and others. Kamsa, Śiśupāla and others, however, even though they were ever engrossed in the thought of God out of fear and enmity, were not devotees, because of the absence of love for God. But since the nature, the disciplines, and the varieties of devotion in the form of love for God as also (the varieties) of devotees have been elaborated by us in the *Bhagavad-Bhakti-Rasāyana*, therefore we stop here.

Well, even though as a result of saying, 'The foolish sinners, who are the vilest among men,...do not take refuge in Me', it stands implied that those who are their opposites, the people of virtuous deeds, 'take refuge in Me', still, it has been shown that they (the latter) are of four kinds by saying, 'four classes of people...adore Me'. Hence, may it not be said that all of them without exception are verily people of virtuous deeds?

As to this He says, 'Of them....'<sup>1</sup> Though it is an accepted fact that all those of the four classes are performers of good deeds, still, because of the preponderance of love consequent on the selflessness generated by an abundance of good deeds,—

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

17. Of them the man of Knowledge excels since he is endowed with constant steadfastness and onepointed devotion. Since I am very much dear to the man of Knowledge, therefore he too is dear to Me.

*Teṣāṃ*, of them, among the four classes of them; *jñānī*, the man of Knowledge, who is possessed of the Knowledge of Reality, who is free of all desires; *viśiṣyate*, excels, surpasses

1. The text edited by W. L. Sastri Pansikar omits this portion beginning from 'Well' up to 'Of them....'

all, i.e. he is superior to all; since he is *nitya-yuktaḥ*, endued with constant steadfastness—since due to the absence of any cause of distraction he has his mind ever absorbed in the Lord who is non-different from the indwelling Self. Hence, indeed, he is *eka-bhaktiḥ*, endued with onepointed devotion; he is such a one who has devotion, love, only for God, because he has no other object of attachment.

*Hi*, since; *aham*, I, the supreme Self, who am non-different from the indwelling Self; am *atyartham*, very much, super-abundantly; *priyaḥ*, dear, an object of unqualified love; *jñāninaḥ*, to the man of Knowledge; therefore, *saḥ ca*, he too; is super-abundantly *priyaḥ*, dear; *mama*, to Me, the supreme Lord. The idea is that, it is indeed a well-known fact in the Śrutis and in the world that the Self is exceedingly dear.

In that case, is it that the afflicted and others are not dear to You?

The Lord says, 'Not so, because there is the qualifying word *atyartham*, very much':

उदाराः सर्व एवैते ज्ञानी त्वात्मेव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

18. All of these, indeed, are excellent, but the man of Knowledge is the very Self (of Mine). (This is) My firm conclusion. For, with a steadfast mind, he has accepted Me alone as the superexcellent Goal.

*Sarve ete*, all of these, even the three—the afflicted and the others; who are My devotees though they have desires, are *eva*, indeed; *udārāḥ*, excellent, on account of having an abundance of numerous virtues earned in previous lives. For, otherwise, they would not have adored Me at all, because the afflicted, the seeker of Knowledge, and the seeker of wealth, who are averse to Me and are worshippers of lesser deities, are found in abundance. Therefore they are indeed dear to Me. Verily, no devotee



whosoever, be he a man of Knowledge or unenlightened, is disliked by Me; but according to the kind of love that one has for Me, I too have the same kind of love for him. This is how it happens naturally.

As to that, though some delectable thing is dear to the three who have desires, nevertheless, I too am dear (to them). But to the man of Knowledge, who has nothing else dear to him, I alone am the object of his unsurpassing love. Therefore he too is an object of unsurpassing love to Me. This is the distinction. For, otherwise, there will be a lack of gratitude on My part, and it will amount to ingratitude. This is why the adjective 'very much' has been used before. As in the text,

Only that which is done with knowledge, faith and meditation, that alone becomes *vīryavattaram*, more powerful (*Ch.*, 1.1.10),

the use of the suffix *tara* (in the comparative degree) is for implying that even an action done without knowledge etc. does become powerful, similarly when it is said, 'A devotee who is a man of Knowledge is very much dear to Me', it certainly follows that even one who is a devotee but lacks in Knowledge is also dear; for this is what is sought to be implied by the qualifying word *atyartham*.

It has indeed been said, 'According to the manner in which they approach Me, I favour them in that very manner' (4.11). Therefore, *jñānī*, the man of Knowledge, who has realized Me as his own Self; is *ātmā eva*, none other than the Self; he is not different from Me, but is surely what I am. This is My *matam*, firm conclusion. The word *tu*, *but*, is to show the distinction of (the man of Knowledge endowed with) desirelessness and non-perception of differences as compared with the three who have desires and perceive differences. *Hi*, for; *saḥ*, he, the man of Knowledge; *yuktātmā*, with a steadfast mind, with his mind constantly absorbed in Me; *āsthitaḥ*, has accepted; *eva*, only; *mām*, Me, the Lord, the Infinite, the absolute Bliss, the Self; as

the *anuttamām*, superexcellent; *gatim*, Goal, the highest reward. On the other hand, he does not think of any reward other than Myself. This is the idea.

Since this is so, therefore,—

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

19. At the end of many births he constantly adores Me by becoming imbued with the knowledge that Vāsudeva is all. He is a high-souled one, (and) he is very rare.

*Ante*, at the end; *bahūnām*, of many; *janmanām*, births, which are sources of acquiring virtue little by little; (i.e.) in the final birth in which all the virtues ripen, *prapadyate*, he constantly adores; *mām*, Me, the object of (his) unqualified love, as the object of all love; by becoming *jñānavān*, imbued with the knowledge; *iti*, that; *vāsudevaḥ*, Vāsudeva; is *sarvam*, all; (he adores) with the vision, 'Everything and I are Vāsudeva.' For, all loves culminate in Me. Therefore *saḥ*, he, who being endued with such Knowledge is full of devotion to Me; is a *mahātmā*, high-souled one, a *jīvanmukta*, as a result of having an extremely pure mind. He is the best among all; there is none else equal to him and, of course, there is none who can excel him. Hence he is *sudurlabhaḥ*, very rare, not possible to be found even with difficulty among thousands of people. Therefore it is indeed appropriate that he is an object of unsurpassable love to Me. This is the idea.

So, the excellence of a devotee imbued with Knowledge as compared with the three classes of devotees, viz. the afflicted etc., which was premised in, 'Of them the man of Knowledge excels since he is endued with constant steadfastness and onepointed devotion' (17), stands explained. Now, however, the superiority of His own devotees of three classes, viz. the afflicted

etc., as compared with the devotees of other gods, though they are on the same footing as regards having desires and seeing differences, which (superiority) was premised in, 'All of these, indeed, are excellent' (18), is being explained by the Lord up to the end of the chapter: 'Although the effort, the possession of desires, and the seeing of differences be common, My devotees attain through stages the highest result called Liberation. But the worshippers of the smaller deities (attain) only the trifling result in the form of getting reborn again and again.'

Hence the intention of the supremely compassionate Lord is, 'May all without exception—the afflicted, the seekers of Knowledge, the seekers of wealth—, having taken shelter under Me alone, easily attain the best of all results, called Liberation.' As to that, the Lord says that some particular tendency of the past lives alone is the special reason why people, ignoring worship of God—which is productive of the highest human Goal—, resort to worship of the smaller gods—which is productive of small results:

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय, प्रकृत्या नियताः स्वया ॥ २० ॥

20. Those whose minds have been stolen away by various desires worship under the guidance of their own natures other deities, following the relevant methods.

Those whose minds (*jñāna*) have been stolen away (*hṛta*) *taiḥ taiḥ kāmairḥ*, by various trifling desires, by such objectives as (acquiring the magical powers of) bewildering, paralysing, attracting, bewitching, killing, ruining, etc., which are known to be unavailable through adoration of the Lord; (i.e. whose minds) being made to turn away from Lord Vāsudeva, have been diverted towards those respective smaller gods who are thought of to be the bestowers of those various results, they *prapadyante*, worship, with a desire to acquire those various insignificant

results; *anya-devatāḥ*, other deities, the lesser gods, who are different from Lord Vāsudeva; *āsthāya*, following; *tam tam niyamam*, the relevant methods, such as repetition of mystical formulae, fasting, circumambulation, salutation, etc., which are well known in the worship of those various deities.

*Niyatāḥ*, under the guidance; *svayā prakṛtyā*, of their natures; (i.e.) having come under the influence of distinctive tendencies created by past habits, some worship only certain ones (deities) among even those lesser deities.

It is not to be surmised that, through the grace of those diverse deities they too will come to have devotion to Lord Vāsudeva, the God of all, because,—

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।  
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

21. Whichever form (of a deity) any devotee wants to worship with faith, I make the faith of the respective persons steady towards that very form.

*Yām yām tanum*, whichever form, of a deity; *yah yah*, who-soever among them, any person with desires; *icchatī*, wants, proceeds; *arcitum*, to worship; *śraddhayā*, with faith, by becoming imbued with devotion that has arisen under the influence of the tendencies of past lives; *aham*, I, the inner Controller; *vidadhāmi*, make; *acalām*, steady; the *śraddhām*, faith, devotion, acquired from past impressions; *tasya tasya*, of the respective desirous persons; *tām eva*, towards that very form of the deity. But I do not make the faith of the respective persons get oriented towards Me. This is the idea.

If the construction of the sentence be, ‘...*tām eva śraddhām*, that very faith...’, then it is clear that the word *yat* (in ‘*yām yām*, whichever’) stands disconnected. Therefore the sentence has been constructed by inserting the word *prati*, towards, (and connecting *tām*, that, with *tanum*, form of the deity).



*Arcitum* is a derivative of the *ṇic*-less form of the root *arca* belonging to the tenth class (of verbs, *cura* etc.).

स तया श्रद्धया युक्तस्तस्या राधनमीहते ।

लभते च ततः कामान्मयैव विहितानि तान् ॥ २२ ॥

22. Becoming imbued with that faith, he performs the worship of that (form of the deity), and, as is well known, he gets therefrom those desired objects which are dispensed by Me alone.

*ruktaḥ*, becoming imbued; *tayā*, with that; steady *śradhayā*, faith, as ordained by Me; *saḥ ihate*, he performs; *rādhānam*, (i.e.) *ārāadhanam*, the worship; *tasyāḥ*, of that form of the deity. Even without the prefix (*ā*) the root *rādh* means 'to worship'. Indeed, had the root been used with the prefix (*ā*), then it (the prefix) would be heard.<sup>1</sup> *Ca*, and; *hi*, as is well known, *labhate*, he gets; *tataḥ*, therefrom, from the form of that deity; *tān*, those; *kāmān*, desired objects, which were cherished before; *vihitān*, which are dispensed, created at the time of fruition of the respective results; *mayā eva*, by Me alone, who am omniscient, who am the giver of the respective results, and who am the inner Controller of the respective deities.

Or, they (*hi* and *tān*) form a single word *hitān*, (meaning) those that are dear to the mind. The idea is: Though they are evil, they still appear as beneficial.

'Although all the deities are forms of Mine who am all-pervasive, (and) their worship is in reality My worship, and in all cases without exception I, the inner Controller, am the ordainer of the results, there still is a difference in the results for those who are directly devoted to Me and (for those who are devoted) to them (the other deities), caused by discrimination and lack of discrimination about Reality.' So He says:

1. According to the rules of conjunction, when *tasyāḥ* is joined with *ārāadhanam*, the *ā* cannot be dropped.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।  
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

23. That result of theirs who are of poor intellect is indeed perishable. The worshippers of the gods reach the gods; My devotees attain Me as well.

Even though granted by Me, *tat*, that; *phalam*, result, accruing from the worship of the various deities; *teṣām*, of theirs; *alpamedhasām*, who are of poor intellect, who are incapable of distinguishing the Real on account of having a poor intellect, who are devoted to their respective deities; is indeed (*tu*) *antavat*, perishable. But they do not get the imperishable result as do My devotees who are discriminative. This is the idea.

Why is it so? Because, *deva-yajah*, the worshippers of the gods, those who are engrossed in worshipping gods other than Me; *yānti*, reach; *devān*, the gods, Indra and others, who are surely perishable. But *mad-bhaktāḥ*, My devotees, the three who have desires, first attain their desired objects through My grace. From the use of the word *api*, *as well*, it follows that afterwards, on the perfection of My worship, they *yānti mām*, attain Me as well, who am infinite, absolute Bliss and God. Hence there is a vast difference between My devotees and the devotees of other gods, though craving for results is common. Therefore it has been well said, 'All of these, indeed, are excellent....' (18).

Although thus the worship of the Lord has the best result, why are the creatures generally indifferent to God?

As to this the Lord states the reason:

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।  
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

24. The unintelligent, being unaware of My supreme state which is eternal and unsurpassable, think of Me to be some unmanifest entity that has become embodied!

Even though I am God, *abuddhayaḥ*, the unintelligent, those devoid of discrimination; *manyante*, think of; *mām*, Me; to be some entity which, *avyaktam*, having been unmanifest, having existed without the capacity for action prior to the assumption of a body; has now, in the house of Vasudeva, *vyaktim āpannam*, become embodied, gained the capacity to act as determined by a material body. Or, even though I am *avyaktam*, the cause of everything; (they think of) Me as having attained *vyaktim*, the characteristics of effects in the form of many incarnations such as the Fish, the Tortoise, and others.

Why do not the individuals recognize You?

In answer He explains the aforesaid reason (implied by the word) *abuddhayaḥ*, the unintelligent: *Ajānantaḥ*, being unaware; *mama*, of My; *param*, supreme—as the cause of everything; *avyayam*, eternal; *bhāvam*, state, real nature, which is associated with limiting adjuncts; and so also not knowing My unconditioned, limitless, real nature that is *anuttamam*, unsurpassable, the best of all, superexcellent, nondual and absolute supreme Bliss through and through, they think of Me merely as some *jīva* on account of seeing (My) actions conforming to those of a *jīva*! As a result, they, giving Me up under the idea that I am not God,<sup>1</sup> worship only some other well-known god. And consequently they get a result that is verily perishable. This is the idea. Also, it will be said later on, ‘...foolish people disregard Me who have taken a human body’ (9.11).

Well, with regard to You who even at the time of Your birth had manifested that divine form itself which exists in the holy *Vaikuṇṭha*, and which is an object of meditation for the yogis, and who at present possess the charming adorations such as the *Śrīvatsa*, the *Kaustubha*, a garland of flowers etc. reaching up to the feet, a crown, earrings, etc., who have four hands holding a conch, a lotus, the (mace called) *Kaumodaki* and an excellent

1. A different reading is: *iśvaratvena abhimatam mām*, Me who am considered God.

discus, who have the graceful Vainateya (Garuḍa) as Your carrier, who are possessed of the great glory of having been coronated as the supreme King of kings by the entire heavenly world, who have conquered all the gods and demons, who like to remain engaged in various divine disports, who are the crest-jewel of all incarnations, who are none other than the Lord of Vaikuṇṭha, who have descended on earth to help all people get rid of their sorrows, who are the embodiment of all that constitutes the essence of the unsurpassable beauty that is not to be found in the creation of Brahmā, who outwitted Brahmā by the divine disport of Your childhood, who wear a dazzling yellow garment as bright as the rays of the sun, who are incomparably dark and charming, who defeated Indra to make him offer the Pārijāta (tree) as a tribute, who defeated Śiva while fighting Bāṇa, who took away everything including the lives of mighty demons such as Naraka and others who had defeated all the gods and demons, who made an extremely poor person like Sudāma greatly opulent, who had assumed sixteen thousand divine forms, who are endowed with virtues the excellence of which is immeasurable, who are possessed of great fame, and who are prayed to by the great sages such as Nārada, Mārkaṇḍeya and others, how can even the non-discriminating persons have the idea that You are a human being or a *jīva*?

Desiring to remove such a doubt of Arjuna, the Lord said:

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

25. On account of (My) remaining enveloped by Māyā which conforms to (My) will, I do not become manifest to all. (Being) deluded, this person does not recognize Me who am birthless and undecaying.

*Aham*, I; *na*, do not; become *prakāśaḥ*, manifest, in My own form; *sarvasya*, to all people. But I stand revealed only to some of My devotees. This is the purport. Why is it that You are



not manifest to all persons? He states the reason for this—*yoga-māyā-samāvṛtaḥ*: Yoga means My will; the Māyā that is subject to it is *yoga-māyā*. (On account of My) remaining fully enveloped (*samāvṛtaḥ*), made incapable of being an object of recognition even when there are grounds for knowing (Me), by that Māyā which conforms to (My) will in the form, 'May not this person, who is not a devotee, know Me in My reality.' Hence, with regard to (the lack of knowledge) which was stated in, 'being unaware of My supreme state' (24), it stands advanced that the reason (for that) is My will alone.

Therefore, even though the grounds for knowing (Me) exist, still, *ayam*, this; *lokaḥ*, person, distinct from the four kinds of devotees; being *mūḍhaḥ*, deluded, having his knowledge shrouded, by My Māyā; *na*, does not; *abhijānāti*, recognize; *mām*, Me, the supreme Lord; who am *ajam*, birthless, beginningless; and *avyayam*, undecaying, infinite. On the other hand, through a misconception he thinks that I am only some human being. This is the idea. Even in ordinary jugglery this is a well-known fact that it veils the existing real nature of an object, and projects something that is nonexistent.

'So, since I am the enchanter of all through Māyā which is under My own control, and since I Myself have unrestricted Knowledge,' therefore,—

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

26. O Arjuna, I know the past and the present as also the future things; but no one knows Me!

O Arjuna, even though *aham*, I, whose knowledge of everything is unrestricted, deludes all the creatures through Māyā; still, *veda*, I know; all the *bhūtāni*, things, moving and non-moving; *samātītāni*, of the past, which have become lost for ever; and *vartamānāni*, of the present; and *bhaviṣyāni*, of

the future—(things) thus existing in the three periods.. Hence there can be no doubt about this that I am the omniscient supreme Lord. This is the meaning. *Tu*, but—the word *tu* being used to indicate obstruction of knowledge; as no one under the spell of a magician knows him, similarly, on account of being deluded by My Māyā, *na kaścana*, no one whosoever, other than a devotee of Mine who is an object of My grace; *veda*, knows; *mām*, Me, though I am the seer of all. Hence, it is just because of a lack of knowledge of My reality that the creatures generally do not worship Me. This is the idea.

After having stated that Māyā, which conforms to (God's) will, is the cause that stands as an obstacle to knowing the nature of God, He (now) states another cause, (viz.) indulgence in enjoyments, which is preceded by strong self-identification with the aggregate of body and organs:

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।  
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २७ ॥

27. O scion of the Bharata dynasty, O destroyer of foes, due to delusion, which arises from likes and dislikes and is the cause of dualities, all creatures become bewildered at the time of their birth.

All (*sarva*) creatures (*bhūtāni*) without exception, *yānti*, become; *sammoham*, bewildered, unfit for discrimination; *sarge*, at the time of their birth, when their gross body is formed; (*mohena*) on account of delusion—in the form of erroneous notions such as 'I am happy', 'I am unhappy', etc.—, which arises (*samuttha*) from likes (*icchā*) and dislikes (*dveṣa*) with regard to favourable and unfavourable objects, and which is the cause of the dualities (*dvandva*) of heat and cold, happiness and unhappiness, etc., O scion of the Bharata dynasty, O destroyer of foes. The idea implied by these two addresses is this: Because of the greatness of (your) lineage and personal valour, the

enemy, called delusion, which is the cause of the dualities, is not capable of overpowering you.

Indeed, there is no creature whatsoever which is devoid of likes and dislikes. And those who are impelled by them cannot have knowledge even about external things, let alone the (knowledge of the) Self! Hence, all the creatures without exception do not recognize me, the supreme Lord, the indwelling Self, on account of having their internal organs confused by likes and dislikes. So they do not worship Me though I am worthy of worship.

If all beings become bewildered, why then has it been said, 'four classes of people adore Me' (16)?

'True, but (they adore Me) because they have their sins dissipated by an abundance of virtue'—this is what He says:

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

28. On the other hand, those persons who are of virtuous deeds, whose sin has come to an end, they, being free from the delusion of duality and firm in their convictions, adore Me.

*Tu*, on the other hand; *yeṣām janānām*, those persons, who are distinct from the (above mentioned) other people; whose births are fruitful, *punya-karmaṇām*, who are of virtuous deeds—who had been given to performing virtuous deeds in many (past) lives; whose *pāpam*, sin, which is an obstacle to Knowledge; *antagatam*, has come to (*gatam*) an end (*anta*) because of those virtuous actions; *te*, they; due to absence of sin, being naturally free (*nirmukta*) from its (sin's) source, delusion (*moha*), which is the cause of duality (*dvandva*), (being free from the) error arising from likes and dislikes, (i.e.) becoming released by it (delusion) as unfit for rebirth, (and being) *dr̥ḍha-vratāḥ*, firm in their convictions, unswerving in their resolves, possessed of the realization, 'The Lord alone is worthy of worship in every way,

and He is surely of this nature', which is free from doubt regarding (its) validity and is brought about by valid means of knowledge; *bhajante*, adore; *mām*, Me, the supreme Self; they worship Me without taking shelter under anyone else. These very types of persons have been referred to by the phrase, 'people of virtuous deeds', occurring in, 'four classes of people...adore Me,' etc. (16).

Therefore the text, '...all creatures become bewildered (at the time of their birth)', is a general statement; and, 'Among them, those who are of virtuous deeds, they, being free from delusion, worship Me', is a statement of exception. Thus there is no contradiction. This general statement itself was expounded before also under '...by these three things made of the *guṇas*' etc. (13). Hence the purport is that one should constantly strive for the acquisition of the (fruits of) virtuous deeds which purify the mind.

Now then are being stated two aphoristic verses by way of evoking Arjuna's questions. The next chapter will be in the form of an elucidation of these (verses) themselves:

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।  
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

29. Those who strive by resorting to Me for becoming free from old age and death, they know that Brahman, (and) the unlimited Self (manifested) in the context of the body, and all actions.

Ye, those who, by becoming disgusted with the sorrows of the world; *yatanti*, (i.e.) *yatante*, strive, perform the enjoined rites and duties that are dedicated to Me and are devoid of the hankering for results; *jarā-maraṇa-mokṣāya*, for becoming free from old age and death, for putting an end to the various unbearable mundane sorrows such as old age, death, etc.; *āśritya mām*, by resorting to Me, by taking refuge in Me—who am the



sole means to that (putting an end to sorrows), and who am God with attributes—, after turning away from all others; *te*, they; gradually becoming pure in mind, *viduḥ*, know; Me who am *tat brahma*, that Brahman, which is the source of the universe, the substratum of *Māyā*, pure, transcendental, attributeless, and implied by the word *tat*, *That* (in '*Tattvamasi*, Thou art That'). So also they know the Self which is manifesting Itself in the context of the body (*adhyātmam*) and is *kṛtsnam*, unlimited, not delimited by adjuncts, and is implied by the word *tvam*, *thou*. They also know *akhilam karma*, all actions without exception, which are the means of knowing both those (stated before) and consist of approaching a teacher, *śravaṇa*, *manana*, etc., and are unfailing in their results. This is the meaning.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।  
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

30. Those who know Me along with (My existence in) the physical and the divine planes, and along with (My existence in) the sacrifices, they, becoming concentrated in mind, know Me (effortlessly) even at the time of death.

And it is not to be apprehended that My devotees who have attained such a status forget Me—due to the failure of their organs—even at the time of death, because *ye*, those who; *viduḥ*, know, think of; *mām*, Me; *sādhībhūta-adhidaivam*, along with My existence in the physical and the divine planes; and *sādhijajñam*, along with My existence in the sacrifices; *te*, they; becoming *yukta-cetasah*, concentrated in mind, having their minds ever absorbed in Me as a result of perfection in that (habit of concentration); *viduḥ*, know, through My grace; *mām*, Me, the all-pervading Self; *prayāṇa-kāle api ca*, effortlessly—as suggested by the word *ca*—even (*api*) at the time (*kāla*) of death (*prayāṇa*), even when all the organs have become extremely unsteady at the time of departure of life. On account of the perfection of the habit (of concentration) acquired previously;

they, even at the time of death, come to have a mental modification that takes My form alone. And, as a result, they indeed become self-fulfilled through the Yoga of Devotion for Me. This is the idea.

The Lord will explain the words *adhibhūta*, *adhidaiva* and *adhiyajña* in the next chapter as a sequel to Arjuna's questions. Thus everything is clear. In this way, here has been ascertained Brahman which, to the most eligible person, is an object to be known; which, to an eligible mediocre person, is an object of meditation; and which is sought to be expressed by the word *tat*, *That*, through its primary and figurative senses.

## CHAPTER 8

### DISCOURSE ON THE IMMUTABLE BRAHMAN

At the end of the last chapter, in one and a half verses beginning with 'they know that Brahman, (and) the unlimited Self manifested in the context of the body, and all actions', etc., the Lord has aphoristically stated seven entities that are to be known. This eighth chapter is begun as a commentary on them. With a view to knowing specifically the seven entities aphoristically stated there,—

अर्जुन उवाच, Arjuna said, in two verses:

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।  
अधिभूतं च किं प्रोक्तमधिदेवं किमुच्यते ॥१॥

1. O supreme Person, what is that Brahman? What is that which exists in the individual plane? What is action? And what is that which is said to exist in the material plane? What is that which is said to be existing in the divine plane?

*Kim*, what; is; *tat*, that; *brahma*, Brahman, which has been spoken of as the entity to be known, conditioned or unconditioned? Similarly, the *adhyātmam*, entity existing in the context of the body, which by taking the help of (*adhi*) the body (*ātmā*) resides in that abode; *kim*, what; is it the aggregate of the organs, (viz.) ear etc., or is it the indwelling consciousness? Similarly, in the text, 'and all actions' (7.29), does *karma*, action, consist of sacrifices, or is it something else? For, from the Śruti,

Knowledge actualizes a sacrifice, and it executes the duties as well (*Tai.*, 2.5),

it is known to be of two kinds.

By way of rebutting the (Lord's) objection, 'Since both you and I are equals, why should you ask Me?', Arjuna, by the address as '*puruṣottama*, O supreme Person', implies, 'Nothing is unknowable to You who, being superior to all persons, are omniscient.'

*Ca*, and; *kim*, what; is *proktam*, that which is said to be; *adhibhūtam*, existing in the material plane? By the word *adhibhūta*, is what is implied some product based on (the elements) earth etc., or is it the entire gamut of products? *Ca*, and, is meant for clubbing together all the questions. *Kim ucyate*, what is that which is said to be; *adhidaivam*, existing in the divine plane? Is it meditation on the gods, or is it the Consciousness that pervades all the gods existing in the Solar Orb etc.?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

2. O Madhusūdāna, who is *adhiyajña* and how is he in this body? And at the time of death, how are You to be known by people of concentrated minds?

Is the *adhiyajñaḥ*, entity existing in the context of a sacrifice, some divine being, or is it the supreme Brahman? And *katham*, how, in what way, is he to be thought of—as identified with oneself, or as totally non-different? In any case, does he exist *asmin dehe*, in this body, or outside it? If in the body, *kaḥ atra*, who is he here? (Is he) the intellect etc., or is he (some entity) different from them? The text *adhiyajñaḥ katham ko' tra* does not imply two questions, but it is to be understood that it is a single question with a qualifying clause.<sup>1</sup>

He (Arjuna) addresses Him (Kṛṣṇa) as 'O Madhusūdāna!'<sup>2</sup>

1. 'Kaḥ, who?' is a question regarding the nature of the entity. 'Katham, how?' relates to the different processes of meditation on that entity. Thus the two together form a single question.

2. *Madhusūdāna*, killer of the demon Madhu. See *Śrī Durgāsaptaśatī* (*Śrī Candī*), 1.54–104.



to imply this—‘Since the Lord, because of His being supremely compassionate, is the remover of all calamities by even facing troubles, therefore the removal of my calamitous doubts effortlessly by Him, which is as good as nothing, is but proper.’

*Ca*, and; since concentration of mind is impossible *prayāṇa-kāle*, at the time of death, owing to the perplexity of the aggregate of the organs as a whole; *katham*, how, in what way; *jñeyah asi*, are You to be known; *niyatātmabhiḥ*, by people of concentrated minds? The word *ca* has been used to indicate this doubt mentioned before (under 7.30). ‘Since You are omniscient and supremely compassionate, therefore please relate all this to me who have taken refuge in You’—this is the idea.

(The Lord states) *seriatim* in three verses the answers to the seven questions put thus:

श्रीभगवानुवाच, the Blessed Lord said:

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

3. The supreme Brahman is the Immutable; the very nature of Brahman is what is called the *adhyātma* (indwelling Self in the context of the body); that offering which brings about the birth and growth of things is termed ‘action’.

Indeed, when the solutions are given in the order of the questions, then the desire of the questioner becomes fulfilled easily. Having this idea in view, the Lord serially solves three questions in this verse; similarly, three in the second verse also; but one in the third. This is the division.

By the word *brahma* here is meant the unconditioned Brahman alone, but not the conditioned. Thus He gives the answer to the first question. *Akṣaram*, immutable, means that which does not decay, which is indestructible; or, that which penetrates everything, which is all-pervading. Having begun with,

O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute (*Bṛ.*, 3.8.8), etc.,

and having referred (to this Immutable) in the middle in,

Under the mighty rule of this Immutable, O Gārgī, the sun and moon are held in their positions (*ibid.* 3.8.9),

There is no other witness but This (*ibid.* 3.8.11), etc.,

the conclusion made by the Śruti is,

By this Immutable, O Gārgī, is the (unmanifested) *ākāśa* (space) pervaded (*ibid.*).

That which is free from all limiting adjuncts, which is the ruler of everything, the support of the entire phenomenal world up to the unmanifested *ākāśa* (space), which is the 'knower' in this aggregate of body and organs and is the absolute Consciousness is what is meant by (the word) *brahma* here. This very fact he explains by saying *paramam*, supreme. *Paramam* means that which is self-effulgent supreme Bliss by nature, because in accordance with the aphorism, 'The *akṣara* is Brahman because of supporting all things up to (and including) *ākāśa* (space)' (*B. S.*, 1.3.10), the characteristics of ruling over and supporting the entire gamut of insentient things become justifiable with regard to That alone.

On the other hand, though as a rule the conventional meaning (of a word) overrules the etymological meaning—as the word *ratha-kāra* (lit. chariot-builder) conventionally means a particular caste (called Saudhanvana) (and not, in the etymological sense, anybody building a chariot), and this has for its justification the section (of *Mīmāṃsādarśana*) dealing with Śruti (Vedic text), *liṅga* (indicative marks), etc.—, still, here the syllable called *praṇava* (*Om*) should not be accepted as the meaning (of the word *akṣara*) on the ground that the word *akṣara* conventionally means a mere syllable, because the aforesaid

characteristics (viz. freedom from limiting adjuncts, rulership over all, etc.) are inapplicable to it (*Om*);<sup>1</sup> and because there is a specific mention (of *Om* as a name and symbol of Brahman) later on in, '...(while uttering) the single *akṣara* (syllable); viz. *Om*, which is Brahman' (13); and because there is a rule: 'When (in a sentence) words are adversely affected on account of being inconsistent, then their force or lack of force should be understood in reverse order.'<sup>2</sup> However, in (the Vedic text), 'The *rathakāra*, the chariot-builder, should light up a fire during the rainy season', there is no inconsistency of (the word *rathakāra*) implying a particular caste. This is the distinction.<sup>3</sup>

The overruling of a Śruti by a relevant *liṅga* (i.e. some essential characteristics) on the ground of its not being meaningful otherwise has been explained by the aphorisms,

Space (*ākāśa*) is Brahman, for Brahman's indicative mark is in evidence (*B. S.*, 1.1.22), etc.

1. Among Śruti (a Vedic declaration), *liṅga* (indicative mark, or characteristic), *vākya* (sentence), *prakaraṇa* (context), *sthāna* (position) and *samākhya* (name), the succeeding ones are less authoritative than the preceding ones, and so also the preceding ones are more powerful than the succeeding ones. (*Jai. Sū.*, 3.3.14.) When a word is heard, what first occurs to the mind is its conventional sense, and nobody waits to know the etymological sense. The etymological sense is thought of later on. Thus the earlier sense becomes more powerful than the latter.

2. The word *brahman* conventionally means the supreme Self, and in 8.13 it is identified as *Om*. Now, the supreme Self cannot be equated with a syllable. So, when the *Gītā* says that *akṣara*, i.e. syllable, is Brahman, the sense becomes unintelligible, and to this extent the *Gītā* loses its authority. Hence, to be consistent with the sentence the word *akṣara* has to give up its conventional sense of 'a syllable' and assume its etymological meaning, 'that which is not *kṣara*, mutable; i.e. immutable'.

Besides, since *Om* is specifically referred to as a syllable later on (in 8.13), and it is not done so in the present verse (8.3), therefore *akṣara* here does not mean *Om*, the monosyllabic word.

3. *Rathakāra* as meaning a caste fits in quite well in the quoted Vedic sentence, whereas *akṣara* as meaning a syllable becomes a misfit in the sentence, 'Brahman is *akṣara*.'

The distinction here is only this much: When a Vedic text is overruled by a relevant *liṅga* on the ground of its not being meaningful otherwise, the etymological meaning itself is accepted wherever it fits in, because that becomes predominant in that context. For instance, in, '*Ājyaiḥ stuvate*, one should praise with ghee', '*Prṣṭhaiḥ stuvate*, one should praise with the backs',<sup>1</sup> etc., and as in the word *akṣara* in the present text itself. Where even the etymological sense is not possible, there the figurative meaning (is accepted), as for instance in the case of the words *prāṇa*, *ākāśa* (*B. S.*, 1.1.28, 1.1.22), etc. If it be said, 'Even the word *ākāśa* can be used with regard to Brahman in a derivative sense of "that which shines (*kāśate*) everywhere (*ā*)"', then accept that itself! This is the view of the writer (*Padmapādācārya*) of the *Pañca-pādikā*. Accordingly there is an aphorism of the great sage,

And because of familiar use (*ibid.* 1.3.17).<sup>2</sup>

There is no need of further elaboration.

Thus then has been decided the question, What is that Brahman? Now is being ascertained, 'What is *adhyātmam*, that which exists in the individual plane?': (It is) the *svabhāvaḥ*, *svaḥ bhāvaḥ*, very nature, of that *akṣara* itself which was spoken of as Brahman; (it is) the indwelling Consciousness. (The term *svabhāvaḥ* is a *karma-dhāraya* compound, and in its uncompounded form stands as '*svaḥ bhāvaḥ*, nature itself'.) On the other hand, it is not a *śaṣṭhī-tatpuruṣa* compound (to be split as) '*svasya bhāvaḥ*, one's own nature', involving a sixth case, because otherwise there arises the contingency of a figure of

1. If the conventional senses of *ājya* and *prṣṭha* are accepted in these two sentences, then the sentences become meaningless. Hence those senses have to be rejected and their etymological senses accepted to mean particular types of actions. See *Mīmāṃsādarśana*, 1.4.3.

2. The word *ākāśa* is well known in the Upaniṣads as denoting Brahman.



speech; and because, in the section (6.1.51–2) called 'Niṣādashapati' (of the *Mīmāṃsādarśana*), it is established that the words (*niṣāda* and *sthapati*) are to be construed in their primary senses just as they are heard, accepting the *karma-dhāraya* compound and overruling the *ṣaṣṭhi-tatpuruṣa* compound.<sup>1</sup> So, *svabhāvaḥ* does not mean (the nature) 'belonging to Brahman', but the very Brahman Itself, and it is *ucyate*, called; *adhyātmam*, that which exists in the context of the body (*ātmā*) as the enjoyer; it is designated by the word *adhyātmam*. That is, it is not the aggregate of the organs.

The Vedic rituals themselves, consisting of *yāga*, *dāna* (giving of gifts) and *homa* are here meant by the word *karma*, action. Thus He answers the third question: That *visargaḥ*, offering, consisting in *yāga*, *dāna* and *homa* as prescribed by the respective scriptures, which brings about (*karaḥ*) the birth (*bhāva*) and growth (*udbhava*) of things (*bhūtas*)—(derived in the sense of) those that have the characteristic of coming into existence—, of all things moving and non-moving; is here *karma-samjñitaḥ*, termed action, i.e. referred to by the word *action*. Among them, *yāga* means parting with a thing in honour of some god; offering an oblation, in a standing posture, with *mantras* ending with the utterance of the word *vaṣaṭ*. That (*yāga*) itself is called a *homa* when the offering of oblation is made in a sitting posture (and using *mantras*) ending with the utterance of the word *svāhā*; it gets completed with the sprinkling (of water).<sup>2</sup> Giving of gifts (*dāna*) means parting with one's ownership of something to the extent of its becoming somebody else's property. And in all (the three) cases (viz. *yāga*, *dāna* and *homa*), the element of 'giving up' is common. That it (the giving up, the sacrifice) becomes the cause of birth and growth of things has the authority of the *Smṛti*,

1. The phrase *niṣādashapati* should mean 'a *niṣāda* king', for that is the primary sense of the compound, and not 'a king of the *niṣādas*', because then the word *niṣāda* has to be converted into 'of the *niṣādas*', which is not the primary sense.

2. Regarding *yāga* and *homa*, see Glossary also.

When an oblation is properly poured into fire, it reaches the sun. From the sun comes rain, from rain food, from that the creatures (*Ma. Sm.*, 3.76; also see *Mai.*, 6.37),

as also of the Śruti,

When these oblations that are indeed such are offered, they go up. (*Śa. Br.*, 11.6.2.6), etc.

Now He gives the answers to the next three questions:

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।  
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४॥

4. That which exists in the physical plane is the mutable entity, and the person is the one who exists in the divine plane. O best among the embodied beings, I Myself am the entity that exists in the sacrifice in this body.

*Bhāvah*, anything that has birth; which is *kṣarah*, mutable—in the sense of that which decays—, destructible; is called *adhi-bhūtam*, that which exists in the context of (*adhi*) the totality of creatures (*bhūtam*). *Puruṣah*, the person, Hiraṇyagarbha, consisting of the totality of the subtle bodies, who favours all the organs of the individual beings, who has been presented by the Śruti that commences with 'In the beginning this (universe) was but the Self (Virāj) of a human form' and proceeds to say, 'Because among all (the aspirants) he was the first (*pūrvah*) who burnt (*auṣat*) all evils' (*Br.*, 1.4.1), and, as implied by the word *ca*, and, who has been presented also by the Smṛti,

He indeed is the first embodied being; He is verily called the *Puruṣa*. He is *Brahmā*, the first creator of the creatures, who existed in the beginning (*Śi.*, 5.1.8.22),

is the *adhidaivatam*, one who exists in the divine plane, who is

called so because he, existing in the context of the gods such as the Sun and others, favours the organs, eye etc.

*Adhiyajñāḥ*, one who exists in the context of the sacrifice, is one who presides over all the sacrifices and is the bestower of the results of all the sacrifices; He is the God called Viṣṇu, who identifies Himself with all the sacrifices, as is stated in the Śruti, 'Sacrifice indeed is Viṣṇu' (*Tai. Sam.*, 1.7.4). And that Viṣṇu, who exists in the context of the sacrifice, is *aham eva*, I Myself, who am Vāsudeva; not anyone other than Myself. Hence the question 'How?' (in 2) stands explained thus: '(The *adhiyajñāḥ*) has to be understood as absolutely non-different from the supreme Brahman.' And He exists *atra*, here, in this; human *dehe*, body, as 'sacrifice', distinct from the intellect etc. on account of being the same as Viṣṇu. Hereby are removed the doubts, 'Is He within this body or outside it? If in the body, then who is He? Is He the intellect etc. or different from them?' And the existence of the sacrifice is within the human body, because a sacrifice is performed with a human body, which accords with the Śruti,

A person is indeed a sacrifice; since a person performs it, therefore a person is a sacrifice .

By addressing (Arjuna) as 'O *vara*, best; *dehabhṛtām*, among the embodied beings, best among all the creatures', the Lord encourages Arjuna thus: 'Since you become satisfied by conversing with Me constantly, you are fit to understand this.' It is a well-known fact that Arjuna is the best among all the creatures on account of his being the recipient of an abundance of the Lord's grace.

Now He gives the answer to the seventh question, 'And at the time of death, how are You to be known by people of concentrated minds?'

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।  
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

5. Even at the time of death, anyone who departs by giving up the body while thinking of Me alone, he attains My state. There is no doubt about this.

*Smaran*, by constantly thinking; *mām eva*, of Me alone, Lord Vāsudeva, the *adhiyajña*, either as the conditioned or as the unconditioned, immutable supreme Brahman—but not as the *adhyātma* etc.—; and as a result of the perfection of that tendency, *yaḥ*, he who; *prayāti*, departs; thinking (of Me) even *antakāle*, at the time of death, when the aggregate of the organs as a whole becomes bewildered; *muktvā*, by giving up; *kalevaram*, the body—by abandoning the idea of identity with the body as ‘I’ and ‘mine’ at the time of parting of life;—(he who departs) along the Path of the Gods, which is superior to the Path of the Manes and which will be spoken of in ‘fire, light, daytime, the bright fortnight,’ etc. (24), in the case of meditation on the conditioned (Brahman)—, *saḥ*, he, that meditator; *yāti*, attains—at the end of (his) enjoyment in the world of Hiranyagarbha; *madbhāvam*, My state, My nature, oneness with the unconditioned Brahman. But in the case of thinking of the unconditioned Brahman (at the time of death), (the statement) ‘he who departs’ by giving up the body’ is from the standpoint of ordinary perception. For, according to the Śruti,

...his organs do not depart (*Bṛ.*, 4.4.6),

...(they) merge in him (the man of Knowledge) only (who is their cause) (*ibid.* 3.2.11),

there is no departure for him since there is no departure of the organs. He directly attains My state, which is in accord with the Śruti,

Being but Brahman, he is merged in Brahman (*ibid.* 4.4.6).

*Na asti*, there is no; *samśayaḥ*, doubt; *atra*, about this—



about the Self that is distinct from the body or about attaining My state. There are no such doubts as, 'Is the Self different from the body etc. or not? Even if it be different from the body, is it separate from God or not?', for there is the Śruti, '...all doubts become solved' (*Mu.*, 2.2.8). It is to be noted that here (in the present verse of the *Gītā*) also the distinction of the Self from the body is stated in 'departs by giving up the body', and its non-difference from God is stated in 'attains My state.'

In order to state that, for one who meditates on the Lord at the time of death, attaining the Lord is a settled fact, He shows that when one gives up the body while thinking of anything else whatsoever at that time, the attainment of that is inevitable:

यं यं चापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।  
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

6. O son of Kuntī, thinking of any entity whichever it may be one gives up the body at the end, he, having always nurtured its thought, attains that very one.

The rule is not this alone that one attains My state by thinking of Me. What then? *Smaran*, thinking; *yam yam cāpi bhāvam*, any entity whichever it may be—any particular deity, or, from the use of the (word) *ca*, anything else whatever; *tyajati*, one gives up; *kalevaram*, the body; *ante*, at the end, at the time of departure of life; *eti*, he attains; *tam tam eva*, that very entity itself which was being thought of, not anything else.

By (addressing as) 'O son of Kuntī' He indicates overflowing affection on account of his (Arjuna's) being the son of His father's sister; and thereby is implied that he is to be favoured as a matter of course; and on that account (is implied) absence of deception.

He (the Lord) says that, even though an effort to think is impossible at the time of death, still, the tendency created by past habit is itself the cause of remembrance: *Tadbhāvaḥ* is the

*bhāvaḥ*, thought of, inclination towards, that (*tat*) particular deity etc.; one by whom that (thought or tendency) has always (*sadā*) been cultivated (*bhāvitaḥ*) is so (i.e. *sadā-tadbhāva-bhāvitaḥ*); i.e. (he is) one by whom has been nurtured that thought (or tendency).

Since the compounds such as *āhitāgni* come under the group of words beginning with *āhitāgni*, therefore the word *bhāvita* occurs at the end (of the phrase *tadbhāvabhāvitaḥ*). Or (the phrase *tadbhāvabhāvitaḥ* means) one whose mind is steeped in (*bhāvita*) its thought (*bhāva*).<sup>1</sup>

1. Madhusūdana resolves the phrase *tadbhāva-bhāvitaḥ* first according to the rules of *bahuvrihi* compound. The phrase has two members, the first (viz. *tadbhāva*) of which is a *tatpuruṣa* compound of *tad* and *bhāva*. He gives the analysis as *tadbhāvaḥ bhāvitaḥ yena sa tathā*, and thus the meaning is *bhāvitātadbhāvaḥ*. This is the usual form of the compound. *Bhāvita* is a past participle, and a past participle is placed at the beginning of a *bahuvrihi* compound by '*Niṣṭhā*' (*Pā. Sū.*, 2.2.36). (*Niṣṭhā* is a grammatical term for past participles.)

Then, to support the *Gītā* text, which has the past participle placed at the end of the compound, he refers to '*Vā-āhitāgnyādiṣu*' (*ibid.* 2.2.37), which makes the rule '*Niṣṭhā*' optional for words that belong to the *āhitāgnyādi* class—the class of words beginning with *āhitāgni*. This class of words optionally places a past participle at the beginning or at the end of a *bahuvrihi* compound. (*Āhita* is a past participle.) Thus we can have either *āhitāgniḥ* or *agnyāhitaḥ*. This is all about interpreting the word as a *bahuvrihi* compound. The words belonging to this *āhitāgnyādi* class are known only by their forms.

Next he resolves the phrase according to the rules of *tatpuruṣa* compound: *Tadbhāvena bhāvitaḥ*. (Here also the first member, as in the *bahuvrihi* compound, is a *tatpuruṣa* compound, but in a different sense.) *Tadbhāvena bhāvitaḥ* is formed by the rule, '*Karṭṛ-karaṇe kṛta bahulam*' (*ibid.* 2.1.32). *Tadbhāva* is resolved into *tasya* (of the entity) and *bhāvaḥ* (thought). So *tadbhāvena bhāvitaḥ* stands analysed thus: *Tadbhāvena*, by the thought of that entity; *bhāvitaḥ*, steeped; i.e. one steeped in the thought of that entity.

Thus he gives two different meanings to the phrase *tadbhāva-bhāvitaḥ*, which are to all intents and purposes the same: i. one who has always been absorbed in the thought of that entity; ii. one steeped in the thought of that entity.

Since the final thought alone, arising thus from the past practice of thinking, is the cause of acquiring the next body by a person who is helpless at the time of death,—

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।  
मय्यर्पितमनोबुद्धिमविद्वेष्यस्यसंशयः ॥७॥

7. Therefore think of Me at all times and fight. There is no doubt that by dedicating your mind and intellect, you will surely attain Me.

*Tasmāt*, therefore, for generating the final recollection of Me; lovingly *anusmara*, think; *mām*, of Me, who am God with attributes; *sarveṣu kāleṣu*, at all times, even earlier (than the time of death). If you are unable to constantly remember Me because of impurity of the mind, then, for purifying the mind, *yudhya ca*, take up fighting; perform your own duties—fighting etc.—for the sake of purifying the mind. *Yudhya* is used for implying *yudhyasva*.

And thus, you who, as a result of the dissipation of impurity through the performance of the *nitya* and *naimittika karmas*, have dedicated (*arpita*) to Me (*mayi*), to Lord Vāsudeva, your mind (*manas*) and intellect (*buddhi*) of the nature of thought and determination, you who are such, *eṣyasi eva*, will surely attain; *mām*, Me, by remaining always engrossed in My thought. *Asaṁśayaḥ*, there is no doubt in this regard. And this thinking of the conditioned Brahman has been stated for the worshippers, because in their case there is dependence on (their) last thought. But in the case of those who have realized the absolute Brahman, there is no dependence on the last thought, because Liberation in the form of cessation of nescience becomes a settled fact simultaneously with the dawn of Knowledge. This has to be noted.

Thus then, after having given the answers to all the seven questions, He begins to expound the result that is in the form of attaining the Lord as a consequence of remembering the Lord at the time of death:

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।  
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

8. O son of Prthā, by meditating with a mind that is endued with the yoga of practice and does not stray away to anything else, one reaches the supreme Person existing in the effulgent region.

*Abhyāsa*, practice, means having a current of the same kind of thoughts with regard to Me, uninterrupted by other kinds of thoughts, which has been explained before in the sixth chapter. (See under 6.35.) That itself is *yoga*, self-absorption. O son of Prthā, *anucintayan*, by meditating—in accordance (*anu*) with the instructions of the scriptures and the teacher; *cetasā*, with a mind that is endued (*yukta*) with that (*abhyāsa* which is the same as *yoga*); (with a mind) which is engrossed in that alone; which is devoid of any modification other than that in the form of the Self; which, as a result of perfection of *abhyāsa*, *na anyagāminā*, does not stray away to anything else, which even without an effort at restraint, does not tend to go elsewhere to any other object;—with that (mind), *yāti*, one goes; to the *paramam*, supreme, unsurpassable; *puruṣam*, Person, the all-pervading One; *divyam*, existing in the effulgent region, in the Sun which is radiant by nature, as has been said in the Śruti,

...and the Being that there is in the Sun (*Tai.*, 3.10.4).

Once again He specifies that very Person who is to be meditated on and who is to be reached:

कविं पुराणमनुशासितार-  
मणोरणीयांसमनुस्मरेद्यः ।  
सर्वस्य धातारमचिन्त्यरूप-  
मादित्यवर्णं तमसः परस्तात् ॥९॥

9. He who meditates on the omniscient One, the ancient One, the Ruler, who is subtler than the subtle, who is the Ordainer



of everything, who is of inconceivable form, effulgent like the sun and beyond darkness,—

*Yah*, he who, anyone whosoever; *anusmaret*, meditates on; *kavim*, the One of surpassing vision, who is hence omniscient due to His being the seer of all things of the past, future, etc.; *purāṇam*, the ancient One, the Eternal, i.e. who is beginningless on account of being the source of all; *anuśāsītāram*, who is the Ruler of the whole universe; *aṇoraṇiyāmsam*, subtler than the subtle, subtler even than the subtle *ākāśa* etc. on account of being their material cause; *dhātāram sarvasya*, who is the Ordainer of everything, who distributes in diverse ways all the results of actions to the creatures—which is supported by the aphorism,

The fruit of action is from Him, this being the logical position (*B.S.*, 3.2.38);

who is (*acintyarūpam*) of inconceivable form, whose form cannot be thought of, because of His having infinite glory; who is (*āditya-varṇam*) effulgent like the sun, whose *varṇa*, effulgence, like that of the sun (*āditya*), illumines the whole world, i.e. who is the Illuminator of the whole world; and who, for this very reason, is *parastāt tamasaḥ*, beyond darkness, beyond the darkness of delusion characterized as nescience, i.e. who is opposed to darkness on account of being of the nature of Light;—he attains Him. This is how it is to be connected with the previous (verse) itself. Or it can be connected with the next verse thus: he attains that resplendent supreme Person.

When does utmost effort at remembering Him become necessary?

That the Lord states:

प्रयाणकाले मनसाऽचलेन  
भक्त्या युक्तो योगबलेन चैव ।

भुवोर्मध्ये प्राणमावेश्य सम्यक्  
स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

10. —at the time of death, by becoming imbued with devotion and the strength of *samādhi*, (and then) fully fixing the vital force between the eyebrows, (meditates on that supreme Person) with an unswerving mind, he reaches that resplendent supreme Person.

*Prayāṇa-kāle*, at the time of death; one who—of what kind?—, *yuktaḥ*, by becoming imbued; *bhaktyā*, with devotion, with utmost love for the supreme Lord; *ca*, and; (also) endued (*yogabalena*) with the strength (*bala*) of *samādhi* (yoga), with the totality of the impressions born of that (*samādhi*), which is opposed to the tendency to emerge (from *samādhi*, i.e. opposed to *vyutthāna*); (and) having thus first controlled (the *prāṇa*, vital force) within the lotus of the heart, (and) then, lifting it (the vital force) up along the up-going *Suṣumnā* nerve through the successive conquest of the planes according to the process taught by the teacher; *samyak*, fully, carefully; *āveśya*, fixing; *prāṇam*, the vital force; *madhye*, between; *bhruvoḥ*, the eyebrows, (i.e.) in the plexus called *Ājñā*; meditates—‘one who meditates’ follows (from the previous verse)—on that Person, *acalena*, with an unswerving, onepointed; *manasā*, mind; *sah*, he, the meditator of this kind; departing through the aperture on the crown of the head, *upaiti*, attains; *tam*, that; *divyam*, resplendent; *param*, supreme; *puruṣam*, Person, who is characterized as omniscient, eternal, the Ruler, etc.

Now, since there arises a contingency of (some one) constantly thinking of God with the help of any name whatsoever at the time of meditation, therefore, with a view to enjoining that He has to be meditated on only through the name *Om*—and not through any other *mantra* etc.—as has been presented in such *Śrutis* as,

I tell you briefly of that goal which all the Vedas propound, which all the austerities speak of, and wishing for which people practise Brahmacarya: it is this, viz. *Om* (*Ka.*, 1.2.15),

the Lord proceeds:

यदक्षरं वेदविदो वदन्ति  
 विशन्ति यद्यतयो वीतरागाः ।  
 यदिच्छन्तो ब्रह्मचर्यं चरन्ति  
 तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

11. I shall speak to you briefly of that immutable goal which the knowers of the Vedas declare, into which enter the diligent ones who are free from attachment, and desiring which people practise celibacy.

*Yad-akṣaram*, that Immutable, the indestructible Brahman denoted by the syllable *Om*, of which; *veda-vidah*, the knowers of the Vedas; *vadanti*, speak—expound through such utterances as,

O Gārgī, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long (*Br.*, 3.8.8) etc.,

negating all qualities—. It is not merely that it has been *ascertained* by those alone who are experts in the Vedas, but as the goal of the liberated ones it has been experienced by them (the liberated ones) also. Therefore the Lord says: *Yat*, into which Immutable; *yatayaḥ*, the diligent ones, the striving ascetics, the monks; who are *vītarāgāḥ*, devoid of attachment, desireless; *viśanti*, enter, by fully realizing (It) as their own Self. Not only that It is experienced by the perfected ones, but even all the efforts of the aspirants also are meant for It. Hence the Lord says: *icchantah*, desiring to know; *yat*, which; the lifelong religious students (*naiṣṭhika brahmacārins*) *caranti*, practise,

throughout life; *brahmacaryam*, celibacy, austerities such as residing in a teacher's house, and so on—.

(Of) *tat padam*, that Goal, called the Immutable; *pravakṣye*, I shall speak, talk clearly; *te*, to you; *saṅgrahaṇa*, in brief, in a way that will be intelligible to you. Therefore, do not be anxious with the thought, 'How shall I know that Immutable?' This is the idea.

And in this context, the adoration of Brahman—(with the help of *Om*) considered as a name, or as a symbol, like an image, (of the supreme Brahman)—by people of dull or mediocre intelligence, which has for its result gradual Liberation, and which has been (as such) presented in texts such as,

Again, anyone who meditates on the supreme Puruṣa with the help of this very syllable *Om* as possessed of three letters, he attains Him (*Pr.*, 5.5),<sup>1</sup>

that itself is what is intended to be spoken of by the Lord even here. Hence are stated up to the end of the chapter the various subject matters, viz. adoration of the syllable *Om*, together with concentration in the form of absorption (in the Self); its result; his own true nature; the consequential non-return; and the path to that (Goal).

Among them, the Goal, together with its means, which was referred to in 'I shall speak (to you)...', the Lord states in two verses:

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।  
 मूर्ध्न्यर्धायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥  
 ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।  
 यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

12-13. Having controlled all the doors (of perception), confined the mind in the heart, (and) having fixed in the head

1. Also see *Ka.*, 1.2.16-17.



the vital force, continuing in the concentration that is in the form of yoga in the Self,—

—he who departs by leaving the body while uttering the single syllable, viz. *Om*, which is Brahman, and thinking of Me, attains the supreme Goal.

*Samyamyā*, having controlled all (*sarva*) the doors (*dvārāṇi*) of the organs, having withdrawn them from their respective objects, (i.e.) not perceiving objects such as sound etc. through the ear etc. which have been turned away from them (objects) as a result of the practice of discovering their defects—. Since even after the control of the external organs the mind can continue to be dispersed, therefore he says, *nirudhya ca*, and having confined; *manah*, the mind; *hṛdi*, in the heart; having restricted the mind, having made it free from modifications, within the region of the heart, through *abhyāsa* and *vairāgya* explained in the sixth chapter; i.e. not even thinking of objects.

Having thus closed all the external and internal doors of perception, and, after completely controlling even *prāṇam*, the vital force, the means of action; *ādhyāya*, having fixed it; *mūrdhni*, in the head, through the successive conquests of the planes, (i.e.) having fixed it in between the eyebrows as also above them following the process taught by the guru; *āsthitaḥ*, continuing; *yoga-dhāraṇām ātmanah*, in the concentration that is in the form of *samādhi* in the Self—. ‘In the Self’ is (used) for ruling out deities etc.

*Yaḥ*, he who; *prayāti*, departs; *tyajan*, leaving; *deham*, the body, through the nerve passing through the crown of the head; *vyāharan*, while uttering; the single (*eka*) *akṣaram*, syllable; *om̐ iti*, viz. *Om*; which is *brahma*, Brahman, because of its being the name of Brahman, or because of being, like an image, a symbol of Brahman—. Though it would have been sufficient to say merely ‘while uttering *Om*’, the (additional) ‘single syllable’ is meant for praise (of *Om*) by mentioning the ease in its pronunciation. Or (the meaning is): *Vyāharan*, while uttering; *om̐ iti*, the syllable *Om*; (and) thinking (*anusmaran*) *mām*, of Me; the *ekākṣaram*,

the one, non-dual, immutable, indestructible, all-pervasive; *brahma*, Brahman, denoted by the syllable *Om*. So, (he who departs...) while uttering the *praṇava* (*Om*) and thinking of Me who am its import, *saḥ*, he; after going to the world of Brahmā along the Path of the Gods, *yāti*, attains, at the end of enjoyment there; *paramām*, the supreme; *gatim*, Goal, (i.e.) identity with Me.

In this connection, after having said that achievement of *samādhi* is 'very near for those who have intense earnestness (i.e. dispassion)' (*P. Y. Sū.*, 1.21), it has been stated by Patañjali, 'Or through special devotion to God' (ibid. 1.23). And 'special devotion' has been explained in, 'The word designating Him is *Om*' (ibid. 1.27), 'The repetition of that (*Om*) and meditation on its meaning' (ibid. 1.28),<sup>1</sup> and (it has been said), 'Success in *samādhi* (in the Self) ensues from the special devotion to God' (ibid. 2.45). Here (in 13), however, it has been said that the supreme Goal is attained directly from that (repetition of *Om* and thinking of the Lord). Therefore, in order to obviate the contradiction, the explanation has to be, '...while uttering the single syllable, viz. *Om*, which is Brahman, and thinking of Me, and continuing in the concentration that is in the form of *samādhi* in the Self...' Or, there is no contradiction, because logically the same action may lead to different results.<sup>3</sup>

What happens to one who, on account of his inability to thus

1. See under 6.28.

2. In the *Yoga-Sūtras*, it has been said that, from extraordinary devotion to God follows *samādhi* and after that comes attainment of the supreme Goal. However, the *Gītā* verse 13 says that the supreme Goal is reached '...while uttering the single syllable, viz. *Om*, which is Brahman, and thinking of me....' According to the present explanation, while departing from the body one has not only to utter *Om* and think of the Lord but also continue in the concentration in the form of *samādhi* in the Self.

3. *Īśvara-praṇidhāna*, special devotion to the Lord, i.e. the act of repeating *Om* and thinking of the Lord, may lead either to Yoga (full restraint of the mental modifications) by removing the obstacles to it (Yoga) (according to Patañjali) or to the supreme Goal (according to the *Gītā*).

control the vital force, cannot leave the body through his own will by passing along the nerve in the crown of the head after fixing the vital force between the eyebrows, but leaves the body helplessly only after the exhaustion of the results of his actions?

The Lord gives the answer to that:

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

14. O son of Pṛthā, one who, having single-minded attention, remembers Me uninterruptedly throughout his life, to that yogi of constant concentration I am easily attainable.

*Pārtha*, O son of Pṛthā; *yaḥ*, one who; *ananya-cetāḥ*, having single-minded attention—whose mind is not given to anything other than Me; *smarati*, remembers; *mām*, Me; *satatam*, uninterruptedly; *nityaśaḥ*, throughout his life; *tasya*, for that; *yoginaḥ*, yogi; *nitya-yuktasya*, of constant concentration, of ever-concentrated mind; *aham*, I, the supreme Lord; am *sulabhah*, easily attainable, whether he leaves the body voluntarily or involuntarily, though I am very difficult to be attained by others. The idea is, I am very easily attainable by you. Do not fear.

According to (the aphorism), ‘*Ṣaṣṭhī śeṣe*’ (*Pā. Sū.*, 2.3.50), here (the sixth case-ending in) *tasya* is used to indicate a relationship in general, because its use in the subjective case has been ruled out by (the aphorism) ‘*Na loka*,’ etc. (*Pā. Sū.*, 2.3.69).<sup>1</sup> Also, here by (the phrase) ‘having single-minded attention’ (is indicated) veneration and great love; by ‘uninterruptedly’ (is indicated) continuity; by ‘throughout life’, the prolonged dura-

1. *Tasya aham sulabhah*: The word *tasya* is in the Genitive case (*ṣaṣṭhī*), which is used in a possessive, subjective, objective, or partitive sense. Now, the rule ‘*karṭṛ-karmaṇoḥ kṛti*’ (*Pā. Sū.*, 2.3.65) prescribes the Genitive case for the *subject* or the *object* (as the case may be) of a verb ending with the *kṛt* affix as in *sulabhah* (*su+labh+khal*). The *kṛt* affix *khal* is a future passive participle. However, since the *object* of the verb *sulabh*, viz. *aham*, is already in the Nominative case, therefore it

tion involved in the remembrance. Thereby Patañjali's doctrine, 'And that (practice) becomes firmly grounded when fully adhered to for a long time, without break and with regard' (*P. Y. Sū.*, 1.14), stands accepted. Although there (in the aphorism) 'practice' has been referred to by (the word) '*saḥ*, that', it still means 'remembrance' by implication. Thereby it follows that the means of attaining the supreme Goal is surely remembrance of the Lord every moment throughout life, without any other mental distraction. However, there is no much insistence on whether the vital force departs through the nerve in the crown of the head following one's own will or it does not.

When a doubt arises whether those who have reached the Lord come again or not, the Lord says that they do not return:

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

15. As a result of reaching Me they do not get rebirth which is an abode of sorrows and is impermanent, because on account of being high-souled they attain the supreme Success.

As a result of reaching (*upetya*) *mām*, Me, the Lord; *na āpnuvanti*, they do not get; *punarjanma*, rebirth, association with human or other bodies;—of what kind?—*duḥkhālayam*, which is an abode of sorrows, the abode of such innumerable miseries

remains for the *subject* of that verb to be placed in the Genitive case. But since some *kṛt* affixes (including *khal*) are excluded from the scope of the above quoted rule by another of his rules, '*Na lokāvyayaniṣṭhā khalarthatṛṇām*' (*ibid.* 2.3.69), therefore *tasya* in the *Gītā* verse should not have been used in a subjective sense. That is why Madhusūdana refers to the rule, '*Ṣaṣṭhi śeṣe*', which allows the employment of the Genitive case in the sense of a general relationship between a noun and another, without reference to any special relation such as subjective, objective, etc. The Genitive in *tasya*, used in accordance with this last rule, indicates eventual possession only.



as living in the womb, passing out through the door of birth, etc.; and which is *aśāśvatam*, impermanent, unstable, vanishing almost no sooner than it is seen. That is to say, they do not come back again, because they are *mahātmānaḥ*, high-souled, whose minds are devoid of the dirt of *rajas* and *tamas*, who are possessed of pure *sattva*, in whom has arisen perfect Knowledge; *gatāḥ*, who have attained; *paramām*, the supreme, the most superior; *samsiddhim*, Success, (i.e.) Liberation, at the end of enjoyment in My world.

Here, by saying that they have attained perfection 'as a result of reaching Me', it has been shown that devotees attain gradual Liberation.

When it is stated that there is no rebirth for those who have reached the Lord and attained perfect Knowledge, it stands stated *ipso facto* that there is rebirth for those who are averse to Him and are devoid of perfect Knowledge. This is what the Lord says:

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

16. O Arjuna, all the places of enjoyment, together with the world of *Brahmā*, are subject to return. But, O son of Kuntī, there is no rebirth after reaching Me.

*Bhuvana* means the place where creature are born, the world. All the *lokāḥ*, worlds, without exception, which are places of enjoyment for those who are averse to Me and devoid of perfect Knowledge; *ā-brahma-bhuvanāt*, together with the world of *Brahmā*—*ā* (being) used in the sense of inclusion—; *punarāvartināḥ*, are subject to return; *arjuna*, O Arjuna, whose great valour is well known on its own merit. If the reading be *brahma-bhavanāt*, then since *bhavana* means a place of dwelling, the meaning of the sentence remains the very same.

Is it that, like them, those even who have reached You must return again? The Lord says: Not so, *tu*, however; *upetya*, by

reaching; *mām*, Me, who am the only God. *Tu* is used to indicate the difference from the other worlds, or for emphasis. *Kaunteya*, O son of Kuntī, who are well known to be noble-minded even on account of your mother; *na vidyate*, there is no; *punarjanma*, rebirth, i.e. return, for those who have become emancipated by attaining Me alone. Here, by the two words of address, Arjuna and Kaunteya, it is indicated that, by virtue of his nature as also his origin he (Arjuna) is possessed of the purity (necessary) for attaining Knowledge.

Here the rule is this: Those who attain the world of Brahmā through devotional practices calculated to lead to gradual Liberation, for them alone ensues Liberation along with Brahmā after the emergence of perfect Knowledge in that world. But rebirth is inevitable for those who, even without a desire for that (gradual Liberation), reach that world through such practices as meditation on the five fires<sup>1</sup>. Therefore, indeed, are the Śruti and the aphorism, (viz.),

...he attains the world of Brahmā. He does not return again (*Ch.* 8.15.1),

and,

There is no return (for the released souls) on the strength of the Upaniṣadic declaration (*B. S.*, 4.4.22),

reasonable as meaning gradual Liberation. Elsewhere (in such texts as),

They no more return (to this world) (*Br.*, 6.2.15),  
...they do not return to this whirl of Manu (*Ch.*, 4.15.5),

from the specifications 'this world' and 'this' it is understood

1. The five fires are heaven, rain clouds, this world, man and woman. See *Br.* 6.2.9-13.

that there is a return again in some cycle other than the cycle in which the world (of Brahmā) to which they have gone exists.<sup>1</sup>

All the worlds, together with the world of Brahmā, are subject to return again. Why? The Lord says that this is so because they are limited by time:

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

17. Those who know the day of Brahmā which ends in a thousand *yugas*, (and) his night which ends in a thousand *yugas*, they are the people who know what day and night are.

*Sahasra-yuga-paryantam* means that (day) which, according to human calculation, ends after a thousand (*sahasra*) ages (*yugas*), (an age being constituted by) the four *yugas* (Satya, Tretā, Dvāpara and Kali). For, the statement in the Purāṇas is,

A thousand of the fourfold *yugas* is called a day of Brahmā (*Bh.*, 12.4.2).

Those who *viduḥ*, know; that *ahar*, day; *brahmaṇaḥ*, of Brahmā, of Prajāpati; *yat*, which is such; as also;—‘those who know’ is to be added to—*rātrim*, the night; *yuga-sahasra-antām*, which ends after a thousand ages, a thousand of the fourfold *yugas*; *te*, they; are *ahorātra-vidaḥ*, knowers of the day and the night; they, verily, are *janāḥ*, the persons, the yogis, who know what day and night are. But those who merely know by the movements of the sun and the moon are not the knowers of the day and night (of Brahmā), because they have limited knowledge. This is the idea.

The life-span of Prajāpati consists of a full hundred years according to the calculation of fortnights and months on the

1. But there is no return for those who reach the world of Vāsudeva.

basis of days and nights described above. Thus being limited by time, he is a finite being. As such, returning again from his world is surely justifiable. So it goes without saying that since those (worlds) that are inferior (to the world of Brahmā) are delimited by a mere day of his, therefore there is return again from them. This is what the Lord says:

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

18. With the coming of day all the evolved things emerge from the imperceptible; when night comes, they get dissolved in that itself which is called the imperceptible.

Since what is begun here to be spoken of is only the daily creation and dissolution, and since (the elements) space etc. continue to exist during that (process), therefore the Unmanifested state is not referred to by the word *avyakta*, but it is only the state of sleep of Prajāpati, i.e. Prajāpati in his state of sleep. *Aharāgame*, with the coming of day, at the time of Prajāpati's awakening; (*sarvāḥ*, all) the *vyaktayaḥ*, evolved things, in the form of body, sense-objects, etc., which are the seats of enjoyment; *prabhavanti*, emerge, become manifest as fit for use; *avyaktāt*, from the imperceptible, from the state in the form of sleep. *Ratryāgame*, when night comes, at the time of his sleep; all the aforementioned evolved entities; *praliyante*, get dissolved, disappear; *tatra eva*, in that itself, from which they had emerged; into the cause *avyakta-samjñake*, called the imperceptible, into the above-mentioned Prajāpati in the state of sleep.

Thus, even though the world is subject to quick destruction, still, there is no end to it, because it helplessly reappears again and again under the influence of *kleśas*, *karma*, etc.<sup>1</sup>, and what had appeared disappears again under the influence of *kleśas* etc.

1. See Glossary—*kleśa*; also see *P. Y. Sū.*, 1.24.



alone. In order to generate detachment in the form, 'Enough of this world, because all the creatures without exception, which are going round and round in the cycle of transmigration, are non-independent, and because they, verily being helpless, are subject to a series of sorrows such as birth, death, etc.', and because in order to avoid the (defect of) 'destruction of what is merited' and 'incurring what is not merited', it has to be assumed that they appear again and again with the same names and forms, the Lord says:

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।  
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

19. O son of Prthā, after being born again and again, that very multitude of created things disappears in spite of itself at the approach of night, (and) it comes to life at the approach of day.

O son of Prthā, *saḥ eva*, that very; *bhūtagrāmaḥ*, multitude of created things, characterized as the moving and the non-moving, which existed in the previous cycle; is *ayam*, this, even though emerging in the present cycle; not that they are different in each cycle. Because the theory of something emerging from nothing is not admitted, as is stated in the Śruti,

The Creator projected the sun and the moon just as they were before; so also heaven, earth, sky and space (between the sun and the Pole Star) (*Rg. Sam.*, 10.190.3),

and also on the authority of the aphorism,

And there is no contradiction, since similar names and forms are repeated even in the revolution of the world cycles, as is known from the Vedas and the Smṛti (*B. S.*, 1.3.30).

By *avaśaḥ*, in spite of itself, is meant 'being under the sway of others, (viz.) nescience, desire, actions'.

The remaining portion is clear.

Thus by showing the origin and destruction of the helpless (created things), the text, '...all the places of enjoyment, together with the world of Brahmā, are subject to return' (16) stands explained. Now in two verses the Lord explains the text, 'But, ...there is no rebirth after reaching Me' (ibid.):

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

20. But distinct and different from that imperceptible is the eternal imperceptible Reality, who does not get destroyed when all the created things get destroyed!

*Tasmāt*, as compared with that; *avyaktāt*, imperceptible, called Hiranyagarbha, who is the cause of the moving and the unmoving gross universe; there is *paraḥ*, a distinct or superior; *avyaktaḥ*, imperceptible—not perceivable to the eyes etc. on account of being without colour etc.; *bhāvaḥ*, Reality, who as Existence pervades all superimposed phenomenal effects and is the source of even that (Hiranyagarbha); (and) who, for this very reason, is *sanātanaḥ*, eternal. (A doubt may arise that) even though distinct, they (the two *avyaktas*) may have similar characteristics. Hence the Lord says: No, He is *anyaḥ*, different, of entirely other characteristics, as is stated in the Śruti, 'There is no likeness of Him...' (Śv., 4.19). The term *tu*, but, shows that the Imperceptible has (Its own) distinguishing characteristics, and that He is acceptable and eternal as compared with the rejectable and impermanent imperceptible (Hiranyagarbha).

Even when *sarveṣu bhūteṣu*, all the created things; *naśyatsu*, perish; *saḥ*, That, Entity; *yaḥ*, who is of this kind; *na*, does not; *vinaśyati*, perish, as does Hiranyagarbha; (and) He is not originated even when they are originated. This is the meaning. It is but logical that there should be origin and destruction of Hiranyagarbha, who is (himself) a product, along with the origin

and destruction of the created things because of his self-identification with them. But it is not so in the case of the supreme Lord, who has no self-identification with them and is not an effect. This is the idea.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

21. He who has been mentioned as the Imperceptible, the Immutable, they call Him the supreme Goal. That is the supreme abode of Mine reaching which they do not return.

The Reality, who has been *uktaḥ*, spoken of, here as also elsewhere in the Śrutis and the Smṛtis; *iti*, as; *avyaktaḥ*, the Imperceptible; and as *akṣaraḥ*, the Immutable; *āhuḥ*, they, the Śrutis and Smṛtis such as,

There is nothing higher than the Puruṣa. He is the culmination, He is the highest goal (*Ka.*, 1.3.11),

call; *tam*, Him, that Reality; *paramāṃ gatim*, the supreme Goal, who is of the nature of self-effulgent supreme Bliss which is devoid of origin and destruction, and who is the culmination of all human aspirations. *Prāpya*, reaching; *yam*, which Reality; *na nivartante*, they do not come back again for transmigration; *tat*, that; is the *paramam*, supreme, all-surpassing; *dhāma*, abode, real nature; *mama*, of Mine, of Viṣṇu. The sixth case in '*mama dhāma*, abode of Mine' is by way of imagining some difference, as in the case of 'the head of Rāhu'.<sup>1</sup> Therefore the meaning is, 'I Myself am the supreme Goal.'

1. A demon in the guise of a god drank a portion of the nectar that was acquired by the gods by churning the ocean. Thereby he became immortal. But when he was detected, Viṣṇu cut off his head, which came to be called Rāhu, and his trunk was called Ketu. So 'head of Rāhu' really means Rāhu himself. Similarly, 'Viṣṇu's abode' and Viṣṇu are not different.

Now the Lord states that very Yoga of Bhakti which is a means to attain that ('abode') and which was spoken of before in,

...one who, having single-minded attention, remembers Me uninterruptedly throughout his life, to that yogi of constant concentration I am easily attainable (14):

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।  
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

22. O son of Pṛthā, that supreme Person, in whom are included (all) the created things and by whom all this is pervaded, is reached through onepointed devotion.

*Saḥ*, that; *paraḥ*, supreme, super-excellent; *puruṣaḥ*, Person, the highest Self that I Myself am; *labhyaḥ*, is reached; only *ananyayā*, through onepointed—that in which there exists no other object—; *bhaktiyā*, devotion, characterized as love; not in any other way. When the question arises as to who He is, the Lord says: *Yasya*, in whom, in which Person; *antaḥsthāni*, are included; all *bhūtāni*, the created things, the products, because an effect is comprehended in its cause; and *yena*, by whom, by which Person; for this very reason, *sarvam*, all; *idam*, this, the totality of the products; is *tatam*, pervaded. And (this follows) from such Śrutis as,

By that Person is filled up all this, in relation to whom there is nothing superior or inferior, in comparison with whom there is nothing smaller nor greater, and who exists alone in His own effulgent glory, unmoving like a tree (Śv., 3.9).

And Nārāyaṇa exists pervading through and through everything in the universe that is seen or heard of (Ma. Nā., 11.6).

He is all-pervasive, pure (Īś., 8).

Those who are worshippers of the qualified Brahman do not return after attaining that Goal, but they get liberated in due



course. As to that, there is a need for following the (Northern) Path in the case of those who do not attain full enlightenment before enjoyment in that world; not, however, that they are independent of that (Path) like those who are fully enlightened. Hence the (Northern) Path of the Gods is being taught for the worshippers to attain that world. The mention of the Path of the Manes, however, is for the eulogy of that (Northern Path):

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।  
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

23. O best of the Bharata dynasty, I shall now speak of that time departing by which the yogis attain the State of Non-return, and also (of the time departing by which they attain) the State of Return.

After the departure of the vital force (from the body), *yatra kāle*, that time by which, that Path—indicated by the deity presiding over the time—by which; *prayātāḥ*, the departing; *yogināḥ*, yogis, the meditators as well as the performers of rites and duties; *yānti*, attain; *anāvṛttim*, the State of Non-return; and *āvṛttim*, the State of Return—. The meditators, who depart along the Path of the Gods, attain the State of Non-return, (and) the performers of rites and duties, who depart along the Path of the Manes, attain the State of Return. Though in the text,

...all the places of enjoyment, together with the world of Brahmā, are subject to return (16),

it was stated that those who departed even along the Path of the Gods return again, still, those who went along the Path of the Manes surely return; none among them is fit for gradual Liberation. However, although some among those who proceeded along the Path of the Gods return—those who are worshippers of symbols, having reached the 'world of lightning' (do return after enjoyment there); those who are performers of

the meditation on the five fires, etc. without being worshippers of *saguna* (qualified) Brahman, they, even though led by a non-human person up to Hiraṇyagarbha, do return after enjoyment there (see *Ch.*, 4.15.5; 5.10.2)—, still those who are meditators (on Brahman) in the *dahara* (small space within the heart; see *Ch.*, 8.1., 2), etc. get liberated gradually after enjoyment. Thus, not all of them return. For this very reason the Path of the Manes is inferior since it results inevitably in return. On the other hand, this Path of the Gods is highly commendable since it results in non-return. Thus its eulogy becomes justifiable; for though some do return, still, the result in the form of non-return is inalienable.

~ *Bharatarṣabha*, O best of the Bharata dynasty; *vakṣyāmi*, I shall speak; *tam kālam*, of that time—of the Path of the Gods and of the Manes—, (i.e.) of the Path indicated by the deity presiding over time. If the word 'time' is taken in the primary sense here, then the words 'fire, light, smoke' as also the words 'gati, movement' and 'sṛti, path' become incongruous. Hence, in conformity with them the single word 'time' is interpreted in a figurative sense. For, the deities presiding over time are found in abundance in both the paths without exception. Although there exist *agni* (fire) (in the Path of the Gods) and *dhūma* (smoke) (in the Path of the Manes), which differ from them (the deities of time), still, as in the case of the word *agnihotra*, they stand figuratively implied by the word *kāla*, *time*, which forms part of the group. Otherwise, since the deity of fire is absent in the morning during the offering of the morning-oblation, therefore, in accordance with the aphorism, 'Since there does exist some scriptural text implying what is sought to be enjoined'<sup>1</sup> (*Jai*.

1. *Agnihotra*, fire-sacrifice, may be derived in the sense of 'oblation to fire'. This sacrifice is performed in the mornings and evenings. In the morning the oblation is offered to the Sun and Prajāpati, but not to fire. In the evening the oblation is offered to fire and Prajāpati. So, since fire is one of the group of deities concerned, the whole sacrifice is named *agnihotra*. Similarly, since *kāla*, *time*, i.e. the deity of time, is one of the group of deities whom the departing soul meets successively, therefore the whole series is indicated by the word *kāla*.

Śū., 1.4.4), it (the term *agnihotra*) could not have been the name of that oblation. Besides, there is the common illustration of 'a mango grove'.<sup>1</sup>

Among them, the Lord speaks of the Path of the Gods for the worshippers:

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

24. Departing by that (Path of the Gods)—(of) fire, light, daytime, bright fortnight, (and) six months of the Northern solstice—, persons who are knowers of Brahman attain Brahman.

*Agniḥ*, fire, *jyotiḥ*, light, signify the deity presiding over 'flame'. By *ahah*, day, is meant the deity presiding over day; *śuklah*, bright fortnight, stands for the deity presiding over the bright fortnight; *ṣaṇmāsā uttarāyaṇam*, six months of the Northern solstice, means the deity himself who is presiding over the six months constituting the Northern solstice. This follows from the aphorism, '(Flame etc. are the) conducting deities, owing to the indicative mark to that effect' (*B. S.*, 4.3.4). And this is suggestive of the other deities as well mentioned in the Śrutis. Thus there is the Śruti,

...they reach the deity of flame. From flame they reach day; from day to the bright fortnight; from the bright fortnight to the six months during which the sun moves northward; from those six months to the year; from the year to the sun; from the sun to the moon; from the moon to the lightning.

1. A grove that has a numerical majority of mango trees is called a mango grove. Similarly, since in the series of deities whom the passing soul meets successively the deities of time—day, fortnight, months, etc.—predominate, therefore the whole series is suggested by 'time'. It is to be noted that the words fire (*agni*), light (*jyoti*), day (*ahar*) stand for the presiding deities of the respective objects and time.

There a non-human person leads them to Brahmā. This is the divine path (*Ch.*, 5.10.2).

(This is the divine path) the path of Brahmā. Proceeding along this (path), they do not return to this whirl of Manu (*ibid.* 4.15.5).

In this connection, it has been ascertained in the source-book (Ś.'s Commentary on *B. S.*, 4.3.2) on the authority of other Śrutis (*Kau.*, 1.3; *Br.*, 6.2.15) that the deity of the world of the gods comes after the deity of the year; then comes the deity of air; (and) after that the deity of the sun. Similarly, after the deity of lightning comes Varuṇa, Indra and Prajāpati. In this way the stages of the Path becomes completed. Among them, the deities of flame, day, bright fortnight, and six months of the Northern solstice have been mentioned here. The deities of the year, the world of the gods, air, sun, moon, lightning, as also (the gods) Varuṇa, Indra and Prajāpati, even though not mentioned, should be understood.

*Janāḥ*, people; *brahma-vidāḥ*, who are knowers of Brahman, who are worshippers of the qualified Brahman; *prayātāḥ*, departing; *tatra*, by that, by the Path of the Gods; *gacchanti*, attain; *brahma*, the conditioned Brahman, which has creation as Its limiting adjunct, in accordance with the aphorism,

Badari thinks that the souls are led to the conditioned Brahman, for It (alone) can reasonably be the goal (*B. S.*, 4.3.7),

because the unconditioned Brahman, on the other hand, becomes the fruit of gradual Liberation through that (conditioned Brahman) alone. In this context, it is understood from the specification '*imam*, this' in the Śruti,

Proceeding along this (path) they do not return to this whirl of Manu (*Ch.*, 4.15.5),



that some return in another cycle of creation. For this very reason the Lord has shown no (further) interest with regard to this theme; because it stands explained by the mere mention of the Path shown in the Śrutis.

For eulogizing the Path of the Gods, the Lord speaks of the Path of the Manes:

धूमो रात्रिस्तथा कृष्णः षणमासा दक्षिणायनम् ।  
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

25. (Departing) by that (Path of Manes)—smoke, night as also the dark fortnight and the six months of the Southern solstice—, (and) reaching the lunar light, the yogi returns.

Here also, by *dhūmah*, smoke, is figuratively indicated the deity presiding over smoke; by *rātriḥ*, night, the deity presiding over night; by *kṛṣṇah*, dark (fortnight), the deity presiding over the dark fortnight; and by six months of the Southern solstice, the deity presiding over the Southern solstice. This, too, is suggestive of the other deities mentioned in the Śrutis. Thus there is the Śruti,

...they reach smoke; from smoke to night; from night to the dark fortnight; from the dark fortnight to the six months during which the sun moves southward. These do not reach the year. From the months to the world of the manes; from the world of the manes to *ākāśa* (space); from *ākāśa* to the moon. This is the king Soma. That is food for the gods. Him the gods eat. Having lived there till the exhaustion of the fruits (*sampāta*), they again return along the very path by which they had gone (*Ch.*, 5.10.3-5).

Among them, the deities of smoke, night, dark fortnight and Southern solstice have been mentioned here. (The deities of) the world of the manes, space and moon are to be understood even though not mentioned.

Departing *tatra*, by that Path; (and) as a result, *prāpya*, reaching; *cāndramasam*, the lunar; *jyotiḥ*, light, (i.e. the lunar world); *yogī*, the yogi, the Karma-yogi, the performer of sacrifices, philanthropic works, and charity;<sup>1</sup> *nivartate*, returns, after having dwelt (there) till the exhaustion of the fruits of actions. *Sampātaḥ* means that, i.e. *karma*, action, by which one attains something (e.g. the lunar world). Therefore the idea is that the Path of Non-return is better than this Path of Return.

The Lord (now) concludes (the topic of) the said Paths:

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।  
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

26. These two well-known courses of the world, which are white and black, are considered eternal. By the one, someone goes to the State of Non-return; one returns again by the other.

*Ete*, these two; *gatī*, courses; viz. *śukla-kṛṣṇe*, white and black—'white' because the course through flame etc. is full of the light of knowledge, and 'black' because the path through smoke etc. is full of *tamas* owing to the absence of knowledge—; *hi*, well known; as being *jagataḥ*, for the world, for those who are eligible for the worship of the qualified Brahman and for actions (respectively); *mate*, are considered, by all the knowers of the scriptures; to be *śāśvate*, eternal, because transmigratory existence has no beginning. *Ekayā*, by one of the two, by the white; someone *yāti*, goes; *anāvṛttim*, to the State of Non-return; *anyayā*, by the other, which is black; all (the rest) without exception, *āvartate*, return; *punaḥ*, again.

The Lord, in order that the (white) Path may be resorted to, eulogizes a clear understanding of it:

1. *Iṣṭa*, *pūrta*, *datta*: see under 4.28.

नेते सृती पार्थ जानन्योगी मुह्यति कश्चन ।  
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

27. O son of Prthā, no yogi whosoever has known these two courses becomes deluded. Therefore, O Arjuna, be you steadfast in yoga at all times. .

O son of Prthā, *na kaścana yogī*, no yogi, no one steadfast in meditation, whosoever; *jānan*, having known; *ete*, these two; *sṛtī*, courses;—having decided that one leads to gradual Liberation and the other to transmigration again—, *muhyati*, becomes deluded; he does not accept as fit for being pursued mere actions which lead to the Path of smoke etc. *Tasmāt*, therefore, since yoga has non-return as its result; O Arjuna, with a view to not returning, *bhava*, be you; *yoga-yuktah*, steadfast in yoga, concentrated in mind; *sarveṣu kāleṣu*, at all times.

The Lord praises yoga again, so that faith (in it) may increase further:

वेदेषु यज्ञेषु तपःसु चैव  
दानेषु यत्पुण्यफलं प्रदिष्टम् ।  
अत्येति तत्सर्वमिदं विदित्वा  
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

28. Whatever result of righteousness has been declared with regard to the (study of) Vedas, sacrifices, austerities and also charities, all that the yogi transcends by having known this, and he reaches the primordial supreme State.

*Yat*, whatever; *punya-phalam*, result of righteousness, such as heaven, sovereignty, etc.; *pradiṣṭam*, has been declared, by the scripture; *vedeṣu*, with regard to the Vedas—when they are well studied by wearing the ring made of Kuśa-grass, facing the East, remaining under a guru, etc.; *yajñeṣu*, with regard to the sacrifices, faithfully performed perfectly along with its principal .

and subsidiary auxiliaries; *tapahsu*, with regard to austerities, which are enjoined in the scriptures and are well performed faithfully with concentrated mind, intellect, etc.; (and) *dāneṣu*, with regard to charities, such as gift of gold etc. equal to one's weight, given with reverence in the proper way at the right place, time, and (to the right) person; *tat sarvam*, all that; *yogī*, the yogi, steadfast in *dhyāna*; *atyeti*, transcends; *viditvā*, by having known—by having correctly understood them, down to their proper performance, and having performed them; *idam*, this, which has been stated in the course of answering the aforementioned seven questions.

Not only does he transcend that, but he also *upaiti*, reaches; *sthānam*, the State of the Lord; which is *param*, supreme, all-surpassing; and *ādyam*, primordial, the source of all. That is to say, he realizes Brahman Itself, the Cause of all.

Thus, by this chapter is explained the meaning of the word 'tat, That' (in 'Thou are That') for being meditated on.



## CHAPTER 9

### THE SOVEREIGN KNOWLEDGE AND MYSTERY

For one who has reached the world of Brahmā along the Path of flame etc. after having his vital force depart according to his own will with the help of yoga—in which the nerve in the crown of the head is the outlet, and which is characterized as control of the doors of all the organs, and is accompanied by holding it (vital force, progressively) in the heart, throat, between the eyebrows, etc.—, gradual Liberation at the end of the cycle, characterized as realization of the supreme Brahman, as a result of the dawn of full Knowledge there (in Brahmaloṇka) has been explained in the previous chapter.

And in this connection, lest it be thought that Liberation is attained this way alone and not otherwise, it is stated in the verses beginning with '...one who, having single-minded attention, remembers Me uninterruptedly throughout his life, to that yogi...I am easily attainable' (8.14), etc., that direct Liberation is attained through the realization of the true nature of the Lord. And there again, in, 'O son of Pṛthā, that supreme Person...is reached through onepointed devotion' (8.22), it has been said that onepointed devotion is the specific means. Therefore the ninth chapter is begun with a view to presenting elaborately the reality of the Lord as also devotion to Him, so that direct Liberation may be attained even without the above-mentioned departure of the vital force that is preceded by 'concentration in the form of yoga in the Self' (cf. 8.12), passing along the Path of flame etc., (and) suffering in the form of long delay etc.

In the eighth chapter, after ascertaining the (nature of) Brahman that is to be *meditated upon*, the goal of one engaged

in meditation on It has been stated. In the ninth chapter, however, after ascertaining the (nature of) Brahman that is to be *known*, the goal of one who is steadfast in Knowledge is being stated. This much in brief. As to that, (the Lord utters) three verses meant as a eulogy of the Knowledge that is going to be stated:

श्रीभगवानुवाच, the Blessed Lord said:

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयेऽशुभात् ॥१॥

1. However, to you who are not given to cavilling I shall speak of this highest secret itself, which is Knowledge combined with experience, by realizing which you shall be free from evil.

*Idam*, this; *jñānam*, Knowledge; which has been spoken of earlier in various ways, will be spoken of later, and is now being spoken of, which is based on Vedic authority, and which relates to the nature of Brahman; *pravakṣyāmi*, I shall speak; *te*, to you. The word *tu*, however, expresses the distinction of Knowledge from the meditation spoken of in the previous chapter. This perfect Knowledge, verily, is the direct means to Liberation, but not so is meditation, because it (the latter) is not a remover of nescience. It has been said that it (meditation) (on the other hand) brings about Liberation gradually by giving rise to this very Knowledge through purification of the mind.

Knowledge of what kind? *Guhyatamam*, (it is the) highest secret, an object deserving greatest secrecy since its subject-matter is very subtle; because it is *vijñāna-sahitam*, combined with experience; it culminates in the realization of Brahman. Though its subject-matter is thus very subtle, still, since you have in abundance the qualities of a disciple, I shall speak of it to you who are *anasūyave*, not given to cavilling. *Asūyā* means finding defects (even) in good qualities, resulting in inventing them (the defects). (It is) in the form, 'This person flatters himself

before me by always proclaiming his own glory.' (To you) who are devoid of that (I shall speak). Hereby stand explained the two qualities of a disciple, sincerity and self-control, as well.

Again, what kind of Knowledge is it? *Jñātvā*, by realizing, attaining; *yat*, which; *mokṣyase*, you shall be free, immediately, to be sure; *aśubhāt*, from evil, from the bondage of the world which is the source of all sorrows.

The Lord eulogizes that Knowledge again to create interest in him (Arjuna):

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

2. This is the sovereign Knowledge, the sovereign Profundity, the best sanctifier; directly realizable, righteous, very easy to practise, and imperishable.

*Idam*, this; is *rājavidyā*, the sovereign Knowledge, the King of all (kinds of) sciences, because it destroys all nescience, any other kind of knowledge being opposed to (only) a part of nescience; so also, (it is) *rājaguhyam*, the sovereign Profundity, the King of all subtle knowledges, because, being attainable through virtuous deeds performed over many lives, it is unknown to many. Since (the phrases *rājavidyā* and *rājaguhya*) belong to the class of words listed under *rājadanta*, therefore the 'secondary' words (*vidyā* and *guhya*) are put later.<sup>1</sup> (It is) the *uttamam*, best; *pavitram*, sanctifier. Indeed, through expiations

1. In a *tatpuruṣa*-compound, that member (be it a noun or a pronoun) which is of secondary importance and is related to the other member as an attribute is called an *upasarjana*. For example, in the phrase *rājadanta*, broken up as *dantānām rājā*, *dantānām* in the sixth case is of secondary importance, and *rājā* in the first case is of primary importance. Though according to the general rule, '*Upasarjanam pūrvam*: An *upasarjana*, secondary word, is to be placed first' (*Pā. Sū.*, 2.2.30), *danta* should have been placed first and the phrase formed as *danta-rāja*, still, accord-

some single sin is purged away. But even when purged away, it surely continues in a subtle form in its cause, as a result of which (fact) a person commits that sin again! This (Knowledge), however, is indeed the immediate uprooter of all sins, in their gross and subtle states, accumulated over many thousands of lives, as also of their cause, (viz.) nescience. Therefore this alone is the best of all the sanctifiers. And there can be no doubt with regard to it as with regard to supersensuous religious merit, because in itself and in (its) result it is directly experienced. This is what the Lord says: *Pratyakṣa-avagamam*, it is directly realizable.

*Avagamah*, in the derivative sense of 'that through which something is known', implies 'means of proof', (and) in the derivative sense of 'that which is acquired', it implies 'fruit'. So, in the sense that direct experience is its (Knowledge's) means of proof, (*pratyakṣa-avagamam* implies) its state of being directly experiencable in itself by the witness; and in the sense that its experience is direct, (the phrase implies that) from the standpoint of its result, it (Knowledge) is directly experiencable by the witness. Indeed, the experience of the witness in the form, 'This is known by me; hence my nescience with regard to this is now destroyed', is common to all.

Though that Knowledge is thus proved by common experience, still, it is *dharmyam*, righteous, not divorced from righteousness; it is the result of desireless virtue accumulated over many lives. In that case, it may be difficult to acquire? The Lord says, no, it is *susukham*, very easy; *kartum*, to practise. It is capable of being easily practised with the help of the great Vedantic dictum associated with *vicāra* as taught by the teacher. It does not brook any delay on account of place, time, etc., because Knowledge depends on the means of experience and the object (to be known). If it be achievable thus without effort,

ing to the special rule, '*Rājadantādiṣu param*: In such compounds as *rāja-danta*, (the *upasarjana* is placed) later' (ibid. 2.2.31), it is formed as *rāja-danta*. Similarly, in the cases of *rāja-vidyā* and *rāja-guhya*, the word *rāja* is placed first.



then would not its result be insignificant, for it is seen that only actions requiring effort yield great result? To this the Lord says, no, it is *avyayam*, imperishable. Though it is thus easily achievable, still, from the standpoint of its result it has no decay. So it is imperishable; i.e. its result is undecaying. On the other hand, even great actions have merely perishable results, as is said in the Śruti,

He, O Gārgī, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable (*Br.*, 3.8.10).

Therefore, being the best of all; the Knowledge of the Self is surely worthy of trust.

When it is thus easy of performance and superior to all, why do not all people strive for it? And in that case, there would be no transmigrating persons at all!

In answer to this the Lord says:

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।  
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

3. O destroyer of foes, persons who are regardless of this Dharma (Knowledge of the Self), (they) failing to reach Me, certainly go round and round along the path of transmigration which is fraught with death.

*Aśraddadhānāḥ*, those who are regardless, who, on account of having their minds perverted by philosophies replete with bad arguments contrary to the Vedas, do not accept the authoritativeness; *asya dharmasya*, of this Dharma, called the Knowledge of the Self, in the matter of its own nature, disciplines and results, though they have been ascertained by the scriptures; who are evildoers and full of demoniacal tendencies, they,

although striving somehow through methods invented by their own understanding, *aprāpya*, failing to reach; *mām*, Me, owing to the absence of the means as enjoined by the scriptures—(that is to say) failing even to acquire the means of reaching Me; *ni-vartante*, certainly (*ni*) go round and round (*vartante*);—where?—(*mṛtyu*)-*samsāra-vartmani*, along the path (*vartma*) of transmigration (*samsāra*) which is fraught with death (*mṛtyu*). That is to say, they go on for ever through the states of being in hell and as lowly creatures, in a series of births and deaths.

So, in this way, after having drawn the attention of Arjuna by praising the Knowledge that was promised to be imparted, through the process of asserting it and negating other things, the Lord (now) repeats that very theme to him in two (verses):

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

4. This whole creation is pervaded by Me in My unmanifest form. All created things exist in Me, but I am not at all contained in them!

*Idam*, this; *sarvam*, whole; *jagat*, creation, the totality of visible things consisting of the elements, their derivatives and their cause, imagined through ignorance about Me; is *tatam*, pervaded; *mayā*, by Me—who am the substratum and the supreme Reality—, as constituting its existence and manifestation, just as ‘a snake’, ‘a line of water’, etc. that are imagined on a piece of rope through ignorance of it (are pervaded) by it.

How is the whole cosmos pervaded by You, Vāsudeva, who are a limited being, because it militates against actual perception?

To this the Lord says: No, all this is not pervaded by this body, but by Me in My state (*mūrti*) that is unmanifest (*avyakta*), beyond the range of all the organs, and by nature self-effulgent non-dual Consciousness and eternal Bliss. Hence, *sarvabhūtāni*,

all created things, moving and non-moving; *matsthāni*, exist in Me; (they) subsist on account of assuming My nature, appearing as existent and manifested. But, in reality, *na ca aham*, I am not at all; *avasthitaḥ*, contained; *teṣu*, in them, in the imaginary objects, because there can be no relation between the imagined and the non-imagined. Hence it has been said: Whatever has anything superimposed on it is not affected in the least by the good or evil brought about by it. (See Ś.'s Introduction to the B.S.)

For this very reason,—

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥

5. Nor do the created things dwell in Me. Behold My divine Yoga! I am the sustainer and originator of the created things, but My Self is not contained in the created things.

From the standpoint of reality, the superimposed *bhūtāni*, created things, do not exist in Me, just as the fancied movements of water etc. do not (exist) in the sun in the sky. You, Arjuna, getting rid of the common human understanding, *paśya*, behold, reflect on; *me*, My; *aiśvaram*, divine; *yogam*, Yoga, Power; i.e. look at My power of bringing about the impossible, like that of a magician. Neither am I a thing contained inside anything, nor am I a container of anything. Still, I am in all things, and all things are in Me. Such is this great *Māyā*, because *mama*, My; *ātmā*, Self, which is in fact My real nature, Existence-Knowledge-Bliss through and through; is *bhūtabhrt*, the sustainer of created things—It is that which as the material cause sustains, upholds and nourishes the created things, all the effects—; and is *bhūta-bhāvanah*, the originator of the created things—It is that which as the efficient cause produces all the created things—; thus, even though It is the non-different efficient and material cause, It, being without attachment and

without a second, is *na*, not; *bhūtasthaḥ*, contained in the created things; from the supreme standpoint, It is not related to the created things, just as a dreamer is not, in reality, connected with the things imagined by himself. This is the idea. The possessive case in 'My Self' is used through a fancy, as in the case of 'head of Rāhu'.<sup>1</sup>

The Lord states, through an example, that even things having no contact can have the relationship of being 'the container' and 'the contained':

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।  
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

6. Understand that just as the voluminous wind moving everywhere is ever present in space, similarly all the created things abide in Me.

*Upadhāraya*, understand, be assured after (due) deliberation; that *yathā*, just as a matter of fact; *mahān*, the voluminous—in measurement; *vāyuh*, wind—derived in the sense of 'that which flows', which has the nature of constant motion—; and for this very reason, *sarvatragah*, moving everywhere—that which goes (*ga*) everywhere (*sarvatra*)—; is *nityam*, ever, during the periods of origin, continuance, and dissolution, present (*sthitah*) in space (*ākāśa*), which by nature is contactless;—though it (wind) is of this kind, still, it does not ever come into contact with space—*tathā*, in a very similar way; *sarvāṇi*, all; *bhūtāni*, the created things, space etc., which are vast and present everywhere, abide, without any connection whatsoever, in Me who am by nature contactless.

After having stated thus that the unattached Self has no contact with the imaginary creation during the periods of origin

1. See footnote under 8.21.



and continuance, the Lord reiterates that fact in respect of dissolution as well:

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥

7. O son of Kuntī, all the created things go back at the end of a cycle to My Prakṛti. I project them forth again at the beginning of a cycle.

O *Kaunteya*—the meaning of this has already been explained (under 8.16 etc.)—, *kalpa-kṣaye*, at the end of a cycle, at the time of dissolution; all the created things *yānti*, go back; *prakṛtim*, to nature, their own source consisting of the three *guṇas*; *māmikām*, belonging to Me, considered to be My power. That is to say, they merge there itself in their subtle forms. *Aham*, I, the omniscient, omnipotent God; *visṛjāmi*, project; *tāni*, them, *punaḥ*, again; *kalpādaḥ*, at the beginning of a cycle, at the time of creation. I manifest separately those that had become indistinguishable in Prakṛti.

For what purpose is this projection by the supreme Lord? As to that, it is not for His own enjoyment. For there is no enjoyership in Him who is the absolute Consciousness which is the witness of everything. On the other hand, were He to be so (an enjoyer), His Godhood would have been contradicted on account of His becoming a transmigrating entity. Nor is there some other enjoyer for whom this creation could be meant, because there is no other conscious entity, God Himself being present everywhere as the *jīvas*; and because an unconscious entity cannot be an enjoyer. Hence creation is not meant even for Liberation, because there is no bondage, and because it (creation) is opposed to Liberation.<sup>1</sup> All these and other incon-

1. Some editions have '*avirodhitvāt*, because it (creation) is not opposed (to Liberation)' in place of *virodhitvāt*.

sistencies, by establishing the illusiveness of creation, are not opposed to us (our view). Hence they need not be refuted.

Having this idea in view, the Lord proceeds to state in three verses the unreality of creation because of its illusiveness:

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।

भूतप्राणमिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥

8. Keeping My own Prakṛti under control, I project forth again and again the whole of this multitude of created things, which are helpless under the influence of Prakṛti.

*Avaṣṭabhya*, keeping under control, strengthening by imparting My own reality and power of manifestation; *svām*, My own; *prakṛtim*, Prakṛti, called *Māyā*, which is indefinable and is imagined on Myself; *visṛjāmi*, I project forth, create diversely, out of mere imagination like a magician, or like a seer of a dream (projecting) a dream-world; *punaḥ punaḥ*, again and again; *imam*, this; *bhūta-grāmam*, (whole) multitude of created things, the aggregate of elements, (viz.) space etc., which is revealed by all the means of knowledge; (and) which is born *prakṛteḥ vaśāt*, under the influence of that Prakṛti, of *Māyā*, through its power of 'covering' and 'distorting' which is the source of *avidyā* (ignorance), *asmitā* (egoism), *rāga* (attachment), *dveṣā* (aversion), and *abhiniveśa* (clinging to life).

Hence,—

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९॥

9. O Dhanañjaya (Arjuna), nor do those actions bind Me, to be sure, remaining (as I do) like one unconcerned with, and unattached to, those actions.

O Dhanañjaya (Arjuna)—(by this word of address) is indi-

cated his great prowess, inasmuch as he brought wealth (*dhana*) by conquering (*jaya*) all the kings for the Rājasūya (Coronation)-sacrifice of Yudhiṣṭhira; (this is) for encouraging him—; *tāni*, those; (*karmāṇi*, actions) called creation, continuance and dissolution, being performed by Me as by a magician or by a dreamer; *ca*, surely; *na nibadhnanti*, do not bind; *mām*, Me; they do not make Me liable to merit and demerit because of favouring and punishing, for they are unreal. As to why those actions do not bind, the Lord says: It is indeed appropriate that actions do not bind Me who am *udāsīnavad-āsīnam* (seated like someone unconcerned), seated without being affected, just like someone who is indifferent, not involved in the victory or defeat of two contestants, not touched by the consequent joy or sorrow, remains unaffected—though there is an absence of two contestants here (in the matter of creation etc.), still, the suffix *vaṭ*, *like*, is used in view of the common quality of ‘merely remaining unconcerned’—; and hence, on account of being unaffected, who am *asaktam*, unattached; *teṣu*, to those; *karmasu*, actions, of creation etc., who am devoid of attachment that expresses itself as egoism in the form ‘I do.’

By this it stands stated that, even in the case of someone else as well, in whom there is absence of agentship and attachment to results (of actions); actions do not become the cause of bondage. But when these two are present, the fool becomes bound by actions, like a silkworm. This is the idea.

In order to dispel the doubt that ‘I project forth...this multitude of created things’ (8) and ‘...remaining (as I do) like one unconcerned’ (9) are contradictory, the Lord again reveals that (phenomenal creation) as being made of *Māyā*:

मयाऽध्यक्षेण प्रकृतिः सृजते सचराचरम् ।  
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

10. Under Me, who am the Supervisor, Prakṛti produces (the universe with) all the moving and the non-moving things.

Owing to this reason, O son of Kuntī, the universe changes diversely.

*Mayā adhyakṣeṇa*, under Me who am the Supervisor, who am in every way of the nature of a mere witness, who am changeless, and am the controller and illuminator; *prakṛtiḥ*, Prakṛti, which is the illuminated, which is constituted by the three *guṇas* and cannot be spoken of as existing, nonexisting, etc., and which is *Māyā*; *sūyate*, produces; the universe *sacarācaram*, with all the moving and the non-moving things, just as (the power of) magic, under the direction of a magician, (produces) elephants, horses, etc. But I do not undertake any other activity apart from illuminating *Māyā* together with its products. *Anena hetunā*, owing to this reason, owing to this supervision; O son of Kuntī, *jagat*, the universe, together with the moving and the non-moving things; *viparivartate*, changes diversely, i.e. it ceaselessly undergoes all the changes from birth to destruction.<sup>1</sup> Hence it was said that I project through the mere act of being the illuminator. And in this way, since there is an absence of agentship, as of the sun etc., therefore it has been said, '...remaining (as I do) like one unconcerned' (9).<sup>2</sup> Thus there is no contradiction. So it has been said,

That which is the material cause of this (phenomenal) magic involving duality is nescience. Relying on that (fact) Brahman (too) is said to be the cause (*Br. Vā.*, 1.4.371).<sup>3</sup>

1. See introductory commentary on 2.20.

2. The radiance of the sun cannot be called its act, because that is its very nature. Besides, the sun is not affected by the ways living beings make use of its light. Similarly the Lord illumines everything by His very nature, and He does not become affected by the way Prakṛti makes use of the illumination.

3. Though *Māyā* is the material cause of this creation, Brahman is the substratum of *Māyā*. Without Brahman *Māyā* can have neither existence nor manifestation. In this sense Brahman is said to be the efficient cause of creation.



And in support of this idea can be quoted the utterances of the Śrutis and Smṛtis by the thousands.

अवजानन्ति मां मूढा मानुषी तनुमाश्रितम् ।  
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

11. Not knowing My supreme nature as the Lord of all beings, foolish people disregard Me who have taken a human body.

Though I am thus by nature eternal, pure, conscious and free, and the Self of all creatures, Bliss through and through and infinite, still, *mūḍhāḥ*, foolish people, who are devoid of discrimination; *avajānanti*, disregard; *mām*, Me; they do not revere Me with the idea, 'This one is God Himself', or they despise (Me).

The Lord points out that the cause of their contempt is (their) delusion: *Āśritam*, who have taken; *mānuṣīm*, a human; *tanum*, body; who have, of My own will, assumed a form appearing as that of a human being for the sake of favouring devotees; that is to say, who perform all activities through a body appearing as that of a human. And it is but in keeping with foolishness that they, as a consequence, having their minds covered by the delusion, 'This one is a human being', either dishonour or censure (Me), *ajānantaḥ*, not knowing; *mama*, My; *param*, supreme; *bhāvam*, nature as the great (*mahān*) Lord (*īśvara*) of all the creatures (*bhūta*).

And they, having their intellect covered by the great sin incurred from despising and denigrating the Lord, are indeed fit for dwelling in hell for ever.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।  
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

12. Of vain hope, of vain actions, of vain knowledge, and senseless, they become verily possessed of the bewildering disposition of fiends and demons.

They (are *moghāśāḥ*) who have *mogha*, vain, *āśā*, hope, for result, in the form, 'Actions themselves, without God, will yield their results for us'; hence they are (*mogha-karmāṇaḥ*) those whose actions (*karma*) such as Agnihotra etc. are vain (*mogha*), of the nature of mere physical exertion, because of their being indifferent to God; and (they are) also (*mogha-jñānāḥ*) those whose *jñāna*, knowledge, is *mogha*, vain, it having been born of scriptures full of fallacious arguments that do not propound God;—why is this so?—because they are *vicetasah*, senseless; they have their discriminating wisdom obstructed by the sins incurred from disregarding God. Moreover, as a result of disregarding God, they *eva*, verily, become (*śritāḥ*) possessed of; *prakṛtim*, a disposition; that is *mohinīm*, bewildering, a cause of deviation from scriptural knowledge; and *rākṣasīm*, fiendish, full of *tamas*, dominated by animosity, and a cause of killing (creatures at times other than during sacrifices) not sanctioned by the scriptures;<sup>1</sup> and *āsurīm*, demoniacal, full of *rajas*, dominated by passion, which is the root of enjoying objects not sanctioned by the scriptures. And consequently, they, becoming fit for (entering) the door to hell mentioned in,

This door to hell, which is of three kinds—passion, anger and also greed, is a source of one's own destruction (16.21),

suffer hellish pain alone for ever. This is the meaning.

In the case of those who are averse to the Lord, since their desire for results, the performance of the *nitya*, *naimittika* and *kāmya karmas* prompted by them (desire for results), as also the scriptural knowledge suitable for that (performance) become useless, therefore they become devoid of the fruits accruing in

1. This portion may also be translated as, 'animosity that arises from injury not sanctioned by the scriptures'.

the next world as well as of the means for them. They do not get any result in this world even, because, being without discriminating wisdom, they are senseless. Hence it has been said that those pitiable persons, who are outside the pale of all human goals, are verily to be lamented for by all people. Now, who are they who are fit for all the human goals and not to be lamented for? The answer is being given by saying that they are those who take shelter in the Lord alone:

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।  
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

13. On the other hand, O son of Prthā, the noble-minded ones, who are possessed of divine nature and are single-minded, adore (Me) by knowing Me as the source of (all) the created things and as the Immutable.

(*Mahātmānaḥ*, the noble-minded ones) whose *ātmā*, minds, are *mahān*, noble, purified by virtues earned through many lives, (and) not overcome by petty desires; who are, for this very reason, *āśritāḥ*, possessed of; *daivīm*, divine, *sāttvika*; *prakṛtim*, nature, which will be spoken of (in the verses) beginning with 'Fearlessness, perfection in purity of mind,...' etc. (16.1-3); and hence, (who are *ananya-manasaḥ*, single-minded) whose minds are not given to anything other than Myself, they *bhajanti*, adore (Me); *jñātvā*, by knowing; *mām*, Me, the Lord; as *bhūtādim*, the source of the created things, of all the worlds; and as the *avyayam*, Immutable, Indestructible.

In what way do they adore? The answer is being given in two verses:

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।  
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

14. Always glorifying Me and striving, (and remaining)

firm in (their) vows and paying obeisance to Me, (and also) always remaining imbued with devotion (to Me), they worship (Me).

*Kirtayantaḥ*, glorifying; *mām*, Me, who in My own nature am Brahman presented by all the Upaniṣads; *satatam*, always—through discussion on the utterances of the Vedānta after having (duly) approached a teacher who is absorbed in Brahman, and through repetition of *Om* and recitation of the Upaniṣads at times other than when sitting at the feet of the teacher—, that is to say, making Me the subject-matter of the act of *śravaṇa* in the form of study of the Vedāntic scriptures; so also, *yatantaḥ*, striving, making effort, while with the teacher or elsewhere, to ascertain—through contemplation of the arguments unopposed to Vedānta—My true nature as taught by the teacher and (in a way that that ascertainment remains) unshaken by the doubt of its being unauthoritative; that is to say, becoming steeped in *manana*, which takes the form of contemplation of the arguments that remove doubts regarding the possibility of the conclusions arrived at through *śravaṇa* becoming invalidated; so also, *dr̥ḍha-vratāḥ*, (remaining) firm in their vows—those whose vows (*vrataḥ*), (viz.) *ahimsā* (non-injury), *satya* (truthfulness), *asteya* (non-stealing), *brahmacarya* (continence), *aparigraha* (non-acceptance of gifts), etc., are firm, unshakable by their opposites; i.e. those who are endued with such spiritual disciplines as *śama*, *dama*, etc. (see under 4.28 and Glossary)—.

So has it been said by Patañjali: 'The (five) *yamas* are *ahimsā*, *satya*, *asteya*, *brahmacarya*, *aparigraha*' (*P. Y. Sū.*, 2.30); they, however, 'When universal, unbroken by caste, place, time and purpose, constitute the great-vows' (*ibid.* 2.31). 'By caste' means 'by Brahminhood' etc.; 'by place' means 'by places of pilgrimage' etc.; 'by time' means 'by fourteenth day of the moon' etc.; 'by purpose' means 'by any other occasion than sacrifice etc.' When *ahimsā* etc. are not restricted to these, they become 'universal' (see under 4.28). When these (*ahimsā* etc.) occur even in the *kṣipta*, *vikṣipta* and *mūḍha* states (see Glossary),



when without making any exception they proceed in a general way thus— I shall not cause injury to any caste whatsoever, in any place whatever, at any time whatever, and even when it is necessary for sacrifices etc.', they are called the great-vows. This is the meaning.

So also, *ca namasyantah*, paying obeisance, saluting with body, mind and speech; *mām*, Me, Lord Vāsudeva, the repository of all auspicious qualities, who exist as the favourite Deity and the guru—. By the use of *ca* have also to be understood 'hearing' etc. which accompany salutation, as stated in,

Hearing about, singing the praises of, and remembering Viṣṇu, showing respect by touching (His) feet, worshipping, saluting, and serving (Him), friendship with and self-dedication to Him (*Bh.* 7.5.23).

As for worshipping and showing respect by touching (His) feet, they are easy with regard to Him in the form of the guru.

Here (in the present *Gītā* verse) the repetition of (the word) *mām* is for calling to mind (His) qualified aspect, for, otherwise, it (the word) would have been redundant.

So also, *nityayuktāḥ* always remaining imbued; *bhaktyā*, with devotion, with supreme love towards Me—. By this is revealed a full growth of all the spiritual disciplines, as also absence of obstacles (*antarāya*). For there is the Śruti text,

He who has supreme devotion to the Deity, and as much of it to the guru as to the Deity, to him, indeed, to the great-souled one these subject-matters that have been spoken of become revealed (*Śv.*, 6.23)

And it has also been said by Patañjali, 'From that (*īśvara-praṇidhāna*, special devotion to God) comes direct realization of the innermost Consciousness, and also the eradication of the impediments' (*P. Y. Sū.*, 1.29; see p. 440): 'From that', from special devotion to God, comes about the direct realization of

the innermost Consciousness implied by the word 'thou' (in 'Thou art That'), and also the eradication of the impediments, of the obstacles. This is the meaning of the aphorism.

Being thus endowed with the disciplines of *śama*, *dama*, etc., engrossed in *śravaṇa* and *manana* of Vedānta, and free from (all) obstacles as a result of offering salutation etc. with love to the supreme Lord, the supreme Guru, and having accomplished all the (spiritual) disciplines, *upāsate*, they worship Me; the noble-minded ones constantly think of Me through a current of mental modifications of the same kind, which is unbroken by mental modifications of a different kind, and which follows *śravaṇa* and *manana*. By this is shown the ultimate discipline (called) *nididhyāsana*. When there is this kind of a full growth of spiritual disciplines, the Knowledge, 'I am Brahman', which arises from the Vedantic utterance ('Thou art That'), which relates to the indivisible Entity, which is of the form of a direct realization,—that (Knowledge), which is untouched by the dirt of all doubts and is the result of all the disciplines, destroys the whole of nescience and its effects by its mere emergence, as a lamp (destroys) darkness. Hence it is an independent and direct cause of Liberation. Therefore it does not wait for the fixing of the vital force between the eyebrows through the process of conquering the planes, the departure of the vital force through the nerve in the crown of the head, proceeding to the world of Brahmā along the Path of Light etc., or the delay till the end of enjoyment there.

Thus, what was promised earlier in, 'However, to you who are not given to cavilling I shall speak of this highest secret itself, which is Knowledge' (1), that is what stands stated (here). The result of this (Knowledge), (viz.) Liberation from evil, has indeed been stated earlier. Hence it is not repeated here. In this way, here this is the profound idea of the Lord. As for the *prima facie* meaning, it is surely obvious.

Now the Lord says, 'Even those who are incapable of *śravaṇa*, *manana* and *nididhyāsana* as stated thus, and who are

of three kinds, viz. best, medium and low, all of them without exception worship Me according to their own competence':

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

15. Others worship Me alone by adoring exclusively through the sacrifice of 'the knowledge of oneness'; (others worship Me) as separate; (others worship) in multifarious ways Me who am of all forms.

Some *anye*, others, who are incapable of practising the aforesaid disciplines, who are the 'best'; (they) having no desire for any other discipline, *upāsate*, worship; *mām*, Me alone; *ekatvena jñāna-yajñena*, through the sacrifice of 'the knowledge of oneness' and by rejecting difference; (here) *jñāna*, knowledge, means 'meditation based on the ego', mentioned in such Śrutis as, 'O venerable Deity, I am Thou indeed; Thou art indeed me' (*Va.*, 2.34), etc.; that itself is a 'sacrifice' because it is of the form of an offering to the supreme Lord; through that 'sacrifice of knowledge' in the form of contemplating on the non-difference between the Deity meditated on and the meditator. The word *ca* is used in the sense of 'alone'. The word *api* is used to indicate the giving up (exclusion) of other disciplines. Some others, however, who are mediocre, worship Me alone, *prthaktvena*, as separate, through the idea of distinction between the adored and the adorer, through 'the sacrifice of knowledge' in the form of worshipping a symbol, as stated in such Śrutis as, 'The sun is Brahman. This is the instruction' (*Ch.*, 3.19.1). Still some others, who are dull and incapable of meditation based on the ego or meditation through a symbol, who worship some other deity, or undertake some rites, worship *bahudhā*, in various ways, through those various processes, Me alone, who am of all (*viśva*) forms (*mukha*), who am the Self of all.

By saying that they worship through those respective 'sac-

rifices of knowledge', it is implied that the successively latter ones attain gradually the successively preceding planes.<sup>1</sup>

Anticipating such a doubt as, 'If they worship in multifarious ways, how are they worshipping You alone?', the Lord reveals all the forms as His in four verses:

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।  
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

16. I am the *kratu*, I am the *yajña*, I am the *svadhā*, I am the *auśadha*, I am the *mantra*, I Myself am the *ājya*, I am the fire, and I am the act of offering.

Even though the purpose is to state 'I am of all forms', still, the reference to those specific aspects is similar to the reference to the eight vessels etc. in the context of the sacrifice to Vaiśvānara with twelve vessels.<sup>2</sup> *Kratu* is a Vedic sacrifice such as the Agniṣṭoma. *Yajña* means the great sacrifices such as the Vaiśvadeva, well known in the Śrutis and Smṛtis. *Svadhā* means food offered to the manes. *Auśadha* means food that grows

1. That is to say, persons of a dull calibre attain the level of the mediocre ones, and these, again, gradually attain the level of the best ones.

2. It may be asked, When Vāsudeva is of all forms, why are only some specific aspects mentioned in the four verses? The answer is: It is eulogistic, as in the case of mentioning the offering of rice-cakes in eight, nine, ten and eleven vessels after mentioning that one should perform the Vaiśvānara-sacrifice with offerings of rice-cakes in twelve vessels following the birth of a son. There the doubt arises whether the offerings in the eight, nine, ten or eleven vessels are different from and independent of the main offering to Vaiśvānara in twelve vessels, or they are sacrifices subsidiary to the main sacrifice, or their mention is a mere eulogy. The conclusion stated in that context is that they are mentioned by way of eulogy alone. Similarly, in the present case, although the main object is to show that Vāsudeva is of all forms, it is said by way of eulogy that He is present even in such individual eminent aspects that have been mentioned in the four verses.



on herbs and is eaten by all creatures; or it means medicine. *Mantra* means (particular kinds of *Ṛg-mantras* called) *yājyā*, *purovākyā*, *anuvākyā*, etc., utilizing which oblations are offered to deities. *Ājya* means ghee; this indirectly refers to all kinds of oblations. *Agni* refers to the *Āvahanīya*-fire etc. into which oblations are poured. *Huta* is the act of offering, the pouring of oblations. All these am I Myself, the supreme Lord.

The use of 'I' with each one separately is to state that the contemplation of each one of these, as such, is in itself a worship of God. The overall meaning is that there is nothing in the aggregate of action, agent and result which is separate from the Lord.

Besides,—

पिताहमस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ १७ ॥

17. Of this world I am the father, mother, nourisher, (and the) grand-father; I Myself am the knowable, the sanctifier, the syllable *Om* as also *Ṛk*, *Sāma* and *Yajus*.

*Asya jagataḥ*, of this world, of all the creatures; (I am) *pitā*, the father, the progenitor; *mātā*, the mother, the producer; *dhātā*, the nourisher or the ordainer of the respective fruits of actions; *pitā-mahāḥ*, the grandfather, father's father. (I am) *vedyam*, the knowable, the object to be known; *pavitram*, the sanctifier, that by which something is purified, the cause of sanctification—bathing in the Ganga, repeating the *Gāyatrī*, and so on—; *omkāraḥ*, the syllable *Om*, the means of knowing Brahman which is to be known; *ṛk*, the *Ṛk*, (a sentence) which has its letters and feet regulated; *sāma*, the *Sāma*, which is that (*Ṛk*) itself set to tune—the other interpretation is that the word *sāma* is merely a term for a song in general—; *ca*, and *yajuh*, the *Yajus*, (a sentence) which is not set to tune and is not regulated as regards its letters (and feet). These three kinds of *mantras* are useful in rites. By the use of *ca*, the hymns of the *Atharva-Veda*

also are implied. The word *eva* is to emphasize that 'I Myself (am these).'

Moreover,—

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

18. (I am) the fruit of actions, the nourisher, the master, witness, abode, refuge, friend, origin, destruction, continuation, store and the imperishable seed.

(I am) *gatiḥ*, the fruit of actions—(derived in the sense of) that which is attained. It has been said by Manu and others,

The wise ones call these—*Brahmā*, the makers (Marici and others) of the world, *Dharma* (the god of death), the principle of Mahat, as also the Unmanifest—as the highest goal that has the quality of *sattva* (*Ma. Sm.*, 12.50).

(I am) *bhartā*, the nourisher, the giver of only the means of happiness; *prabhuḥ*, the master, one who accepts with the idea, 'This is mine'; *sākṣi*, the witness, the observer of the good and evil of all creatures; *nivāsaḥ*, the abode—(derived in the sense of) that in which they live, the place of enjoyment; *śaraṇam*, the refuge—in the sense of that in which sorrows become dissipated, the dispeller of the sorrows of those who take refuge; *suhṛt*, the friend, one who helps without expecting any help in return; *prabhavaḥ*, the origin; *pralayaḥ*, the destruction; *sthānam*, the continuation;—or *prabhavaḥ* means creator, in the sense of that by which things become fully (*pra*) manifested (*bhava*); *pralayaḥ* means destroyer, in the sense of that because of which things totally (*pra*) disappear (*laya*); and *sthānam* means repository, in the sense of that in which things stay (*sthā*)—; *nidhānam*, the store, that in which a thing unfit for immediate enjoyment is deposited for enjoyment at some other

time, that which is the receptacle for all things in their subtle forms, i.e. the place into which things get totally merged; or it (*nidhānam*) means the (nine kinds of) wealth (of Kubera), Śaṅkha, Padma, etc.;<sup>1</sup> *bijam*, the seed, the cause of origin; which is *avyayam*, imperishable, not perishable like paddy etc. Thus, the Cause, which is beginningless and endless, that also am I Myself. In this way (this verse is) to be connected with the preceding (verses) themselves.

Further,—

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।  
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥

19. O Arjuna, I give heat; I suck up and pour down rain. I Myself am nectar, and death, the real, and the unreal.

*Aham*, I, as the sun; *tapāmi*, give heat. As a result, through the power of heat *nigrhṇāmi*, I suck up, I draw away through some of (My) rays, for eight months; *varṣam*, the rain, the moisture in the earth caused by the earlier rainfall. *Ca*, and, again; that very moisture which was sucked up, *utsrjāmi*, I, through some of My rays, pour down as rain on the earth in four months. I Myself am *amṛtam*, the nectar of the gods, or the life of all the creatures. The word *eva* is connected with 'I' (as 'I Myself'). *Ca*, and; (I am) *mṛtyuh*, death, or destruction of all the creatures which are subject to death. (I am) *sat*, the real. A thing is said to be real in a context in which it persists in relation to something else. And (I am) *asat*, the unreal. A thing is said to be unreal in a context in which it ceases to exist in relation to something else. O Arjuna, I am all this. Therefore it is but natural that, having known Me, who am of all forms, according to their own competence, they worship Me alone in various ways.

1. Śaṅkha, Padma, Mahāpadma, Makāra, Kacchapa, Mukunda, Nanda, Nila and Kharvā.

Thus, people of all the three classes who, becoming free from desire, worship God with the ideas of oneness, separate-ness or multiplicity, they gradually become liberated through purification of their minds and the dawn of Knowledge. On the other hand, those who being full of desire do not worship God in any way whatsoever, but perform only the *kāmya-karmas* which are the means to their own desires, they, not having attained the means of Knowledge because of the absence of the purifier of the mind, suffer only worldly sorrows for ever as a result of the chain of repeated birth and death. This the Lord says in two verses:

त्रैविद्या मां सोमपाः पूतपापा  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोक-  
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

20. Those who are versed in the three Vedas, they, after worshipping Me through sacrifices, and becoming drinkers of Soma and purified of sin, pray for attainment of heaven. Having acquired the result of righteousness, (viz.) the domain of the king of gods, they enjoy in heaven the divine pleasures of gods.

The three (*tri*) kinds of knowledge (*vidyā*) are those which are characterized as R̥g-Veda, Yajur-Veda and Sāma-Veda, and are the sources of the rites performed by the priests Hotā, Adhvaryu and Udgātā. Those possessed of these (three kinds of knowledge) are *trividhāḥ*. The word *trividyāḥ* itself is transformed into *traividyāḥ* by adding a *taddhita* suffix (*aṇ*)<sup>1</sup> that conveys its own (i.e. of the word *trividhāḥ*) meaning. Or the meaning (of *traividyāḥ*) is 'those who are versed in the three (*tri*) kinds of knowledge (*vidyā*)'; those who know the three

1. *Taddhita*, as distinguished from the *kṛt* affixes added after verbs, is an affix added to primary bases to form derivatives or secondary bases from them.—V. S. Apte.



Vedas, who are performers of sacrifices. *Yajñaih*, through the successive sacrifices, such as the Agniṣṭoma, during the three *savanas*<sup>1</sup>; they, *iṣṭvā*, after worshipping—extracting the Soma juice and offering libations to—; *mām*, Me, who am God in the forms of Vasu, Rudra and Āditya, respectively;—(after worshipping Me) in those forms, even though they do not know Me in reality, (and) becoming *somapāh* drinkers of Soma—those who drink (*pā*) Soma are *somapāh*; and through that very drinking of Soma, becoming *pūta-pāpāh*, purified of sin, freed from sins that stand in the way of enjoyment in heaven; *prārthayante*, pray;—not for purification of their minds, dawn of Knowledge, etc., but for *svargatim*, attainment of heaven, because of (their minds) being full of desire.

*Te*, they; *āsādyā*, having acquired; *puṇyam*, the highest result of righteousness; viz. the *surendra-lokam*, world of the king of gods, the domain of Indra; *aśnanti*, enjoy; *divi*, in the heavenly world; *divyān*, the divine—not attainable by human beings; *deva-bhogān*, pleasures of gods, the desirable things enjoyable through the body of gods.

What harm is there from it? The Lord states that:

ते तं भुक्त्वा स्वर्गलोकं विशालं  
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं हि त्रैधर्म्यमनुप्रपन्ना  
गतागतं कामकामा लभन्ते ॥ २१ ॥

21. After having enjoyed that vast heavenly world, they enter into the mortal world on the exhaustion of their merit. Those who thus verily follow again the rites and duties prescribed in the three Vedas and are desirous of pleasures attain the state of going and returning.

1. *Savanas*: the three periods of the day—morning, noon and evening; and in *Somayāga*, Soma juice is pressed out for the libations to be poured in the sacrificial fire during those periods.

Being possessed of desires, *te*, they; *bhuktvā*, after having enjoyed; *tam*, that; *viśālam*, vast; *svargalokam*, heavenly world attained through righteousness ridden with desires; *viśanti*, enter; *martya-lokam*, into the mortal world again to take a body; i.e. they suffer again the pains of living in a womb, etc. when that (heavenly) body gets destroyed *kṣīṇe punye*, on the exhaustion of their merits that had led to that enjoyment (in heaven). Those who *evam*, thus, again and again; *hi*, verily in the manner described—(the word *hi*) being used to indicate a well-known fact—; *anuprapannāḥ*, follow—the word *anu*, over again, is used with reference to the earlier attainments in this beginningless world—, i.e. those who, having come to the human world after the preceding attainment, take up again; *traidharmyam*, the rites and duties prescribed in the three Vedas, the *kāmya-karmas* such as the *Jyotiṣṭoma* etc. conforming to the duties of the *Hotā*, *Advaryu* and *Udgātā*;—even if the reading be *trayī-dharmam*, implying the rites and duties prescribed by *trayī*, the three Vedas, the meaning remains the same—, and who are *kāma-kāmāḥ*, desirous of divine pleasures; *labhante*, attain thus; *gatāgatam*, the state of going and returning.

Having performed actions, they go to heaven; after returning from there, they perform actions again. In this way the current of suffering in the form of living in a womb, etc. continues for ever in their case. This is the purport.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

22. Those persons who have no other object of vision, who, thinking of that (inmost Self), see Me everywhere, (they surely become self-fulfilled). For them, who are engaged in constant meditation, I arrange for the acquisition of what they lack and the preservation of what they have.

But those who are desireless and have full knowledge, *ananyāḥ*, who have no other object of vision, who have no other

object to visualize separately, who see everything as nondual, who are without desire for all objects of enjoyment; *ye janāḥ*, those persons, the monks imbued with the four kinds of spiritual disciplines (see under 6.37), who; having known thus—‘I Myself, Lord Vāsudeva, am the Self of all; nothing exists apart from Me’—and constantly *cintayantaḥ*, thinking of that inmost Self itself; (*paryupāsate*) see everywhere, uninterruptedly, *mām*, Me, Nārāyaṇa, as their own Self—. ‘They surely become self-fulfilled on account of being non-different from Myself’—this has to be supplied.

For those who are established in the nondual vision, who are absolutely desireless, and who make no effort of their own, how can there be acquisition of what they lack and protection of what they have? Hence the Lord says: *Teṣām*, for them; *nitya-abhiyuktānām*, who are earnestly engaged in constant (*nitya*) meditation (*abhiyukta*), who make no effort even for the mere maintenance of the body; *aham*, I, the Lord of all; *vahāmi*, arrange for, make possible; *yoga-kṣemam*, the acquisition of what they lack and the preservation of what they have, for the maintenance of the body, even though they do not hanker for it. For it has been said,

Since I am very much dear to the man of Knowledge, therefore he too is dear to Me.

All of these, indeed, are excellent, but the man of Knowledge is the very Self (of Mine). (This is) My firm conclusion (7.17, 18).

Although the Lord arranges for the *yoga-kṣema* of everyone without exception, still, in the case of others He arranges for it through the self-effort He arouses in them. But in the case of the men of Knowledge, He arranges without arousing self-effort for it. This is the distinction.

Is it not that even the other gods are You Yourself? For there is nothing else apart from You. That being so, even those

who are devoted to other gods worship You alone. Hence there should not be any distinction. So, how is it said, "Those who are desirous of pleasures, who are devoted to Vasu, Rudra, Āditya and others, attain the state of going and returning. But those who have no other object of vision, who, thinking of that (inmost Self), see Me everywhere, they surely become self-filled"?

To this the Lord answers:

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।  
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

23. Even the devotees of other deities who being imbued with faith worship (them), they also, O son of Kuntī, worship Me alone (though) improperly.

Just as My devotees worship Me alone, similarly the devotees (*bhakta*) of other (*anya*) deities (*devatā*) such as the Vasus, *ye*, who; *anvitāḥ*, being imbued; *śraddhayā*, with faith, with the belief that the scriptures and instructions of the teachers are true; *yajante*, worship them, through Jyotiṣṭoma etc.; *te api*, they also, like My devotees; O son of Kuntī, *yajanti*, worship; *mām eva*, Me alone, who exist as those various forms of deities; (though) *avidhi-pūrvakam*, improperly. *Avidhi* means ignorance; (they worship thus) through that as the basis. The idea is that, not knowing Me as the Self of all, they worship by imagining the Vasus and others to be different from Me.

While expatiating on their impropriety, the Lord speaks of their being deprived of the result:

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।  
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

24. I indeed am the enjoyer as also the master of all sacrifices. But they do not know Me in reality; therefore they fall.



Of all (*sarva*) the sacrifices (*yajña*) enjoined by the Vedas and the Smṛtis, *aham*, I, Vāsudeva, Myself; am *bhoktā ca*, the enjoyer, in the form of those various gods; *ca prabhuḥ*, as also the master, the giver of their results, on account of being the Lord of the sacrifices through My own aspect as the inner Controller (of all). This is well known. But those who are worshippers of other gods do not know Me thus *tattvena*, in reality, as the enjoyer and the master; (that is to say, they do not know Me) in this way—‘Lord Vāsudeva Himself, in the form of the Vasus and others, is the enjoyer of the sacrifices, and in His real form He is the giver of their results. There is none else to be worshipped.’ *Ataḥ*, therefore, as a result of not fully comprehending My own nature, they, even after performing the sacrifices with great diligence, go to the respective worlds of the gods through the Path of Smoke etc. because of not having dedicated the results of the actions to Me; and, at the end of the enjoyment there, *cyavanti*, they fall, they get deprived of it entirely. Having separated from those bodies as a result of the dissipation of the fruits of actions that were causes of those enjoyments, they return to the world of men for becoming embodied again.

But those who perform sacrifices to the various deities by looking upon them as Lord Vāsudeva Himself, the inner Controller of all, they, having dedicated their actions to God, go to the world of Brahmā along the Path of Light etc. on account of having performed actions along with that knowledge; and, getting full enlightenment there, get liberated after enjoyment there. This is the distinction.

In the course of saying that, even though for the worshippers of other deities there is no fruit in the form of non-return, still, there is surely the acquisition of petty results in accordance with the sacrifices performed to those various deities, the Lord states the distinction of the worshippers of the Lord from them:

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।  
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

25. Votaries of the gods reach the gods; votaries of the manes go to the manes; worshippers of the Beings reach the Beings; and those who worship Me reach Me.

Those who perform sacrifices ignorantly are indeed of three kinds in accordance with the differences in the three *guṇas* which are the adjuncts of the internal organ. Among them, those who have the *sattva* quality are *deva-vratāḥ*, votaries of the gods. The gods are the Vasus, the Rudras, the Ādityas and others. Those whose religious observances (*vrata*), worship, with regard to those (gods) consists of offering a victim, offering presents, circumambulation, prostrations, etc., *yānti*, go; *devān*, to those very deities, as it has been said in the Śruti,

As one worships That (Reality), so does one verily become... (*Mud.*, 3.3).

But those who have the quality of *rajas* are *pitṛ-vratāḥ*, votaries of the manes. Those who are worshippers of the manes, (viz.) Agniṣvāta and others, through such rites as the *śrāddha*, *yānti*, they go; *pitṛn*, to those very manes. Similarly, those who have the quality of *tamas* are *bhūtejyāḥ*, worshippers of the Beings, (viz.) the Yakṣas, the Rakṣas, Vināyaka, the group of (sixteen) Mātṛkas. Those who are worshippers of the Beings *yānti*, go; *bhūtāni*, to those very Beings.

Here the words *deva*, *pitṛ* and *bhūta* are compounded (with *vrata* and *ijyā* respectively) in the sense of having a relationship with them, as in the compound '*uṣṭra-mukha*' (where the meaning is, one whose face is like that of a camel). For, the compound *madhya-pada-lopi* is not admitted (here), and the *caturthi-samāsa* is not possible, because of the absence of the cause-effect relation among themselves. And since the word *ijyā*, meaning 'worship', has been used in the last (word, viz. *bhūtejyāḥ*), therefore the word *vrata* also, used in the two preceding compounds, is for implying 'worship' alone.

Thus, after having stated that the worship of the other gods

yields various limited results in the form of becoming those respective gods, the Lord states that the worship of God has an infinite result in the form of becoming one with God: *Madyājinah*, those who worship Me, those who are given to worshipping Me who am God, those who see the presence of God in all the gods, those who are wholly engaged in the worship of God; *yānti*, reach; *mām*, Me, God alone. Though the effort needed is the same, alas! what a power is it of the ill luck of the ignorant, that without worshipping God who is the inner Controller and the giver of infinite result, they attain a finite result by worshipping some other deity. This is the idea.

Thus therefore, avoiding the other deities, one should resort to worship of God alone since it yields an infinite result and is very easy to undertake. This is what the Lord says:

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

-तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

26. Whoever offers Me with devotion a leaf, a flower, a fruit, or water, I accept that (gift) of the pure-hearted man which has been presented with love!

*Yah*, whoever, any person whosoever; *prayacchati*, offers; *me*, Me, the supreme Lord, who am possessed of limitless splendour; *patram*, a leaf; *puspam*, a flower; *phalam*, a fruit; or *toyam*, water, or anything else whatever that is easily available; *bhaktiā*, with devotion, under the idea, 'There is nothing higher than Vāsudeva'; (that is to say) brings it like a servant to his master, because there is nothing that is beyond the pale of My ownership and everything in the world is under My possession—(and) therefore a person offers Me what is already Mine—, *tat*, that, leaf or flower, etc.; *prayatātmanah*, of the pure-hearted man, who is giving with affection, even though they are insignificant things; *aham*, I, the Lord of all; *aśnāmi*, (lit. eat) accept; I become satisfied by lovingly accepting (it) like food. Here, by

the total rejection of the literal meaning (of the word *aśnāmi*, I eat), what is expressed is that the particular form of acceptance implied by 'eating' springs from exceeding love; for, it has been said in the Śruti,

The gods certainly do not eat or drink. They become contented by seeing this very nectar (*Ch.*, 3.6.1).

Why do I accept that (offering) though insignificant? (I accept it) because it has been *bhaktyupahṛtam*, presented with love. Therefore the meaning is that, offering with devotion is the cause of My acceptance.

Here, after having said 'offers with devotion', the Lord, by saying again, 'presented with love', indicates *parisaṅkhyā*, the exclusive specification (of devotion) thus: The cause of My acceptance is not the brahminhood of the devotee or his being a man of austerity.<sup>1</sup> As in the case of (My) eating the particles of rice brought by the brahmin Śrīdāma, or as in the case of a child, whose discrimination regarding what is to be or not to be eaten is obliterated by great love, eating what is given by its mother or others, I actually eat the leaf or the flower, etc. offered with devotion. Therefore devotion alone is the cause of My satisfaction, and not, as in the case of other deities, anything else like offering a victim, offering presents, etc., which need an expenditure of a great amount of money and exertion. Hence, avoiding other deities, one should worship Me alone. This is the purport.

Of what kind is Your worship?

The Lord states that:

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

1. 'It is devotion alone, and its presence or absence determines My accepting or not accepting the gift.'



27. O son of Kuntī, whatever you do, whatever you eat, whatever sacrifices you perform, whatever you give, and whatever austerities you undertake—make them an offering to Me.

*Yatkarōṣi*, whatever you do, such as moving about, etc., which, even without scriptural instruction, occur conforming to desire; *yadaśnāsi*, whatever you eat, for your satisfaction or for accomplishing (scriptural) work; similarly, *yaj-juhoṣi*, whatever sacrifices you undertake, (whatever) daily obligatory sacrifices such as Agnihotra you perform on the authority of the scriptures—this is suggestive of all the sacrifices whether sanctioned by the Vedas or the Smṛtis—; so also, *yat dadāsi*, whatever you give, food, gold, etc., to guests, Brahmins and others; similarly, *yat-tapasyasi*, whatever austerities you undertake, such austerities as Cāndrāyaṇa etc. you undertake every year to atone for sins committed unknowingly or inadvertently, or the control of the body-organ complex (that you practise) to prevent (its) unrestrained tendencies—this also is suggestive of all the *nitya* and *naimittika-karma*; and hence, your moving about, eating, etc., which even without scriptural instruction are bound to occur because of your nature as a living being, and your sacrifices, charities, etc. which are bound to occur because of the scriptures, O son of Kuntī—be they secular or Vedic *karma*, which are being performed on other grounds even, *tat kuruṣva*, you make them all; *madarpaṇam*, an offering to Me; you do them in such a way that they become offered to Me. By the (use of the verb *kuruṣva* in) Ātmanepada, the Lord points out, ‘The result of the dedication remains with the giver himself, but nothing comes to Me!’ The very offering of the results of the inevitable actions to Me, who am the supreme Guru, is My worship. Not that one has to undertake some other act for this. This is the idea.

The Lord speaks of the result of this kind of worship:

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।  
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

28. Thus you will become free from actions which are by nature bondages (and) are productive of good and bad results. Having your mind purified by the yoga of *sannyāsa* (and) becoming free, you will attain Me.

*Evam*, thus; although My worship in the form of dedication of all actions is easily accomplished, *mokṣyase*, you will become free; *karma-bandhanaiḥ*, from actions which are by nature bonds, (and) yield good (*śubha*) and bad (*aśubha*), desirable and undesirable, results (*phala*). Because, these having been offered to Me, there is no possibility of your being connected with them. You will not become attached to actions and their results. As a consequence, *sannyāsa-yoga-yuktātmā*, having your mind purified by the yoga of *sannyāsa*—*sannyāsa* means dedication of all actions to God; that itself is yoga, being a purifier of the mind like yoga; you, having your mind (*ātmā*) purified (*yuktaḥ*) by that, or having renounced all actions—; (and) becoming *vimuktaḥ*, free, even while living, from actions which are by nature bonds; *upaiśyasi*, you will attain; *mām*, Me; you will directly experience (yourself) as, 'I am Brahman', as a result of the removal of the veil of ignorance through full realization. Thereafter, when this body falls on the exhaustion of *prārabdha-karma*, you will attain Me as the incorporeal absolute Unity. Being even now identified with Me, you will not come under the influence of the dualistic dealings springing from *Māyā*, because of the cessation of all limiting adjuncts. This is the meaning.

'If You favour only the devotees, and not those who are not devotees, how then will You be the supreme Lord, being possessed of love and hatred?

The Lord says that this is not so:

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।  
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

29. I am equally present in all living beings; to Me there is none detestable, none dear. But those who worship Me with devotion, they surely exist in Me, (and) I too surely exist in them.

In all (*sarva*) living beings (*bhūta*), *aham*, I; am *samaḥ*, equally present, because of My inherent nature as Existence, Consciousness and Bliss, and because of My being the inner Controller through limiting adjuncts. Therefore, like the light of the sun covering the whole sky, there is none who is an object of hatred or love to Me. Then, how is it that there is inequality in the results for devotees and non-devotees? To that the Lord says: *Tu*, but; *ye*, those who; *bhajanti*, worship; *mām*, Me; *bhaktiā*, with devotion, in the form of dedicating all actions;—the word *tu* is used to indicate the distinction between devotees and non-devotees; what is that (distinction)?—*te*, they, are those who are; *mayi*, in Me, by virtue of their hearts having been purified by the dedication of their unmotivated actions to Me. They exist in Me by arousing—in accordance with Upaniṣadic authority, a mental modification that is ever of My form—in their minds which have been made very pure as a result of the predominance of *sattva*, and which are free from all the dross of *tamas* and *rajas*. *Aham api*, I too; exist *teṣu*, in them, by way of being reflected in that absolutely pure mental modification. The word *ca* is for emphasis—‘They are surely in Me; I am surely in them.’

Indeed, the nature of a transparent object is verily this that it takes the form of the thing with which it comes into contact. And the nature of the thing that comes into contact with a transparent object is this that it becomes reflected there. Similarly, the nature of an opaque object is verily this that it does not catch the form of even that thing with which it comes into contact. And the nature of an object that comes into contact with an opaque object is verily this that it does not get reflected there. As for instance, the light of the sun, although existing everywhere, becomes manifest only in a transparent mirror etc., but

not in opaque things like pot etc. It does not follow from this that it (sunlight) has attachment for a mirror or repulsion for a pot! Thus, though I am the same everywhere, I, becoming manifest in the clean mind of a devotee and not becoming manifest in the impure mind of a non-devotee, do not become attached anywhere; nor do I hate anyone. Because, the effect that results from a totality of conditions cannot be called into question. The 'impartiality' has to be explained on the analogy of a 'fire' and a 'wish-fulfilling tree'.<sup>1</sup>

Moreover, this is verily the greatness of devotion to Me that it creates difference even among equals. Listen to that greatness:

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥

30. Even if a man of very bad conduct worships Me with onepointed devotion, he is to be considered verily good. For he has resolved rightly.

*Api cet*, even if; someone who is *sudurācārah*, of very bad conduct, like Ajāmila and others; *bhajate*, worships; *mām*, Me; *ananyabhāk*, with onepointed devotion;—worships Me owing to some good luck, *saḥ*, he; *mantavyaḥ*, is to be considered; *sādhur eva*, verily good, though evil before. *Hi*, for; *saḥ*, he; *samyak-vyavasitah*, has resolved rightly.

Due to this right resolution itself, he, having shed his bad conduct,—

1. As fire equally burns all things that come in touch with it, and it does not burn anything that remains away; or, as the wish-fulfilling tree impartially fulfils the wishes, good or bad, of people living under it, similarly God acts towards people according to their devotion or want of it.



क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।  
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

31. He soon becomes possessed of a virtuous mind; he attains everlasting peace. Do you proclaim boldly, O son of Kuntī, that no devotee of Mine gets ruined!

Even though he had been always evil-minded, he, through the glory of worshipping Me, *kṣipram*, soon, indeed; *bhavati*, becomes; *dharmātmā*, possessed of a virtuous mind, of a mind following the righteous path. The idea is that he gives up his bad conduct quickly, and takes to good conduct. Moreover, because of surpassing dispassion, *nigacchati*, he attains, fully; *śāśvat*, everlasting; *śāntim*, peace, cessation of the hankering for enjoyment of objects.

'It may be that some devotee of Yours, by not giving up evil actions practised earlier, does not become pure-minded, and so he will surely be ruined!

The Lord, as though angered, He being bound by compassion for his devotees, says: Not so. O son of Kuntī, do not think of this as strange. The greatness of devotion for me is surely of this kind. Therefore, even in front of those who hold an opposite view, *pratijānīhi*, you proclaim boldly, make a firm declaration, proudly and with indifference to them; *na bhaktaḥ*, no devotee; *me*, of Mine, of Vāsudeva; *pranaśyati*, gets ruined, even though he be of great evil conduct; even if he be in the throes of death; even though, in spite of being unfit (himself), he prays for what is very rare; even if he is totally unenlightened and has none to resort to. On the other hand, he surely becomes self-fulfilled. The well-known instances are of Ajāmila, Prahāda, Dhruva, Gajendra, and others. And there is also the scripture, 'For the devotees of Vāsudeva, there is never any misfortune' (*Vi. Sa.*, 131).

After having thus stated that, through the power of devotion to God there is rescue for those who have been defiled by

adventitious evils, He states the same with regard to even those who have been corrupted by natural deficiency:

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।  
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

32. It is certain, O son of Prthā, that even those who are born of sin, (and) women, Vaiśyas as also Śūdras—even they reach the highest Goal by taking shelter under Me.

O son of Prthā, *hi*, it is certain; that *vyapāśritya*, by taking shelter; *mām*, under Me; *ye api*, even those; *syuḥ*, who are; *pāpa-yonayaḥ*, born of sin, the (seven) inferior castes, or the animals and birds, who are defiled by lowly birth; so also *striyaḥ*, women, who are inferior owing to being debarred from study of the Vedas etc.; *vaiśyāḥ*, Vaiśyas, who are engaged only in agriculture etc.; *tathā*, as also; *śūdrāḥ*, Śūdras, who are unfit for the supreme Goal because of the absence of study, etc. owing to their birth; *te api*, even they; *yānti*, reach; *parām*, the highest; *gatim*, Goal. By the word *api* are meant also the evil-doers mentioned earlier.

This being so,—

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।  
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

33. What need it be said again of holy Brahmins as also of devout king-sages! Having come to this ephemeral and miserable world, do you worship Me.

*Kim punaḥ*, what need it be said again; that *brāhmaṇāḥ*, Brahmins; *puṇyāḥ*, who are holy, of virtuous conduct and noble birth; *tathā*, as also; Kṣatriyas who are *bhaktāḥ*, devout; *rājarṣayaḥ*, king-sages, who are adept in probing into subtle subjects, reach the supreme Goal! For, nobody can have doubt

in this regard. This is the idea. Since such is the glory of devotion to Me, therefore, (*prāpya*) having come, through great effort, *imam lokam*, to this world, (i.e.) to a human body, which is fit for undertaking disciplines (to achieve) all the human goals, and which is very hard to get; *anityam*, which is ephemeral, subject to quick destruction; (and) *asukham*, which is miserable, replete with many sorrows such as living in a womb; *bhajasva*, do you worship, take refuge in; *mām*, Me, very quickly indeed, during the period that it (the body) does not perish. Since it is impermanent and miserable, therefore do not delay, nor endeavour to get happiness. Besides, you are a king-sage. Therefore make yourself successful through My worship. For, otherwise, such a life of yours as this will verily become fruitless. This is the purport.

The Lord concludes by showing the mode of (His) worship:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥३४॥

34. Having your mind fixed on Me and being devoted to Me, worship Me, bow down to Me. By thus accepting Me as the supreme Goal (and) concentrating your mind, you will attain Me alone.

The mind of a king's servant, even though he be devoted to the king, is (fixed) on his sons and others! Similarly, even though his mind be (fixed) on them, he is not their devotee. Therefore it has been said, *manmanā bhava*, have your mind fixed on Me; *madbhaktaḥ*, (be) devoted to Me. So also, be *madyājī*, given to worshipping Me; *mām namaskuru*, bow down to Me, with your mind, speech and body. *Evam*, thus, through these methods; *mat-parāyaṇaḥ*, accepting Me as the supreme Goal, having Me alone as your refuge; (and) *yuktvā*, concentrating; *ātmānam*, your mind on Me; *eṣyasi*, you will attain; *mām eva*, Me alone, who am

supreme Bliss through and through, self-effulgent, free from all troubles and devoid of fear.

*Those whose minds have become purified by tasting the honey of the lotus-like feet of Blessed Govinda, they quickly cross over the sea of the world and visualize the Effulgence in Its fullness.*

*Through the Upaniṣads they understand what is the highest good; they give up delusion, realize that duality is like a dream, and experience pure blissfulness.*



## CHAPTER 10

### THE DIVINE MANIFESTATIONS

Thus, in the chapters seventh, eighth and ninth has been shown the reality of the Lord meant by the word 'That' (in 'Thou are That'), both in its conditioned and unconditioned states. And His superhuman powers, which are helpful for *meditating* on the conditioned state and for *knowing* the unconditioned state, have been briefly spoken of in the seventh chapter in the verses beginning with 'O son of Kuntī, I am the taste of water' (7.8), and in the ninth chapter in the verses beginning with 'I am the *kratu*, I am the *yajña*' (9.16). Now then, they have to be spoken of extensively for the sake of meditation on the Lord; and, for the sake of Knowledge, the reality (of the Lord) also has to be restated because of its inscrutability. Hence starts the tenth chapter.

So, in order to first of all encourage Arjuna,—

श्रीभगवानुवाच, the Blessed Lord said:

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

1. O mighty-armed one, listen over again to My excellent utterance, which I, wishing your welfare, shall speak to you who take delight (in it).

*Mahābāho*, O mighty-armed one; *śṛṇu*, listen; *bhūyaḥ eva*, over again; to *me*, My; *paramam*, excellent; *vacaḥ*, utterance; *yaḥ*, which; *aham*, I, who am your greatest friend; *hita-kāmyayā*, wishing your welfare, with a view to your getting what is

cherished; *vakṣyāmi*, shall speak; *te*, to you; *priyamāṇāya*, who take delight (in it), who feel happy with My words as though by drinking nectar.

(Since it may be asked) 'Why do You repeat what has already been stated before in various ways?', hence He says:

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

2. Neither the gods nor the great sages know My lordliness. For in all respects I am the source of the gods and the great sages.

*Suragaṇāḥ*, the gods, Indra and others; and *maharṣayaḥ*, the great sages, Bhṛgū and others;—even though they are omniscient—*na viduḥ*, do not know; *me*, My; *prabhavam*, lordliness, surpassing rulership, or (My) origin, manifestation with numerous superhuman powers. The Lord states the reason for their ignorance about it: *Hi*, for; *sarvaśaḥ*, in all respects—as the originator and the impeller of the intellect etc., or as the efficient and material cause; *aham*, I; am *ādiḥ*, the source; *devānām*, of all the gods; *ca maharṣiṇām*, and of the great sages. Hence the idea is that, they being My creations do not know My lordliness.

The Lord says that, since it yields great results also, only a few realize God's lordliness:

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।  
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

3. He who knows Me—the birthless, the beginningless, and the great Lord of the worlds, he, the undeluded one among mortals, becomes completely free from all sins.

*Yaḥ*, he who; *vetti*, knows; *mām*, Me; who am *anādim*, the

beginningless—who being the cause of everything have no beginning, cause; who being beginningless *amajam*, birthless, and who am the great (*mahā*) Lord (*īśvara*) of the worlds (*loka*); *sah*, he; *asammūḍhaḥ*, the undeluded one, who is free from delusion; *martyeṣu*, among mortals, among men; *pramucyate*, becomes free completely (*pra*) from all sins (*sarva-pāpa*), even from those that were committed knowingly; he becomes freed, liberated, in such a way that there follows an absence of their (sins') impressions as a result of the destruction of their cause.

He elaborates His being the Lord of the worlds:

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवो भावो भयं चाभयमेव च ॥४॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

4. Intelligence, wisdom, non-delusion, forgiveness, truth, control of the external organs, tranquillity of the internal organ, happiness, sorrow, birth, existence, fear and fearlessness, etc. as are well known,—

5. Non-injury, equanimity, satisfaction, austerity, charity, fame, infamy—(these) different states of the living beings spring from Me alone.

*Buddhiḥ*, intelligence, the power of the internal organ to probe into subtle things; *jñānam*, wisdom, understanding of all things—the Self and not-Self; *asammohaḥ*, non-delusion, proceeding without being perplexed, with discrimination, with regard to things that are to be known or done as they present themselves; *kṣamā*, forgiveness, remaining unperturbed in mind when abused or assaulted; *satyam*, truthfulness, speaking of a thing just as it is understood through the valid means of knowledge; *damah*, control of the external organs—the withdrawal of the external organs from their objects; *śamaḥ*, tranquillity of the internal organ; *sukham*, happiness, the

favourable feeling arising from virtue as its specific cause; *duḥkham*, sorrow, the unfavourable feeling arising from vice as its specific cause; *bhavaḥ*, birth, origination; *bhāvaḥ*, existence—or, (if the reading be) *abhāvaḥ*, (it means) nonexistence; *bhayam*, fear; *ca*, and; its opposite, *abhayam*, fearlessness; *ca*, etc.; *eva*, as are well known. This is to be connected with ‘...spring from Me alone’ in the next (verse). One of the *ca* is for conjoining those that have been enumerated. The other (*ca*) is for including non-intelligence, ignorance, etc., which have not been enumerated. *Eva* means, ‘These are certainly well known to every one.’

*Ahimsā*, non-injury, abstinence from injury to creatures; *śamatā*, equanimity, the state of mind that is free from attraction, repulsion, etc.; *tuṣṭiḥ*, satisfaction, the idea, ‘This much is enough’, with regard to things of enjoyment; *tapah*, austerity, emaciating the body and organs through methods sanctioned by the scriptures; *dānam*, charity, distribution of wealth according to capacity among deserving people—with due respect, at proper places and (proper) times; *yaśaḥ*, fame, renown in the form of praise by people, resulting from virtue; *ayaśaḥ*, infamy, on the other hand, is renown in the form of condemnation by people, resulting from vice;—these *bhāvāḥ*, states, particular conditions, (viz.) intelligence etc., together with their causes; *prthagvidhāḥ*, of different kinds, of numerous kinds according to the diversity of causes, (viz.) virtue, vice, etc.; *bhūtānām*, of the living beings, of all the creatures; *bhavanti*, spring; *mattaḥ eva*, from Me, from the supreme Lord, alone; not from anyone else. Therefore it goes without saying that the supreme lordship of the world is Mine. This is the meaning.

It is so for this reason as well:

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

6. (From Myself) were born the ancient seven great sages



as also the four Manus, who had their thoughts fixed on me, who were born from (My) mind, and of whom are these creatures in the world.

*Pūrve*, the ancient—who emerged at the time creation began; *sapta*, seven; *maharṣayaḥ*, great sages, Bhṛgu and others, the seers of the Vedas and their meanings, who were omniscient and were the founders of the (different) schools of learning—. In support of this there is the Paurāṇic text:

He (Prajāpati), endowed with great spiritual power, mentally created the sons—Bhṛgu, Marīci, Atri, Pulastya, Pulaha, Kratubh and Vasiṣṭha. These have been ascertained in the Purāṇas as the seven Brahmās (cf. *Mbh.*, *Śā.*, 192.4-5).

So also *catvāraḥ*, the four; *manavaḥ*, Manus, well known as the Sāvarnas.<sup>1</sup> Or, (the meaning is:) from Myself as Hiraṇyagarbha, *jātāḥ*, were born, emerged at the time of the beginning of creation, the seven great sages, Bhṛgu and others; and, preceding even them, the first *catvāraḥ*, four great sages, (viz.) Sanaka and others<sup>2</sup>; *tathā*, as also, the fourteen Manus, Svāyambhuva and others; *madbhāvāḥ*, who had their thoughts fixed on Me, the supreme Lord, who were engrossed in My thought, i.e. who, as a result of contemplating on Me, had My powers of Knowledge and Sovereignty manifested in them; *mānasāḥ*, who were born of (My) mind, who were created out of My mental resolve itself, but not born of any womb, and who, because of the pure birth, were foremost among all creatures; and *yeṣām*, of whom, of which seven great sages, Bhṛgu and others, and of the four, Sanaka and others, and of the fourteen Manus; all *imāḥ*, these; *prajāḥ*, creatures, Brahmins and others; *loke*, in this world, stand as progenies in the matter of birth and learning.

1. Sāvarni, Dharma-sāvarni, Dakṣa-sāvarni and Sāvarna.

2. Sanaka, Sanandana, Sanātana and Sanatkumāra.

Thus after having stated the lordliness of God in His conditioned state, He (now) speaks of the result of knowing that:

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥

7. One who knows truly this manifestation and yoga of Mine, he becomes endowed with unwavering Yoga. There is no doubt in this regard.

*Yah*, one who; *vetti*, knows; *tattvataḥ*, truly, just as it is; *etām*, this, aforesaid; *vibhūtim*, manifestation, in different ways as intelligence etc. and as the great sages and others, (i.e.) existence in those various forms; and *yogam*, yoga, the power of creating those various entities, i.e. the sovereign Power; *mama*, of Mine; *saḥ*, he; *yujyate*, becomes endowed; *avikampena yogena*, with unwavering, unshaking, Yoga, with *samādhi* characterized by steadiness in full Knowledge. *Na*, there is no; *saṁśayaḥ*, doubt, obstruction whatsoever; *atra*, in this regard.

In four verses he shows the kind of 'knowledge of the manifestation and yoga' through which stands attained the unwavering Yoga:

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

8. I am the source of all; everything proceeds from Me. Realizing thus, the wise ones, imbued with love, adore Me.

*Aham*, I, the supreme Brahman, called Vāsudeva; am the *prabhavaḥ*, source, the cause of origin, both material and efficient; *sarvasya*, of all, of the world. *Sarvam*, everything, creation, destruction, etc.; *pravartate*, proceeds; *mattaḥ*, from Me alone. Or, the meaning is: Impelled by Me alone, who am the inner Controller, and am omniscient and omnipotent, the whole world

*pravartate*, functions, without transgressing individual limitations. *Matvā*, realizing; *iti*, thus; *budhāḥ*, the wise ones; being endowed (*samanvitāḥ*) with the realization (*bhāva*) of the nature of truth through discrimination, (being imbued) with love in the form of knowing the Truth, which is the supreme Reality, *bhajante*, adore; *mām*, Me.

The Lord sets forth the loving adoration itself:

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

9. Those whose minds are fixed on Me, those whose organs (eyes etc.) have attained Me, they, always enlightening each other and speaking of Me, derive satisfaction and rejoice.

*Maccittāḥ* are those whose minds are fixed on Me who am God. Similarly, *madgata-prāṇāḥ* are those whose organs, eyes etc., have attained Me; the activities of whose eyes etc. are for My adoration, or those whose organs have all become drawn into Me; or, those whose lives are meant for My adoration, that is to say, those whose lives are devoid of any need except that of adoring Me. *Bodhayantaḥ*, enlightening; *parasparam*, each other, about Me alone in the assemblies of the learned through Vedic texts and reasoning, (i.e.) explaining (to each other) through talks of seekers of Truth; so also, *kathayantaḥ ca*, speaking of and instructing about; *mām*, Me alone, to their own disciples;—fixing the mind and, similarly, fixing the external organs on Me, and similarly dedicating the life (to Me); so also, among equals, enlightening each other about Me, and, to those who are inferior to themselves, instructing about Me—, through that adoration itself of Mine which is of this kind, *tusyanti ca*, they derive satisfaction. They derive satisfaction in the form of the conviction, 'We have attained everything through this much alone. There is no need of anything else to be achieved.' *Ca*, and; as a result of that satisfaction, *ramanti*, (i.e.) *ramante*, they

rejoice, they experience the greatest joy as from uniting with one's beloved. So it has been said by Patañjali, 'From contentment is gained unsurpassed happiness' (*P. Y. Sū.*, 2.42). And in the *Purāṇa* also it has been said,

That happiness in the world which is derived from lust, and that which is the great heavenly happiness—these do not compare with one sixteenth part of the happiness derived from the elimination of desire (*Mbh.*, *Śa.*, 174.46).

'Elimination of desire' means contentment.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

10. To them who are ever concentrated and who worship (Me) with love, I grant that yoga of wisdom by which they reach Me.

Those who worship Me in the way mentioned, who are ever (*satata*) devoted (*yukta*) (to Me), whose intellect is concentrated on God alone, and who, for this very reason, *bhajatām*, worship, remain engaged in adoring, (Me); only *prītipūrvakam*, with love, without hankering for gain, honour, fame, etc.; *teṣām*, to them; *dadāmi*, I grant, I produce in them; *tam*, that; *buddhi-yogam*, yoga of wisdom, which was stated before in, '...with unwavering Yoga' (7), (i.e.) complete realization with regard to My reality; *yena*, by which yoga of wisdom; *te*, they, who worship Me through such methods as having their minds fixed on Me, etc.; *upayānti*, reach; *mām*; God, as their Self.

The Lord states the intermediate processes in the matter of attaining the Self, which is the result of the yoga of wisdom being granted (by Him):

तेषामेवानुक्रमार्थमहमज्ञानजं तमः ।  
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥



11. With a view to favouring them alone, I, existing as the object of their mental modification in the form of the Self, destroy the darkness born of ignorance with the luminous lamp of Knowledge.

(*Anukampārtham*) with a view to favouring *teṣām eva*, them alone, so that they may get the highest good; *aham*, I, who am the Self characterized as self-effulgent Consciousness, Bliss and nonduality; *ātma-bhāvasthaḥ*, existing (*stha*) as the object of their mental modification in the form of the Self (*ātma-bhāva*); *nāśayāmi*, destroy; *tamaḥ*, the darkness; *ajñāna-jam*, which is born of ignorance, which has ignorance as its material cause, which is characterized as false perception, and which hides its own object; *jñāna-dīpena*, with the lamp of Knowledge, through Knowledge that is comparable to a lamp and is in the form of that very transformation of the mind having Me as its content; (and) *bhāsvatā*, which is luminous, with the reflection of Consciousness, and which is unimpeded. (I destroy that darkness) by eradicating nescience which is its material cause. For, Knowledge is the remover of ignorance, the material cause of all error, and a product is destroyed on the destruction of its material cause.

Just as when darkness has to be dispelled by a lamp, there is no need of any action—or its repetition—other than lighting a lamp, and there occurs the manifestation of an already existing thing, and consequently it is not that something uncreated is created, similarly when ignorance has to be dispelled by Knowledge, there is no need of any action—or its repetition—other than the rise of Knowledge, and there occurs the manifestation of the already existing Liberation, which is identity with Brahman, and consequently it is not that something nonexistent comes into existence, in which case it (Liberation) would be perishable or dependent on action etc. This is the meaning suggested by the figure of speech called Rūpaka (simile). By this (word) 'luminous' are ruled out impediments such as *asambhāvanā* etc. (in the case of Knowledge) comparable to a

strong wind etc. (in the case of a lamp). The similarity in nature of Knowledge with a lamp consists in the ability to remove the covering over their respective objects, non-dependence on any other entity of their own class in the matter of their respective functions, and non-dependence on any other aid apart from their coming into being. These and other points are to be understood as the basis of the simile.

Having thus listened to the manifestations and yoga of the Lord,

अर्जुन उवाच, Arjuna said, with great eagerness:

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।  
 पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥  
 आहुस्त्वामृषयः सर्वे देवर्षिनरिदस्तथा ।  
 असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

12-13. You are the supreme Brahman, the supreme Light, the supreme Sanctifier, (because) all the sages as also the divine sage Nārada, Asita, Devala and Vyāsa call You as the Person, the Eternal, the Divine, the Primal God, the Birthless, the Omnipresent; and You Yourself too tell me (so).

*Bhavān*, You Yourself; are *param*, the supreme; *brahma*, Brahman; *param dhāma*, the supreme Refuge or Light; *paramam pavitram*, the supreme Sanctifier; because *āhuḥ*, they call; *tvām*, You; as *puruṣam*, the Person, the supreme Self; *śāśvatam*, the Eternal, ever of the same nature; *divyam*, the Divine, existing in the supreme Space (*div*) in Your own nature, beyond all creation; *ādidevam*, the Primal God—the cause (*ādi*) of everything, and resplendent by nature (*deva*), self-effulgent; and hence *ajam*, the Birthless; *vibhum*, the Omnipresent. This is the construction.

*Sarve*, all; *ṛṣayaḥ*, the sages, who are steadfast in the knowledge of Reality, (viz.) Bhṛgu, Vasiṣṭha and others; *tathā*, as also; *devarṣiḥ*, the divine sage Nārada, and Asita, Devala—

the elder brother of Dhaumya, and the godly Vyāsa—Kṛṣṇa-Dvaipāyana—speak of You as possessed of infinite glory. Even these told me directly about You as possessed of the qualities mentioned above. What is the need of other speakers? *Svayam eva*, You Yourself; *ca*, too; *braviṣi*, tell me (so). Here, though (all) those who communicated directly are sages, still, the separate mention of Nārada and others is because of their preeminence.

सर्वमेतदुतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

14. O Keśava, I accept to be true all this that You tell me. For, O Lord, neither the gods nor the demons comprehend Your glory!

*Manye*, I accept; *ṛtam*, to be true, indeed; *sarvam*, all; *etat*, this, what is said by the sages and by You; *yat*, which; *vadasi*, You tell; *mām*, me; *keśava*, O Keśava. Surely, I have no doubt about the validity of anything that You say. ‘And You know that since You are omniscient’—this is indicated by the word *keśava*, which is suggestive of ‘unsurpassing sovereignty’ according to the derivative sense (of the word), ‘He who looks upon Ka and Īśa, (i.e.) Brahmā and Rudra, as fit for compassion even though they lord over all.’ Hence, what was said in, ‘Neither the gods nor the great sages know My lordliness’ (2), is truly so. *Hi*, for; *bhagavan*, O Lord, who are endowed with Sovereignty etc. in their entirety; *na devāḥ*, neither the gods, even though they have abundant knowledge; *na dānavāḥ*, nor even the demons;—‘nor the great sages’ also is to be understood—*viduḥ*, comprehend; *te*, Your; *vyaktim*, glory, lordliness.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

15. O supreme Person, the Creator of beings, the Lord of

beings, the God of gods, the Lord of the worlds, by Yourself  
You know Yourself in Your real nature!

Since You are the source of all of them, and are impossible to be known, therefore, *svayam eva*, by Yourself—without the advice etc. of others at all; *tvam*, You Yourself—nobody else whosoever; *vetīha*, know; *ātmānam*, Yourself, both as unconditioned and conditioned—(You know) the unconditioned unobjectively, through subjective experience, and the conditioned as possessed of the unsurpassable powers of Knowledge, Sovereignty, etc.; *ātmanā*, in Your real nature. By way of dispelling the doubt, ‘How can I know that which is impossible to be known by others?’, Arjuna addresses Him variously, overflowing with love: *Puruṣottama*, O supreme Person—in comparison with You, all persons without exception are surely inferior. Therefore what is impossible for them is surely possible for You, who are the best of all. This is the purport.

He (Arjuna) elaborates again through four addresses the very state of His being the supreme Person: *Bhūtabhāvana*, O Creator of beings—He who brings into existence all beings; the father of all beings. Someone, though a father, many not be liked. So he says, *bhūteśa*, O Lord of beings, the Controller of all beings. Someone, though a controller, may not be worthy of worship. Therefore he says, *devadeva*, the God of gods—You are adorable even to the gods, who are adored by all! Someone, though adorable, may not be the lord by virtue of his providing protection. Hence he says, *jagatpate*, O Lord of the worlds—who are the Protector of the whole world by virtue of being the author of the Vedas, which teach what is beneficial and what is harmful. You who are possessed of all qualities like these are the Father of all, the Teacher of all, the King of all, therefore You are worthy of adoration by all through every means. So nothing need be said about Your being the supreme Person. This is the idea.

Since Your manifestations are not possible to be known by all others, and yet they have to be known, therefore,—



वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।  
 याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

16. Since those manifestations through which You exist by pervading these worlds are divine, (therefore) You should be pleased to speak in full of Your own manifestations.

*Hi*, since; *yābhiḥ vibhūtibhiḥ*, those manifestations—those unique manifestations—through which; *tvam*, You; *tiṣṭhasi*, exist; *vyāpya*, by pervading; all *imān*, these; *lokān*, worlds; are *divyāḥ*, divine, impossible to be known by those who are not omniscient; therefore You Yourself, who are omniscient, *arhasi vaktum*, should be pleased to speak; *aśeṣeṇa*, in full, of those manifestations.

What is the need of talking about it? That he (Arjuna) answers in two (verses):

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।  
 केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

17. O Yogi, how shall I know You by remaining ever engrossed in meditation? And through what objects, O Lord, are You to be meditated on by me?

*Yogin*, O Yogi—Yoga means the unsurpassing powers of Sovereignty etc.; one who is possessed of that (is Yogi)—, O one endowed with superabundance of Sovereignty etc.; *katham*, how; *sadā paricintayan*, by remaining ever engrossed in meditation; *vidyām aham*, shall I, whose intellect is very dull, know; *tvām*, You, who are incapable of being known even by the gods? 'Well, you will know by meditating on Me in My manifestations.'

As to that, he (Arjuna) says: *Ca keṣu keṣu*, and through what; *bhāveṣu*, objects, the sentient and the insentient things which go to constitute Your manifestations; *cintyaḥ asi*, are You to be meditated on; *mayā*, by Me; *bhagavan*, O Lord?

Therefore,—

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

18. O Janārdana, narrate (to me) again Your own yoga and manifestations exhaustively. For, while hearing (Your) nectar-like (utterance), there is no satiety in me.

O Janārdana, *kathaya*, narrate; *bhūyaḥ*, again; *vistareṇa*, exhaustively—though spoken of briefly in the seventh and ninth (chapters); *ātmanaḥ*, Your own; *yogam*, Yoga, abundance of Sovereignty etc., characterized by possession of omniscience, omnipotence, etc.; and *vibhūtim*, manifestations, which are supports to meditation. Since You are one who is prayed to (*ardana*) by all people (*jana*) for their need of prosperity and Liberation, therefore my prayer to You is quite appropriate.

‘Why do you pray for what was already stated?’

To this he (Arjuna) says: *Hi*, for; *śṛṇvataḥ*, while hearing, while ‘drinking’ through the ears; Your utterance, which is *amṛtam*, nectar-like, sweet at every stage; *na asti*, there is no; *tṛptiḥ*, satiety, cessation of desire owing to a feeling of sufficiency.

Here, from the non-mention of ‘Your utterance’, (it follows that) the sentence<sup>1</sup>, through a mixture of three figures of speech, (viz.) Apahnuti, Atiśayokti and Rūpaka, expresses very great eagerness (on the part of Arjuna) as a result of his experiencing overflowing sweetness.<sup>2</sup>

1. viz. ‘For, while hearing (Your) utterance, which is like nectar, there is no satiety in me.’

2. In this sentence, had Arjuna added ‘Your utterance’, then there would have been a single figure of speech, viz. Rūpaka, comparing ‘utterance’ with ‘nectar’. Even when ‘Your utterance’ is supplied, it still stands as a simile because that implication is clear. If it is not supplied, then since the word of comparison (*amṛtam*) overshadows the object being compared, viz. ‘utterance’, therefore it becomes a figure of speech called Atiśayokti, exaggeration. If the portion to be supplied be, ‘What You say is

In answer to this,—

श्रीभगवानुवाच, the Blessed Lord said:

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्रधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

19. Well, O best of the Kurus, according to their importance I shall narrate to you My own divine manifestations that are well known. There is no end to My manifestations.

(The word) *hanta* is used to indicate assent. Reassuring Arjuna by saying, 'I shall do what has been prayed for by you. Do not be worried', the Lord proceeds to do that itself: *Prādhānyataḥ*, according to their importance; *kathayisyāmi*, I shall narrate; (*te*, to you) *kuruśreṣṭha*, O best of the Kurus; those of My (*ātma*) manifestations (*vibhūti*) that are *divyāḥ*, divine—the uncommon manifestations; that are *hi*, well known. But it is impossible to narrate extensively, because *na asti*, there is no; *antaḥ*, end; *me vistarasya*, to My manifestations. Therefore I shall speak only of some of the manifestations that are predominant. This is the idea.

'Now then, first listen to that among them which should be chiefly meditated upon':

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

20. O Guḍākeśa, I am the Self residing in the hearts of all the beings. And I Myself am the origin and the middle as also the end of (all) the beings.

not a mere utterance (but nectar)', then, from the denial of its being an utterance and calling it 'nectar', the figure of speech here will be *Apahnuṭi* (in which the real character of the thing in question is denied, and that of another is superimposed upon it).

*Aham*, I, Vāsudeva Myself; am the *ātmā*, Self, which is Consciousness and Bliss through and through, residing (*sthitaḥ*) in the region of the heart (*āśaya*) of all (*sarva*) beings (*bhūta*) as the inner Controller as also the inmost Self. I am to be meditated on thus by you, *guḍākeśa*, O Guḍākeśa; one who has control (*iśa*) over his sleep (*guḍākā*). By this (word of address) the Lord indicates (that Arjuna has) the power of meditation.

However, in the absence of the capacity to meditate thus, the meditations that are going to be stated should be taken up. Among them again, He speaks of that which has to be taken up first for meditation: *Aham eva*, I Myself; am the *ādiḥ*, origin; *bhūtānām*, of (all) the living beings, which are spoken of in the world as conscious; and, (I am) *madhyam*, the middle, (their) continuance; and *antaḥ*, the end, (their) destruction. The idea is that I Myself am to be meditated on as the origin, continuance and destruction of all classes of sentient beings, and also as the Cause of those (origin etc.).

One who is unable to do this should take up grosser meditations. This is what He says up to the end of the chapter:

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

21. Among the Ādityas I am Viṣṇu; among the luminaries, the radiant sun; among the (forty-nine) Maruts I am Marīci; among the stars I am the moon.<sup>1</sup>

*Ādityānām*, among the twelve Ādityas; *aham*, I; am *viṣṇuḥ*, Viṣṇu, the Āditya called Viṣṇu, or the incarnation Vāmana. *Jyotiṣām*, among the luminaries; among the illuminators; I am *amśumān*, the radiant; *raviḥ*, sun, which is the illuminator of

1. The twelve Ādityas are Dhātā, Mitra, Aryamā, Rudra, Varuṇa, Sūrya, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu. The seven groups of Maruts are Āvaha, Pravaha, Vivaha, Parāvaha, Udvaha, Samvaha and Parivaha.



the universe. *Marutām*, among the Maruts, in seven groups of seven each; I am that which is called *marīci*, Marīci. *Nakṣatrāṇām*, among the stars; *aham*, I; am the king *śaśī*, the moon. The sixth case-ending (e.g. in *nakṣatrāṇām*) is used in a partitive sense. In this (present) context the sixth case-ending is generally used in a partitive sense. Occasionally it is used to denote relationship, as for instance in such cases as, *bhūtānām*, of the creatures; *asmi*, I am; *cetanā*, the consciousness (see next verse). The incarnations, (viz.) Vāmana, Rāma and others, even though possessed of all the divine powers, are referred to among the manifestations for meditating (on Vāsudeva) in those forms.<sup>1</sup> This is like mentioning Himself also amongst His manifestations—in, ‘Among the Vṛṣṇis I am Vāsudeva’ (37)—with the intention of (instructing) meditation (on the Lord) in that form.

Hereafter this chapter is generally clear in meaning. Therefore we shall explain some things here and there.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।  
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

22. Among the Vedas I am Sāma-Veda; among the gods I am Indra. Among the organs I am the mind, and I am the intelligence of the creatures.

*Vedānām*, amongst the four Vedas; *asmi*, I am, Sāma-Veda, which is very charming because of the sweetness in its music. *Vāsavaḥ* is Indra, the King of all the gods. *Manah*, mind; is the impeller *indriyāṇām*, among the eleven organs. *Bhūtānām*, of the creatures, of the transformations related to all living beings; *asmi*, I am; *cetanā*, intelligence, a modification of the intellect, which is expressive of Consciousness.

1. All the meditations mentioned here are concerned with partial manifestations of God Vāsudeva. But Vāmana, Rāma and others are not so; they are themselves God.

रुद्राणां शङ्करश्चामि वित्तेशो यक्षरक्षसाम् ।  
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

23. Among the Rudras I am Śaṅkara, and among the Yakṣas and goblins I am Kubera. Among the Vasus I am Fire, and among the peaked mountains I am Meru.<sup>1</sup>

(I am) Śaṅkara among the eleven Rudras; *vitteśaḥ*, the master of wealth, the treasurer of wealth, Kubera, *yakṣa-rakṣa-sām*, among the Yakṣas and goblins; *pāvakaḥ*, Fire; *vasūnām*, among the eight Vasus; *meruḥ*, Sumeru; *śikhariṇām*, among the peaked mountains, among the very high mountains.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।  
सैनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

24. O son of Prthā, know Me to be Bṛhaspati, the foremost among the priests of kings. Among commanders of armies I am Skanda; among large expanses of water I am the sea.

Indra being the greatest of all kings, O son of Prthā, *viddhi*, know; *mām*, Me alone; to be his priest *bṛhaspatim*, Bṛhaspati; *mukhyam*, the foremost; *purodhasām*, among the priests of kings. *Senānīnām*, among commanders of armies; I am *skandah*, Skanda, Guha, the commander of the armies of gods. *Sarasām*, among large expanses of water, among reservoirs dug by gods (i.e. among natural reservoirs); I am *sāgaraḥ*, the sea, dug by the sons of Sagara.

1. The eleven Rudras are Aja, Ekapāda, Ahirbudhnya, Pināki, Aparājita, Tryambaka, Maheśvara, Vṛṣākapi, Śambhu, Harāṇa and Īśvara. Different Purāṇas give different lists of eleven names. Yakṣas are a class of demigods who attend on Kubera and also guard his wealth. The eight Vasus, according to the *V. P.*, are Āpa, Dhruva, Soma, Dharma, Anila, Anala, Pratyūṣa and Prabhāsa. The *Mbh.* and the *Bh.* give their own lists.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।  
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

25. Among the great sages I am Bhṛgu; among utterances I am the single syllable (*Om*). Among rituals I am the ritual of *japa*; of the immovables, the Himalaya.

*Maharṣinām*, among the great sages (see under verse 6), among the seven Brahmarṣis (sages born from the mind of Brahmā), I am Bhṛgu, because of his great spiritual prowess. *Girām*, among utterances, which are characterized as words; I am *ekam akṣaram*, the single syllabled word *Om*. *Yajñānām*, among sacrifices; I am *japayajñaḥ*, the ritual of *japa*<sup>1</sup>, which is very purifying since it is free from the defects of injury etc. *Sthāvarāṇām*, among the immovables, stationary things, I am the Himalaya. It has indeed been said, 'I am Meru among the peaked mountains' (23). So, there being a difference in meaning by virtue of 'being stationary' and 'having a peak', no defect arises (by saying here, 'I am the Himalaya').

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।  
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

26. Among all the trees (I am) the Aśvattha (Peepul); and Nārada among the divine sages. Among the *gandharvas* (I am) Citraratha; among the Siddhas, the sage Kapila.

Among all the trees (*vrkṣa*), among the large forest trees as also other trees—. *Devarṣis* are those who, being themselves gods, attained sagehood by virtue of becoming seers of (Vedic) *mantras*. Among them I am Nārada. *Gandharvāṇām*, among the *gandharvas*, who are professional singers among the divine

1. *Japa*, muttering prayers, means repeating passages from the Vedas, silently repeating names of deities, etc. Rituals often involve killing of animals. But *japa* is free from such injury.

musicians, I am Citraratha. *Siddhānām*, among the Siddhas, the perfected ones, who from birth itself have attained, without effort, surpassing righteousness, wisdom, detachment and supernatural powers (*siddhis*), and realized the highest Reality; I am *muniḥ*, the sage Kapila.

उच्चैःश्रवसमश्चानां विद्धि माममृतोद्भवम् ।  
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

27. Among horses, know Me to be Uccaiṣravas, born of nectar; Airāvata among the lordly elephants; and among men, the King of men.

*Aśvānām*, among horses; *viddhi*, know; *mām*, Me to be Uccaiṣravas, born (*udbhava*) (out of the sea) when (it was) being churned (by the gods and the demons) for getting nectar (*amṛta*). *Gajendrāṇām*, among the lordly elephants, know Me to be Airāvata, born as a result of (that) churning for nectar. *Ca*, and; *narāṇām*, among men; *narādhīpam*, the King of men—'know Me to be' is understood.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक ।  
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

28. Among weapons I am the thunderbolt; among cows I am Kāmadhenu. I am only Kandarpa, the Progenitor; among the *sarpas* I am Vāsuki.

*Āyudhānām*, among weapons; *aham*, I; *am vajram*, the thunderbolt, the weapon made out of the bones of (the sage) Dadhici. *Dhenūnām*, among cows, among milch cows; *asmi*, I am; *kāmadhuk*—derivatively meaning that (cow) which yields milk as wanted—, (i.e.) Kāmadhenu of (the sage) Vasiṣṭha, which was born as a result of the churning of the sea. Among desires I am that desire, (viz.) Kandarpa, which is *prajānaḥ*, the progenitor, meant for the birth of sons. The word *ca* is in the sense of



'only', meant for excluding lust, which is the cause of mere sexuality. Sarpas and Nāgas are different species (of serpents). As to that, *sarpāṇām*, among the *sarpaṣ*, I am their King Vāsuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।  
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

29. Among the *nāgaṣ* I am Ananta, and Varuṇa among the aquatic creatures. Among the manes I am Aryamā, and among those who favour or punish I am Yama (King of death).

Ca, and; *nāgānām*, among the *nāgaṣ*, which are (serpents) of a different variety, I am their king, Ananta, (also) called Śeṣa. *Yādasām*, among the aquatic creatures, I am their King Varuṇa. *Pitrṇām*, among the manes, I am the king of the manes, called Aryamā. *Samyamātām*, among those who favour or punish, among those who favour or punish by ordaining the fruits of virtue and vice, I am Yama.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।  
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

30. Among demons I am Prahlāda, and I am time among those who keep count. And among animals I am the lion, and among birds I am Garuḍa.

*Daityānām*, among demons, among the progenies of Diti; I am *prahlādaḥ*, Prahlāda—derived in the sense of 'one who, by virtue of possessing *sattva* to the highest extent (*pra*), fully delights (*hlāda*) all'. *Kalayātām*, among those who keep count; I am *kālāḥ*, time. *Mṛgāṇām*, among animals; I am *mṛgendraḥ*, the king of animals, the lion. And *pakṣiṇām*, among birds; *vainateyaḥ*, the son of Vinatā, Garuḍa.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।  
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

31. Among purifiers I am air; among wielders of weapons I am Rāma. Among fishes, too, I am the *makara*; I am the Ganga among rivers.

*Pavatām*, among purifiers, or among speedily moving things; *asmi*, I am; *pavanah*, air. *Śāstra-bhṛtām*, among wielders of weapons, who are adept in war, I am Rāma, son of Daśaratha, the great hero who was the annihilator of the entire Rākṣasa race. Though He (Śrī Rāma) is Himself God by His nature, (still) He is mentioned here (among the manifestations) for the sake of meditation (on the Lord) in that form, as in 'Among the Vṛṣṇis I am Vāsudeva' (37). This has been stated before (under 21). *Jhaṣāṇām*, among fishes; I am a particular kind of that species, called *makarah*, Makara. *Srotasām*, among the rapidly flowing waters, (i.e.) among rivers; I am *jāhnavī*, the Jāhnavī, the Ganga, which is the greatest of the rivers.

सर्गणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

32. O Arjuna, of creations I Myself am the beginning and the end, as also the middle. I am the knowledge of the Self among knowledges; I am Vāda of the debaters.

O Arjuna, *sargāṇām*, of creations, of the created insentient things; *aham eva*, I Myself; *am ādīḥ*, the beginning; *ca*, and; *antaḥ*, the end; *ca*, as also; *madhyam*, the middle—(i.e.) the origin, continuance and dissolution. In the introductory portion it was said that He is the beginning, end and middle of only the *bhūtas*, living beings, those possessed of *jīvas* and well known as having sentience. But here (He is the beginning, end and middle) of the insentient created things. Hence there is no tautology. *Vidyānām*, among knowledges; I am *adhyātma-vidyā*, the knowledge of the reality of the Self, which is the source of Liberation. I am the *vādaḥ*, Vāda; *pravadatām*, of the debaters, among the varieties of discussion in the form of

Vāda, Jalpa and Vitaṇḍā,<sup>1</sup> which are associated with debaters.

Just as in the text, 'I am the intelligence of the creatures' (22), by the word *bhūta*, *creature*, are suggested the transformations associated with it, similarly here by the word *pravadat*, a debater, are suggested the varieties of discussion associated with him. In this way the partitive genitive use can be justified. But if the words (*bhūtānām* and *pravadatām*) are taken as they stand, then in both the places the sixth case-ending is in the sense of a relationship.

Among them (the varieties of discussion), Vāda is the discussion between two unbiased seekers of truth, or (it is the discussion) between two *brahmacārins* who are seekers of truth and are classmates, or (it is the discussion) between a teacher and the taught, (which is conducted) with the help of valid means of knowledge and reasoning, and (proceeds) in the form of proving or disproving (statements) by taking up positions for or against, culminating in the ascertainment of truth. This has been said in, 'Vāda is that which establishes one's own views and demolishes contrary views with the help of valid means of knowledge and logic, which is not contrary to the admitted truth, which is based on the five limbs<sup>2</sup> of syllogism, and in which are assumed positions for and against' (*G. N. Sū.*, 1.2.1). Jalpa and Vitaṇḍā are forms of discussion of one seeking to score a victory for protecting the conclusion about the truth—which was arrived at through Vāda—by defeating an illogical and obstinate opponent; and they end merely in victory or defeat. This has been said in, 'Jalpa and Vitaṇḍā are meant for the protection of the conclusion arrived at (through Vāda), just as a fence made of thorny branches is necessary to protect the sprouting of a seed' (*G. N. Sū.*, 4.2.50).

The countering of an opponent's view through Chala

1. Vāda: discussion with open-mindedness, with a view to determining true purport; Jalpa: pointless debate; Vitaṇḍā: wrangling discussion.

2. i. *Pratijñā* (proposition); ii. *hetu* (reason for an inference); iii. *udāharaṇa* (illustration); iv. *upanaya* (application); v. *nigamana* (conclusion).

(circumvention), Jāti (false generalization) and Nigraha-sthāna (fault in a syllogism) is common to Jalpa and Vitaṇḍā. Among them, in Vitaṇḍā one's own point of view is firmly adhered to by one, while it is merely refuted by the other (without stating his own conclusion). In Jalpa, however, their own points of view are advanced by both, and the opposite view is refuted by both. This is the distinction. So it has been said, 'Jalpa consists in discovering faults in the ground of inference with the help of the above mentioned Chala, Jāti and Nigrahassthāna. That (Jalpa) becomes Vitaṇḍā when the opponent does not advance his own conclusion (but merely refutes the other's point of view)' (G. N. Sū., 1.2.2-3). Therefore has the writer of *Khaṇḍana* (-*Khaṇḍa-Khādyam*) (viz. Śrīharṣa) said that, what is called Jalpa is not a simple unmixed debate, because it involves two Vitaṇḍās of the contestants. But it proceeds merely according to some (agreed) rule with the intention of ascertaining the superiority of power (of the two contestants) (cf. 1.171). However, it has already been stated that Vāda is superior because it culminates in the ascertainment of truth.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।  
अहमेवाक्षयः कालो द्याताहं विश्वतोमुखः ॥ ३३ ॥

33. Among the letters I am the letter *a*, and among the compounds as a whole, I am (the compound called) *Dvandva*<sup>1</sup>. I Myself am the undecaying Time; I am the Dispenser with faces everywhere.

*Akṣarāṇām*, among all the letters; *asmi*, I am; *akārah*, the letter *a*. Its eminence is well known from the Śruti, 'The letter *a* is indeed all speech' (*Ai. Ā.*, 2.3.7.13)<sup>2</sup>. *Sāmāsikasya*, among the compound words as a whole; I am (the compound called)

1. *Dvandva*: a compound of two or more words which, if not compounded, stand in the same case-ending and are connected by the conjunction 'and'.

2. That is to say, the sound *a* pervades all speech.



*dvandvah*, Dvandva, in which the meanings of both the words (compounded) are equally dominant. In the *avyayībhāva*-compound, the meaning of the preceding word predominates; in the *tatpuruṣa*-compound, the meaning of the following word dominates; in the *bahuvrīhi*-compound the meaning of some word other than the two words forming the compound dominates. Thus their inferiority consists in the absence of equal dominance of the meanings of the two words forming them (the compounds).<sup>1</sup> *Aham eva*, I Myself; am the *akṣayaḥ*, undecaying; *kālāḥ*, Time, called the supreme Lord, presiding over the decaying time, and well known in such Śruti texts as,

...who is enlightened, the Time of time<sup>2</sup>, possessed of qualities, and all-knowing (Śv., 6.2).

However, in the text, 'I am time among those who keep count' (30), time that has decay has been spoken of. This is the difference.

Among those who ordain the results of actions, the *dhātā*, Dispenser; *viśvatomukhaḥ*, with faces everywhere, i.e. God who is the dispenser of the results of all actions; am *aham*, I.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।  
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

34. And I am Death, the destroyer of all; and among future good fortunes, (I am) that which is the best. Among women (I am) Fame, Prosperity, Speech, Memory, Intelligence, Fortitude and Forbearance.

1. An example is given for each of the compounds: i. *dvandva*-compound—*kṛṣṇārjunau*, Kṛṣṇa and Arjuna; ii. *avyayībhāva*-compound—*yathāśakti*, according to one's might; iii. *tatpuruṣa*-compound—*rājaputraḥ*, a king's son; iv. *bahuvrīhi*-compound—*padmalocanaḥ*, a person having eyes like a lotus petal.

2. A different reading is—*kālakārah*, the Maker of time.

Among those who destroy, I am *mṛtyuh*, Death; *sarvaharaḥ*, the destroyer of all. *Ca*, and; *bhaviṣyatām*, among future good fortunes; I Myself am that which is *udbhavaḥ*, the best. *Nārīṇām*, among women; I Myself am the seven wives of Dharma, viz. *kīrtiḥ*, Fame; *śrīḥ*, Beauty; *vāk*, Speech; *smṛtiḥ*, Memory; *medhā*, Intelligence; *dhṛtiḥ*, Fortitude; and *kṣamā*, Forbearance. Among them, *kīrtiḥ* is fame that arises from one's being worthy of praise on account of virtuousness, and takes the form of one's being an object of knowledge of people in various directions and places. *Śrīḥ* is abundance of virtue, wealth and enjoyment; or (it means) physical beauty or brightness. *Vāk* is the power of speech, refined speech expressive of all things. By the use of the word *ca* (after *vāk*) are meant Mūrti and other wives of Dharma. *Smṛtiḥ* is the power of remembering things perceived long ago. *Medhā* is the power of retention of the ideas contained in many books.

*Dhṛtiḥ* is the power of holding up the aggregate of body and organs even when fatigued; or it is the power of preventing restlessness when it arises from any cause that leads to unrestrained behaviour. *Kṣamā* means remaining unperturbed in mind in the face of happiness and sorrow. It is a very well known fact that those (qualities), by possessing even a semblance of which a person becomes lovable to all, are found at their best in women.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।  
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

35. I am also the Br̥hat-sāma among the Sāmas; among the metres, Gāyatrī; among the months, I am the Mārga-śīrṣa; and among the seasons, spring.

It has been said, 'Among the Vedas I am Sāma-Veda' (22). With regard to that, there is this other speciality—*sāmnām*, among the Sāmas, among the special songs based on the words of the R̥g-mantras; (I am) the particular song called the Br̥hat-



(Bathuā or Bethuā) etc., and which is a cause of pleasantness on account of being without (extremes of) cold and heat. *Rtūnām*, among the six<sup>1</sup> seasons; I am *kusumākaraḥ*, spring, which is the period of all sweet smelling flowers and is very charming, and which is well known in such scriptural texts as, 'One should invest a Brahmin with the sacred thread in spring', 'A Brahmin should light up his (sacrificial) fires in spring', 'In every spring one should perform the Jyotiṣ-sacrifice', 'Therefore one should begin in spring itself', 'Spring, indeed, is the season for the Brahmin', etc.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

36. Of the fraudulent, I am 'gambling'; I am the irresistible command of the mighty; I am victory, I am effort, I am the *sattva* quality of those possessed of *sattva*.

*Chalayatām*, of the fraudulent, among those who are agents of cheating others; I am *dyūtam*, 'gambling', in the forms of a game of dice, etc., which are associated with them (the agents) and are the means of depriving others of all their wealth; *tejasvinām*, of the mighty, of those who are of very formidable power; I am *tejaḥ*, the power of irresistible command, which is associated with them. Of the victorious, I am *jayaḥ*, the victory, in the form of excellence as compared with the defeated one. Of the diligent, I am *vyavasāyaḥ*, the effort that is invariably fruitful. *Sattvavatām*, of those possessed of *sattva*; I am *sattvam*, the *sattva* quality, which here implies the effects of *sattva* themselves, in the forms of virtue, wisdom, detachment and supremacy.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

1. Śīśira, the cool season; Vasanta, spring; Grīṣma, summer; Varṣā, the rainy season; Śarat, autumn; Hemanta, winter.



37. Among the *Vṛṣṇis* I am *Vāsudeva*; among the *Pāṇḍavas*, *Dhanañjaya* (Arjuna). And among the wise, I am *Vyāsa*; among the omniscient, the omniscient *Uśanas*.

The purpose of referring to the Lord Himself in the list of manifestations is for the sake of meditating (on Him) in that way. This has already been stated before (21).

*Vṛṣṇinām*, among the *Vṛṣṇis*; I am *vāsudevaḥ*, *Vāsudeva*, well known as the son of *Vasudeva*, (i.e.) this Teacher of yours. Similarly, *pāṇḍavānām*, among the sons of *Pāṇḍu*; I am *dhanañjayaḥ*, *Dhanañjaya*, you yourself. Even *muninām*, among the wise, among those given to contemplation, I am *Veda-Vyāsa*. *Kavinām*, among the omniscient, who can distinguish subtle things; I am *Śukra*, well known as *kaviḥ*, the omniscient *Uśanas*.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

38. Of the punishers I am the rod; I am the policy of those who desire to be victorious. And of things secret, I am verily silence; I am Knowledge of the men of Knowledge.

*Damayātām*, of the punishers, of those who bring to the right path the uncontrollable people treading the wrong path; I am *daṇḍaḥ*, the rod, the means of restraining (people) from tending towards the wrong path. *Jigīṣatām*, of those who are desirous of victory; I am *nītiḥ*, the policy that points out the means to victory. *Guhyānām*, of things secret; I am the means of secrecy, (viz.) *maunam*, silence, control of speech. For, the intentions of a person remaining silent are not known. Or, among things secret, I am silence in the form of *nididhyāsana* on the Self after *śravaṇa* and *manana* along with monasticism. *Jñānavatām*, of the men of Knowledge; I am that *jñānam*, Knowledge, which is in the form of direct realization of the nondual Self, which arises from the maturity of *śravaṇa*, *manana* and *nididhyāsana*, and which is opposed to ignorance as a whole.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

39. Moreover, O Arjuna, whatsoever is the seed of all beings, that I am. There is nothing moving or non-moving that can exist without Me.

*Ca*, moreover; *yat api*, whatsoever; is the *bijam*, seed, source of growth; *sarva-bhūtānām*, of all beings; *tat*, that, the Consciousness having *Māyā* as Its limiting adjunct; *aham*, am I Myself, O Arjuna. Surely, *na tat bhūtam asti*, there is no thing, moving (*cara*) or non-moving (*acara*); *yat*, which; *syāt*, can exist; *vinā mayā*, without Me, because everything is My creation. This is the idea.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तुद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

40. O tormentor of enemies, there is no limit to My divine manifestations. This extension of (My) manifestations, however, has been stated by Me partially.

*Parantapa*, O tormentor of enemies, who causes distress (*tāpa*) to the enemies (*para*), viz. passion, anger, avarice, etc.; *na asti*, there is no; *antaḥ*, limit; to *mama*, My; *divyānām*, divine; *vibhūtīnām*, manifestations. Therefore they are impossible to be known or spoken of by even an omniscient person, because omniscience has for its content Existence alone. *Eṣaḥ*, this; *vis-taraḥ*, extension; *vibhūteḥ*, of (My) manifestations; *tu*, however; *proktaḥ*, has been stated to you; *mayā*, by Me; *uddeśataḥ*, partially.

This is being stated to cover, by implication, even the unmentioned manifestations of the Lord:

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

41. Whichever entity is endowed with majesty and prosperity, and is energetic, you know all of them, indeed, as having been born from a part of My power.

*Yat yat*, whichever; *sattvam*, entity, living being; is *vibhūti-mat*, endowed with majesty; so also *śrīmat*—*śrī* means Lakṣmī, i.e. prosperity, beauty, or brightness—endowed with that; and is also *ūrjitam*, energetic, endowed with an abundance of vigour etc.; *tat tat eva*, all of them, indeed; *tvam avagaccha*, you know, as having been born (*sambhava*) from a part (*aṁśa*) of My power (*teja*).

After having thus stated each manifestation individually, the Lord (now) talks of them as a whole:

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

42. Or, what will you gain by having known this in extenso, O Arjuna? I remain sustaining this whole creation by a part (of Myself)!

*Athavā*, or—suggesting an alternative; *kim tava*, what will you gain; *jñātena*, by having known; *etena*, this; *bahunā*, in extenso, O Arjuna? *Aham*, I Myself; *sthitah*, remain; *viṣṭabhya*, sustaining, or pervading; *idam*, this; *kṛtsnam*, whole; *jagat*, creation; *ekāṁśena*, by a part, by a mere portion (of Myself). There is nothing besides Me, as stated in the Śruti,

All living things are a *foot* (or, a *quarter*) of His. His immortal three *feet* are in the bright world (i.e. in their self-effulgence) (*Rg.*, *Pu. Sū.*, 10.90.3).

So, what is the use of this limited view? Have only the vision of Myself everywhere. This is the purport.

*There are some able persons who, by fixing their own minds on an Infinite, certainly bring about the cessation of (hankering for) other objects. (But) my mind, O Slayer of Madhu (Madhusūdana), gets exhilarated again and again by tasting a drop of honey dripping from Your lotus-feet!*



## CHAPTER 11

### REVELATION OF THE COSMIC FORM

On hearing about the cosmic form of the supreme God, which was stated by the Lord at the end of the last chapter—in, 'I remain sustaining this whole creation by a part (of Myself)!—after He had spoken of the various manifestations, (Arjuna) becoming extremely eager and wishing to visualize it, (said) while extolling what was stated before:

अर्जुन उवाच, Arjuna said:

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।  
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

1. This delusion of mine has departed as a result of that speech which was uttered by You as a favour to me, which is most secret and is known as pertaining to the Self.

*Ayam*, this; *mohaḥ mama*, delusion of mine, the presence of which was felt through my experience, and which took the form of such numerous distorted conceptions as, 'I am the killer of these; these are being killed by me'; *vigataḥ*, has departed, has been dispelled; *tena*, as a result of that; *vacaḥ*, speech; *yat*, which; *uktam tvayā*, was uttered by You, who are supremely compassionate and omniscient; *madanugrahāya*, as a favour to me, as a benefit (for me) in the form of cessation of sorrow; even though it is *paramam guhyam*, most secret, since it culminates in the unsurpassable human Goal and is unsuitable for being communicated to anyone and everyone; which is *adhyātma-samjñitam*, known as pertaining to the Self, which is

termed as *adhyātma* (relating to the Self), which deals with discrimination between Self and not-Self, which began from 'You have grieved for those who are not to be grieved for' (2.11) and ended with the sixth chapter, (and) in which the meaning of the word 'thou' dominated. (The delusion has departed) because there (in that speech) it was declared repeatedly that the Self is free from all modifications.

'So also, even that speech of the Lord which began from the seventh chapter and ended with the tenth, and in which the dominant note was of determining the meaning of the word "That", was heard by me'—this he says in:

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।  
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

2. O You with eyes like lotus petals, the origin and dissolution of beings have been heard of by me in detail from You. And even (Your) exalted state which is inexhaustible has been heard of (by me).

*Bhavāpyayau*, the origin and dissolution; *bhūtānām*, of beings, occurring from You Yourself; *śrutau*, have been heard of; *mayā*, by me; *vistaraśaḥ*, in detail—not, however, in brief, i.e. more than once; *tvattaḥ*, from You Yourself; *kamala-patra-akṣa*, O You with eyes like lotus petals, You who have the two eyes long like the petals of a lotus, red at the ends, and extremely charming to the mind. This mention of (His) extremely superexcellent beauty is made because of (Arjuna's) overflowing love.

Not only have the origin and dissolution (of beings) been heard of from You, but *api ca*, also'; Your *māhātmyam*, exalted state, the state of the exalted person that You are—such as (Your) unsurpassing lordliness, remaining unaffected even though being the Master of creation etc. of the Universe, remaining equanimous even when making others do good and bad works,

remaining unattached and impartial even when granting diverse results such as bondage, Liberation, etc., and, further, (Your) being the Self of all, etc., which is the conditioned (aspect of Your exalted state), and the unconditioned (state)—; *avyayam*, which is inexhaustible—‘*śrutam*, has been heard of; *mayā*, by me’, is to be added (here) as suggested by the word *ca*; (*śrutau*, in the masculine gender and dual number) being changed (to *śrutam* in the neuter gender and singular number).

एवमेतद्यथा त्वमात्मानं परमेश्वर ।  
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

3. O supreme Lord, as You speak about Yourself, so is it. O supreme Person, I wish to see the divine form of Yours.

*Parameśvara*, O supreme Lord; *yathā*, as, the manner in which; *tvam*, You; *āttha*, speak; *ātmānam*, about Yourself, of being possessed of unsurpassing lordliness in its conditioned and unconditioned aspects; *evam etat*, so it is, not otherwise. The meaning is that I have no thought of doubt with regard to anything of what You say. Though this is so, still, with a desire to become self-fulfilled, *icchāmi*, I wish; *draṣṭum*, to see; *te*, Your; *aiśvaram*, divine, wonderful; *rūpam*, form, which is endowed with Knowledge, Sovereignty, Power, Strength, Valour and Formidability; *puruṣottama*, O supreme Person. By addressing thus, Arjuna suggests, ‘By virtue of Your omniscience and being the inner Controller’ of all, You know that I have no doubt about what You say, and that there is a great desire to have a vision.’

Anticipating (that the Lord may ask), ‘When it is not possible to be seen, how is it that you desire to see it?’, Arjuna says:

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।  
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

4. O Lord, if You think that it is possible to be seen by me, then, O Lord of the yogis. You show me Your immutable Self.

*Prabhu* means Lord, one who has the capacity in such matters as creation, preservation and destruction (of the worlds, and) entry into and rulership (over it).

*Prabho*, means Lord, the master of all; *yadi*, if; *manyase*, You think; *iti*, that; *tat*, it, Your divine form; is *śakyam*, possible; *draṣṭum*, to be seen; *mayā*, by me, Arjuna; or if You know (that it is possible), or if You wish it to be so, *tataḥ*, then, by Your very wish; *yogeśvara*, O Lord of the yogas, i.e. of the yogis who are possessed of all the eight supernatural powers such as *aṇimā* (the power of becoming subtle)<sup>1</sup> etc.; *tvam*, You, who are supremely compassionate; *darśaya*, show, make an object of perception through the eyes; *avyayam ātmānam*, Your immutable Self, in Its divine form; *me*, to me, who am intensely eager (to see it).

On being thus prayed to by the staunch devotee Arjuna,—

श्रीभगवानुवाच, the Blessed Lord said:

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

5. O son of Pṛthā, behold My forms in (their) hundreds and in thousands, of different kinds, exceedingly wonderful, and of various colours and shapes.

By repeating (the word) '*paśya*, behold' in all the succeeding four verses, the Lord draws Arjuna's attention thus—'I shall show (you) very wonderful forms. Be you heedful!'

*Paśya*, behold—the Imperative Mood is used to call for competence—be you fit to see; *pārtha*, O son of Pṛthā; *me rūpāṇi*, My forms; *śataśaḥ*, in (their) hundreds; *atha*, and;

1. See Glossary, *siddhis*.



*sahasraśaḥ*, in thousands, i.e. without number; and they are *nānāvidhāni*, of different kinds; *divyāni*, exceedingly wonderful; and *nānā-varṇa-ākṛti*, of various colours and shapes, those that have different (*nānā*) colours (*varṇa*) diversified as blue, yellow, etc., as also (different) shapes (*ākṛti*) having particular arrangements of their limbs.

After saying, 'behold the exceedingly wonderful forms', the Lord briefly lists those very forms in two (verses):

पश्यादित्यान्वसूक्तद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

6. Behold the Ādityas, the Vasus, the Rudras, the two Aśvins, the Maruts, as also others. O scion of the Bharata dynasty, behold (also) the many strange things not seen before.

*Paśya*, behold, the twelve Ādityas, the eight Vasus, the eleven Rudras, the two Aśvins, the forty-nine Maruts in seven groups with seven in each; *tathā*, as also others, i.e. other gods as well. *Bhārata*, O scion of the Bharata dynasty; *paśya*, behold; (also) *bahūni*, the many; other *āścaryāni*, strange things; *adr̥ṣṭa-pūrvāni*, not seen before, not seen before in the human world, either by you or by anyone else.

Here it should be noted that 'many' and 'Ādityas' etc. are the specifications of 'in their hundreds and in thousands' and 'of different kinds'; 'not seen before' is (the specification) of 'exceedingly wonderful'; and 'strange things' is of 'various colours and shapes'.

'Not merely this much alone (is what you will see), but you will be able to see even the whole Universe existing on My body!'—this is what he says:

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥७॥

7. Behold now, O Guḍākeśa (Arjuna), the entire Universe, together with the moving and the non-moving, existing at the same place on this body of Mine, as also whatever else you would like to see!

O Guḍākeśa, *paśya*, see; *adya*, now itself; *iha mama dehe*, on this body of Mine; *kṛtsnam*, the entire; *jagat*, Universe; *sacara-acaram*, together with the moving and the non-moving; *ekastham*, existing at the same place, like a limb, impossible to be seen even in thousands of crores of years by one who moves about in (its) various regions. *Yat anyat ca*, whatever else also—victory, defeat, etc.; *draṣṭum icchasi*, you would like to see, behold that too for the eradication of your doubt.

As for what was said (by Arjuna), ‘...if You think that it is possible to be seen by me’ (4), the Lord points out a special condition:

न तु मां शक्यसे द्रष्टुमेनेव स्वचक्षुषा ।  
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

8. You are certainly not able to see Me merely with this eye of yours. I grant you the supernatural eye. Behold the Yoga of Mine who am God!

*Na tu śakyase*, you are certainly not able; *draṣṭum*, to see; *mām*, Me, of divine form; *eva*, merely; *anena*, with this; ordinary *sva-cakṣuṣā*, eye of yours, the eye that exists naturally. If the reading be *śakṣyase*, then the meaning is, ‘you will not be able (to see)’.

Although the root *śak* (to succeed) belongs to the group of words beginning with *bhū* (to be), still, here (in *śakyase*) it is used by adding after it the verbal suffix *śyan*, which is added to roots grouped under *div* (to shine). Or, it is in conformity with a Vedic use; or, according to some school (of grammarians), *śak* is grouped under *div* itself.

‘In that case, how shall I be able to see You?’

Hence He says: *Dadāmi*, I grant; *te*, you; *divyam*, the supernatural; *cakṣuḥ*, eye, that has the capacity to see My divine form. Through that supernatural eye, *paśya*, behold; *yogam*, the Yoga, the uncommon, surpassing power of bringing about the impossible; *me*, of Mine; *aiśvaram*, who am God.

‘The Lord showed the divine form to Arjuna. And he, having seen that, became wonderstruck and made this known to the Lord’—this event (Sañjaya narrated) to Dhṛtarāṣṭra in the six *ślokas* beginning with ‘Having spoken thus’:

सञ्जय उवाच, Sañjaya said:

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।  
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९॥

9. Having spoken thus, O King, thereafter Hari (Kṛṣṇa), the greatest of all and the Lord of the yogis, showed to the son of Pṛthā the all-surpassing form of God.

*Rājan*, O King, Dhṛtarāṣṭra, hold yourself steady to hear: *Uktvā*, having spoken; *evam*, thus—‘You are certainly not able to see Me merely with this eye (of yours). Therefore I grant you the supernatural eye’; *tataḥ*, thereafter, after having given the divine eye; *hariḥ*, Hari, the Lord, who removes (*harati*) all the troubles of devotees; *mahāyogेश्वराḥ*, who is the greatest of all and the Lord of the yogis; *darśayāmāsa*, showed—though it was beyond the range of (ordinary) vision; *pārthāya*, to the son of Pṛthā, who was wholly devoted; *paramam*, the all-surpassing, divine; *rūpam*, form; *aiśvaram*, of God.

He describes distinctly that very form:

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।  
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।  
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

10. (The form) in which there were many faces and eyes, many wonderful sights, numerous divine decorations, many uplifted divine weapons;

11. —(that form) by which were worn divine garlands and apparel, which was anointed with things having divine scent, which abounded in many wonders, which was resplendent (and) limitless, and which had faces on all sides!

(The form) in which there were many (*aneka*) faces (*vaktra*) and eyes (*nayana*), in which there were many wonderful (*adbhuta*) sights (*darśana*) causing surprise; in which were numerous divine (*divya*) decorations (*ābharāṇa*); in which were many uplifted (*udyata*) divine weapons (*āyudha*);—that form which was such—.

That (form) by which were worn (*dhr̥ta*) divine garlands (*mālya*) full of flowers and jewels, as also divine apparel (*ambara*) is *divya-mālya-ambara-dharam*. That which has divine scent (*gandha*) is *divya-gandha*; that (form) which was anointed (*anulepana*) with those (things having divine scent is *divya-gandha-anulepanam*). (That form) *sarvāścarya-mayam*, which abounded (*maya*) in many (*sarva*) wonders (*āścarya*); *devam*, which was resplendent; *anantam*, limitless; (and) in which there were faces (*mukha*) on all sides (*viśvataḥ*)—. This is to be connected with the preceding (verse) by, 'He showed that form'; or, the portion to be added is, 'Arjuna saw'.

He elaborates what was mentioned as 'resplendent':

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।  
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

12. Should the effulgence of a thousand suns simultaneously blaze forth in the sky, that might be similar to the radiance of that exalted One!



*Yadi bhavet utthitā*, should there blaze forth; *yugapat*, simultaneously; *divi*, in the sky; *bhāḥ*, the effulgence of a thousand (*sahasra*) suns (*sūrya*), (i.e.) of a conglomeration of innumerable suns risen simultaneously; then *sā*, that; *syāt*, might be, or might not be; *sadṛṣī*, similar; to the *bhāsaḥ*, radiance; *tasya mahātmanah*, of that exalted One, of the Cosmic Person. I think that it would be less than that; the effulgence of the Cosmic Person Himself would be greater. As for any other illustration, it does not exist at all. This is the meaning.

Since something that does not exist is assumed here, and since in the absence of that there is no other illustration, therefore this exaggeration, which is of the form of a nonexistent illustration, expressing a metaphor points out that it (the radiance of the Lord) is incomparable in every way. This is like the statement (of the poet Māgha about the necklace on Śrī Kṛṣṇa's neck), '...should there be in the sky two separate currents (of the Ganga, then these would have been comparable to the two sides of the necklace)!'.

He (Sañjaya, now) says that Arjuna perceived even what the Lord had asked (him) to see in, 'Behold now...the entire Universe, together with the moving and the non-moving, existing at the same place on this (body of Mine)' (7):

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।  
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

13. At that time, Pāṇḍava saw there on the body of the God of gods the whole diversely differentiated Universe as existing at the same place.

*Tadā*, at that time, while in the state of having the wonderful vision of the Cosmic form; *pāṇḍavaḥ*, the son of Pāṇḍu, Arjuna; *apaśyat*, saw; *tatra*, there; *śarīre*, on the body of the Cosmic form; *deva-devasya*, of the God of gods, of the Lord; *kṛtsnam*, the whole; *jagat*, Universe; which was *pravibhatkam*, differen-

tiated; *anekadhā*, diversely—into gods, manes, humans and others; *ekastham*, as existing at the same place.

Arjuna, even though he had such a surprising vision, did not become afraid; nor did he blink his eyes; nor did he forget his duty owing to awe; nor even did he move away from that place! On the other hand, due to his great fortitude, he behaved just as it suited that time, though his mind was in great excitement. This he (Sañjaya) says:

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

14. Then, filled with wonder, with hairs standing on end, he, Dhanañjaya (Arjuna), bowing down with his head to the Lord, said with folded hands:

*Tataḥ*, then, just after that vision; filled (*āviṣṭaḥ*) with wonder (*vismaya*), with the power of the strange sight, with a special kind of superhuman stirring of the mind, and for this reason, *hr̥ṣṭaromāḥ*, with hairs (*roma*) standing on end (*hr̥ṣṭa*); *saḥ*, he, whose might had become well known as a result of his battle with Mahādeva (Śiva) and others; *dhanañjayaḥ* (lit. conqueror of wealth), Dhanañjaya, whose valour was well recognized because of his having brought wealth by defeating all the princes at the time of Yudhiṣṭhira's coronation and at the time of lifting the cattle of Uttara (son of King Virāṭa), and who had great fortitude—or, (since another meaning of the word *dhanañjaya* is fire, Arjuna was) one who because of his great brilliance was fire itself—; *praṇamya*, bowing down—saluting with intense (*pra*) devotion and respect; *śirasā*, with his head touching the ground; *devam*, to the Lord, to that Nārāyaṇa Himself who had assumed the cosmic form; *abhāṣata*, said; *kṛtāñjaliḥ*, with folded hands, with both the palms joined together—.

Here the distinctive and lasting mood that came upon Arjuna was what is called amazement (*vismaya*). The basic cause of

this emotion was the Lord, and the stimulating cause was His cosmic form. The external signs of that emotion, resulting from the repeated vision of that (form), were the hairs standing on end because of a *sāttvika* feeling, salutation, and joining together of the palms. And this (emotion) was sustained by contentment, ascertainment, delight, hesitant reflection, etc., either as passing moods or as concomitants of the external signs of the emotion. To eager hearers also comes that kind of mental stirring, which becomes deepened when one does not take an analytical view of it, and it develops into an (uncommunicable) afflatus of astonishment in the form of enjoying supreme Bliss: This is what has been suggested (by the verse).

‘The cosmic form that was revealed by the Lord, I am seeing that through the supernatural eyes granted by the Lord, even though it is imperceptible to all the (other) people. O, what an extreme good fortune it is for me!’—expressing his own experience in this way,—

अर्जुन उवाच, Arjuna said:

पश्यामि देवांस्तव देव देहे  
 सर्वास्तथा भूतविशेषसङ्घान् ।  
 ब्रह्माणमीशं कमलासनस्थ-  
 मृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

15. O God, I see in Your body all the gods as also hosts of (various) classes of beings; (and also) *Brahmā* the Ruler, sitting on a lotus-seat, and all the sages and divine serpents.

*Deva*, O God; *paśyāmi*, I see, I am making an object of my eyesight; *tava dehe*, in Your body, in the cosmic form; *sarvān*, all; *devān*, the gods, the Vasus and others; *tathā*, as also hosts (*saṅgha*) of different kinds (*viśeṣa*) of moving and non-moving beings (*bhūta*) having their limbs diversely arranged; so also *brahmāṇam*, *Brahmā*; the four-faced *iśam*, Ruler, of all; *kamala-*

*āsanastham*, sitting on a lotus seat—sitting on the pericarp, i.e. Meru, of the lotus, i.e. the earth, or seated on the lotus on the Lord's navel; so also (do I see) *sarvān ṛṣīn*, all the sages, Brahmā's sons, (viz.) Vasiṣṭha and others; and *divyān*, the divine, supernatural; *uragān*, serpents, (viz.) Vāsuki and others. 'I see' is to be connected with all.

He (Arjuna) describes that very body of the Lord on which he saw all these:

अनेकबाहुदरवक्त्रनेत्रं  
 पश्यामि त्वा सर्वतोऽनन्तरूपम् ।  
 नान्तं न मध्यं न पुनस्तवादिं  
 पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

16. I see You as possessed of numerous arms, bellies, mouths and eyes; as having infinite forms all around. O Lord of the Universe, O cosmic Person, I see not Your limit nor the middle, nor, again, the beginning!

*Paśyāmi*, I see; *tvā*, (i.e.) *tvām*, You; *aneka-bāhu-udara-vaktra-netram*, as one who is possessed of many arms, bellies, mouths and eyes; as one having infinite (*ananta*) forms (*rūpa*) *sarvataḥ*, all around. On the other hand, *punaḥ*, again; *na paśyāmi*, I see not; *tava*, Your; *antam*, limit; *na madhyam*, nor the middle; *na ādim*, nor even the beginning; *viśveśvara*, O Lord of the Universe; *viśvarūpa*, O cosmic Person. Two words of address are there because of too much awe.

He describes in another way that very Lord in His cosmic form:

किरीटिनं गदिनं चक्रिणं च  
 तेजोराशिं सर्वतो दीप्तिमन्तम् ।  
 पश्यामि त्वां दुर्निरीक्षं समन्ताद्-  
 दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥



17. I see You as wearing a diadem, wielding a mace, and holding a disc; as a mass of brilliance glowing all around, difficult to look at; as possessed of the radiance of a blazing fire and the sun on all sides; and as immeasurable.

*Paśyāmi*, I see, with the supernatural eyes; *tvām*, You as wearing a diadem (*kirīṭa*), wielding a mace (*gadā*), and holding a disc (*cakra*); and as *tejorāśim*, a mass of brilliance; *diptimantam*, glowing; *sarvataḥ*, all around; and for this very reason, *durnirikṣam*, difficult to look at, impossible to be looked at without the supernatural eyes. If the reading be (*durnirikṣyam*) with *ya* (after *kṣa*), then the word *dur* is used in the sense of denial—i.e. ‘impossible to be seen’. I see You as one whose radiance (*dyuti*) is like the glow of a blazing (*dīpta*) fire (*anala*) and the sun (*arka*) *samantāt*, on all sides; and as *aprameyam*, immeasurable, impossible to be measured as ‘this one is this much’. Therefore there is no contradiction, because, from the standpoint of differences in the competence of the persons concerned, ‘I see you as difficult to look at.’

‘Thus, by seeing Your unquestionable and unsurpassable lordliness, I infer’ that,—

त्वमक्षरं परमं वेदितव्यं  
 त्वमस्य विश्वस्य परं निधानम् ।  
 त्वमव्ययः शाश्वतधर्मगोप्ता  
 सनातनस्त्वं पुरुषो मतो मे ॥१८॥

18. You are the supreme Immutable to be known; You are the most perfect refuge of this Universe. You are imperishable, (and are) the Protector of the ever-existing *dharma* (religion). You are known to me as the eternal Person.

*Tvam*, You Yourself; are the *paramam*, supreme; *akṣaram*, Immutable, Brahman; *veditavyam*, to be known, by those hankering for Liberation through *śravaṇa* etc. of Vedānta. You

Yourself are the *param*, the most perfect; *nidhānam*, refuge—*ni-dhānam* being derived in the sense of 'that in which a thing is contained'; *asya viśvasya*, of this Universe. For this very reason, You are *avyayaḥ*, imperishable, eternal; (You are) the Protector (*goptā*) of this *dharma* which is ever-existing (*śāśvata*) since it is propounded by the eternal Vedas.

Or, *śāśvata* is in the Vocative case (meaning, 'O eternal One'). In that case, *avyayaḥ* means 'indestructible'.

Hence You are the *sanātanaḥ*, eternal, everlasting; *puruṣaḥ*, Person. You are that itself which is the supreme Self. Thus You are *mataḥ me*, known to me.

Besides,—

अनादिमध्यान्तमनन्तवीर्य-

मनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वा दीप्तहुताशक्त्रं

स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

19. I see You as without beginning, middle and end, possessed of infinite valour, having innumerable arms; having the sun and the moon as eyes, having a mouth like a blazing fire, scorching this Universe with Your own brilliance.

*Ādi* means origin; *madhya* means continuance; *anta* means destruction. (I see) the *anādi-madhya-antam*, One who is devoid of those (origin etc.). *Paśyāmi*, I see; *tvā*, (i.e.) *tvām*, You, as one who is possessed of infinite (*ananta*) valour (*vīrya*), prowess; as one whose arms (*bāhu*) are innumerable—this suggests (infinite numbers of) faces etc. as well; as one whose eyes (*netra*) are the moon (*śaśi*) and the sun (*sūrya*); as one whose mouth (*vaktra*) is like a blazing (*dīpta*) fire (*hutāśa*), or as one in whose mouths are blazing fires; as *tapantam*, one scorching; *idam*, this; *viśvam*, Universe; *sva-tejasā*, with Your own brilliance.

He speaks of the extent of the form of God that is under discussion:

द्यावापृथिव्योरिदमन्तरं हि  
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।  
 दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं  
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

20. This intermediate space between heaven and earth, as also all the directions, is pervaded by You Yourself alone. O noble-minded One, the three worlds are extremely terrified by seeing this strange form of Yours that is difficult to comprehend.

*Idam*, this; *antaram*, intermediate space; *dyāvā-prthivyoh*, between heaven and earth; is *vyāptam*, pervaded; *hi ekena tvayā*, by You Yourself alone; and *sarvāḥ*, all; *diśaḥ*, the directions also are pervaded (by You). *Dr̥ṣṭvā*, by seeing, by perceiving; *idam*, this; *adbhutam*, strange, very astonishing; *rūpam*, form; *tava*, of Yours; which is *ugram*, difficult to comprehend, because of (its) intense brilliance; *loka-trayam*, the three worlds; *pravyathitam*, are extremely terrified; *mahātman*, O noble-minded One, who are the giver of assurance of safety to pious people. The idea is, 'After this much, please withdraw it (the cosmic form).'

Now noticing that the Lord was revealing (the fact of) His being the remover of the burden on the earth, Arjuna says:

अमी हि त्वासुरसङ्घा विशन्ति  
 केचिद्भीताः प्राञ्जलयो गृणन्ति ।  
 स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः  
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

21. These very groups of gods enter into You; struck with fear, some extol (You) with joined palms. Groups of great sages

and Siddhas, saying, 'May it be well with the whole world', praise You with fully meaningful hymns.

*Ami hi*, these very; *surasaṅghāḥ*, groups of gods, the Vasus and others, who have descended in the guise of human beings (such as Bhīṣma and others) for removing the burden on the earth; *viśanti*, are entering, are seen to be entering; *tvā*, (i.e.) *tvām*, You, while they are engaged in fighting.

By splitting the conjunction (*tvāsurasaṅghāḥ*) into (*tvā*) *asurasaṅghāḥ* (where the *a* of *asura* gets combined with the *ā* of *tvā*), it also needs to be stated that 'Duryodhana and others, (who were demoniacal and) who were burdens on the earth, are similarly entering into You.'

So also, *kecit*, some, of both the armies; *bhītāḥ*, struck with fear, (and therefore) being unable even to flee; *grṇanti*, extol You; *prāñjalayaḥ*, with joined palms. Also, *maharṣi-siddhasaṅghāḥ*, groups of great sages and Siddhas, Nārada and others, who had come to witness the war; *uktvā*, saying; 'Svasti iti, may it be well with the whole world', on noticing forebodings of calamity etc.; *stuvanti*, praise; *tvām*, You; *stutibhiḥ*, with hymns, with words that are expressive of the excellence of (Your) qualities; (and) are *puṣkalābhiḥ*, fully meaningful—(praise You) to prevent the destruction of the world.

Something more again:

रुद्रादित्या वसवो ये च साध्या  
विश्वेऽश्विनौ मरुतश्चोष्मयाश्च ।  
गन्धर्वयक्षासुरसिद्धसङ्घा  
वीक्षन्ते त्वा विस्मिताश्चैव सर्वे ॥ २२ ॥

22. Those who are the Rudras, the Ādityas, the Vasus, and the Sādhyas, the Viśve(-devas), the two Aśvins, the Maruts and the Ūṣmapas, and hosts of Gandharvas, Yakṣas, demons and Siddhas see you, and all without exception are struck with wonder.



The Rudras and the Ādityas and the Vasus, and the groups of gods *ye sādhyāḥ*, who are known as the Sādhyas (a particular class of celestial beings); and the *viśve*, meaning the gods referred to by the word *viśvedevas*—in which *viśve* occurs in the same case-ending (as of the word *viśve* in the *Gītā*-verse); *aśvinau*, the two Aśvins, (viz.) Nāsatya and Dasra; *marutaḥ*, the Maruts, the group of forty-nine gods; and *ūṣmapāḥ*, the Ūṣmapas, the manes; and hosts (*saṅghāḥ*) of different classes of Gandharvas, Yakṣas, demons, and *siddhas*, *vikṣante*, see; *tvā*, (i.e.) *tvām*, You; and *sarve eva*, all of them without exception; are *ṛismitāḥ*, struck with wonder, on having an astonishing vision of that kind; they get into a kind of supernatural surprise.

Arjuna concludes what was said in, 'the three worlds are extremely terrified' (20):

रूपं महत्ते बहुवक्त्रनेत्रं  
महाबाहो बहुबाहूरूपादम् ।  
बहूदरं बहुदंष्ट्राकरालं  
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

23. O mighty-armed One, seeing Your immeasurable form, which has many mouths and eyes, numerous arms, thighs and feet, and many bellies, and which is fearful with many teeth, the creatures are extremely distressed and so am I.

*Mahābāho*, O mighty-armed one; *dr̥ṣtvā*, seeing; *te*, Your; *rūpam*, form; all *lokāḥ*, the creatures, without exception; *pravyathitāḥ*, are extremely distressed; *tathā*, so also; am *aham*, I, extremely distressed because of fear. Of what kind is Your form? It is *mahat*, surpassing all measure; it is that in which are numerous (*bahu*) mouths (*vaktra*) and eyes (*netra*); it is that in which are numerous arms (*bāhu*), thighs (*ūru*), and feet (*pāda*); it is that in which are many bellies (*udara*); (and) it is fearful (*karāla*) with many teeth (*bahu-daṇṣṭrā*). The meaning is that

all the creatures, together with myself, are tormented with fear by merely seeing (that form).

He describes the fearfulness itself:

नभःस्पृशं दीप्तमनेकवर्णं  
 व्यात्ताननं दीप्तविशालनेत्रम् ।  
 दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा  
 धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

24. O Viṣṇu, by merely seeing You who are touching the sky and are blazing, who have various disposition of limbs and are open-mouthed, and have fiery large eyes, I, becoming extremely distressed in mind, do not find steadiness and calmness.

Not merely that I am indeed stricken with fear by seeing You, but *viṣṇo*, O Viṣṇu; I, whose mind (*antarātmā*) has become extremely distressed (*pravyathita*); *na vindāmi*, do not find; *dhṛtim*, steadiness, the power to keep aright the body, organs, etc.; *ca*, and; *śamam*, calmness, tranquillity of mind. *Dṛṣṭvā hi*, by merely seeing; *tvām*, You;—of what kind?—*nabhah-sprśam*, who are touching the sky, who are covering the intermediate space; *dīptam*, who are blazing; *aneka-varṇam*, who have various disposition of limbs, which is terrifying; *vyāttānanam*, who are open-mouthed; *dīpta-viśāla-netram*, who have fiery large eyes, I, whose mind is extremely distressed, do not find steadiness and calmness. This is the construction.

दंष्ट्राकरालानि च ते मुखानि  
 दृष्ट्वैव कालानलसन्निभानि ।  
 दिशो न जाने न लभे च शर्म  
 प्रसीद देवेश जगन्निवास ॥ २५ ॥

25. Having merely seen Your mouths, which are made frightening with (their) teeth and resemble the fire of Dissolution,

I have lost the sense of direction, and I find no joy. Be gracious, O Lord of gods, O Abode of the Universe.

*Dr̥ṣṭvā eva*, having merely seen—not, on the other hand, having reached them; *te*, Your; *mukhāni*, mouths, which are made frightening (*karāla*) by their teeth (*daṇṣṭrā*), which being disfigured are horrifying, and which resemble (*sannibha*) the fire (*anala*) of Dissolution (*kāla*); *na jāne*, I have lost the sense; of *diśaḥ*, direction—as to which is East or which is West—, because of fear. And so, *na labhe*, I do not find; *śarma*, joy, even though beholding Your form. Therefore, *deveśa*, O Lord of gods; *jagannivāsa*, O Abode of the Universe; *prasīda*, be gracious, towards me, so that with the absence of fear I may get the joy that springs from Your vision—this much is to be supplied.

What was mentioned by the Lord thus—‘Behold in My body our victory and the defeat of the enemies, which are ever desired to be seen, as also whatever else you wish to see’—, Arjuna now expresses in five verses (the idea), ‘I see (them)...’:

अमी च त्वां धृतराष्ट्रस्य पुत्राः  
 सर्वे सहैवावनिपालसङ्घैः ।  
 भीष्मो द्रोणः सूतपुत्रस्तथासौ  
 सहास्पदीयैरपि योयमुख्यैः ॥ २६ ॥  
 वक्त्राणि ते त्वरमाणा विशन्ति  
 दंष्ट्राकरालानि भयानकानि ।  
 केचिद्विलग्ना दशनान्तरेषु  
 संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

26. And into You (enter) all those sons of Dhṛtarāṣṭra along with the multitudes of the rulers of the earth, Bhīṣma, Droṇa as also that son of a Sūta (Karna), together with even our prominent warriors.

27. They rapidly enter into Your terrible mouths which are made fearful with their teeth! Some are seen sticking fast in the gaps between the teeth, with their heads crushed!

*Ca*, and; *amī sarve*, all those; *putrāḥ*, sons; *dhṛtarāṣṭrasya*, of Dhṛtarāṣṭra, (viz.) Duryodhana and others, who, excluding Yuyutsu, were a hundred, born of the same parents;—this is to be connected with ‘*viśanti*, enter; *tvaramānā*, rapidly; *tvām*, into You’, which follows (in 27). The omission of any word denoting action (in 26), being indicative of extreme fear, is (thus) a rhetorical embellishment.

They enter into You *saha eva* together with the multitudes (*saṅgha*) of the rulers (*pāla*) of the earth (*avani*), viz. the kings such as Śalya and others. Not only do Duryodhana and others enter, but even Bhīṣma who because of his invincibility is honoured by all, (and) Droṇa, *tathā*, as also; *asau*, that; Karna, *sūta-putraḥ*, son of a Sūta, who is ever inimical towards me; *saha*, together with; *api*, even; *yodha-mukhyaiḥ*, the prominent warriors; *asmadīyaiḥ*, of ours, viz. Dhṛṣṭadyumna and others, like those of the enemy—enter into You. This is the construction.

All those sons of Dhṛtarāṣṭra and others, without exception, rapidly enter into *te*, Your; *bhayānakāni*, terrible; *vaktrāṇi*, mouths; *daṅṣṭrā-karālāni*, which are made fearful with their teeth. There, again, *kecit*, some; are doubtlessly (*sam*) seen (*dṛśyante*) by me to be *vilagnā*, sticking fast; *daśanāntareṣu*, in the gaps between the teeth; *uttamāṅgaiḥ*, with their heads; *cūrṇitaiḥ*, crushed.

He gives a simile for the kings entering the mouth of the Lord:

यथा नदीनां बहवोऽम्बुवेगाः

समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा

विशन्ति वक्त्राण्यभितो ज्वलन्ति ॥ २८ ॥

28. As the many rushing currents of the waters of rivers tending towards the sea enter into it alone, similarly do these heroes of the human world enter into Your mouths which are blazing all around.



*Yathā*, as; the *bahavaḥ*, many, rushing currents (*vega*) of the waters (*ambu*); *nadinām*, of rivers, flowing through diverse channels; *abhimukhāḥ*, tending; *samudram*, towards the sea; *drvanti*, enter, the sea; *eva*, alone; *tathā*, similarly; *amī*, these; *nara-loka-vīrāḥ*, heroes of the human world; *viśanti*, enter; *tava*, Your; *vaktrāṇi*, mouths; which are *jvalanti*, blazing; *abhitāḥ*, all around. Or the reading is *abhi-vijvalanti* (with no change in the meaning).

After having given a simile as regards entering unintentionally, he gives a simile for intentional entry:

यथा प्रदीप्तं ज्वलनं पतङ्गा  
विशन्ति नाशाय समृद्धवेगाः ।  
तथैव नाशाय विशन्ति लोका-  
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

29. As moths, accelerating their speed, enter into a glowing fire to be destroyed, in that very way do the creatures also, accelerating their speed, enter into Your mouths to be destroyed.

*Yathā*, as; *pataṅgāḥ*, moths; *samṛddha-vegāḥ*, accelerating their speed; intentionally *viśanti*, enter; *pradiptam*, into a glowing; *jvalanam*, fire; *nāśāya*, to be destroyed, for death alone; *tathā eva*, in that very way; do *lokāḥ api*, the creatures also, yonder Duryodhana and others, all of them without exception; *samṛddha-vegāḥ*, accelerating their speed; intentionally *viśanti*, enter; *tava vaktrāṇi*, Your mouths; *nāśāya*, to be destroyed, because their terms are over.

After having stated the manner in which the kings bent on fighting enter the mouths of the Lord, Arjuna speaks of the manner in which the Lord and His radiance act at that time:

लेलिह्यसे ग्रसमानः समन्ता-  
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं

भासस्तवोशः प्रतपन्ति विष्णो ॥ ३० ॥

30. You lick Your lips while devouring all the creatures from every side with (Your) flaming mouths. Completely filling the entire world with Your glows, O Viṣṇu, Your fierce flames are scorching.

*Lelihyase*, You lick Your lips, You taste; *grasamānaḥ*, while devouring, making them go in; *samantāt*, from every side; *vadanaḥ jvaladbhiḥ*, with (Your) flaming mouths; *lokān samagrān*, all the creatures, Duryodhana and others who are thus entering rapidly. *Āpūrya*, completely filling; *jagat samagram*, the whole world; *tejobhiḥ*, with Your glows, rays; i.e. since You are filling the entire world with Your glow, therefore *tava*, Your; *ugrāḥ*, fierce; *bhāsaḥ*, flames, like those of a blazing fire; *pratapanti*, are scorching, are causing suffering; *viṣṇo*, O Viṣṇu, who are all-pervasive by nature.

Since this is so, therefore,—

आख्याहि मे को भवानुग्ररूपो

नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं

न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

31. Tell me who You are of (such) cruel form. Salutation be to You. O supreme God, be gracious. I desire to know You who are the primal One, because I do not understand Your actions!

*Ākhyāhi*, tell; *me*, me, who very much deserve to be favoured; *kaḥ*, who; are *bhavān*, You; of such *ugra-rūpaḥ*, cruel form. Therefore *namaḥ*, salutation; *astu*, be; *te*, to You, who are the Teacher of all. *Devavara*, O supreme God; *prasīda*, be gracious, give up the fierceness. *Ichchāmi*, I desire; *viññātum*, to know thoroughly; *bhavantam*, You; *ādyam*, the primal One, the Source

of all; *hi*, because; even though I am Your friend, *na prajānāmi*, I do not understand; *tava pravṛttim*, Your actions!

Being thus entreated by Arjuna, (the Blessed Lord) states in three verses everything as to who He Himself is and to what purpose are His actions:

श्रीभगवानुवाच, the Blessed Lord said:

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो  
 लोकान्समाहर्तुमिह प्रवृत्तः ।  
 ऋतेऽपि त्वा न भविष्यन्ति सर्वे  
 येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

32. I am Death, the Destroyer of all, who have grown in stature. I have now become active for devouring people. Even without you, all the warriors arrayed in the confronting armies will cease to exist!

*Asmi*, I am; *kālah*, Death, the supreme Lord who with the limiting adjunct of the power of action am the Destroyer of all; who have now *pravṛddhaḥ*, grown in stature. Listen to the purpose for which I have become active: *Pravṛttaḥ*, I have become active; *iha*, now, at this time; *samāhartum*, for devouring; *lokān*, people, Duryodhana and others.

(*Arjuna*:) 'If it be asked, how can this be without my activity?'

The Lord says: No. *Ṛte api tvā*, even without you, Arjuna the warrior, even without your action; *sarve*, all, Bhīṣma, Droṇa, Karna, and others against whom you considered it improper to fight; as also the other *yodhāḥ*, warriors; *ye*, who; *avasthitāḥ*, are arrayed; *pratyānikēṣu*, in the confronting armies; *na bhaviṣyanti*, will cease to exist; they will get destroyed through My action alone. Everyone without exception will cease to exist on account of being killed by Me. The idea is that your involvement in that regard counts for nothing!

This being so,—

तस्मात्त्वमुत्तिष्ठ यशो लभस्व  
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।  
मयैवैते निहताः पूर्वमेव  
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

33. Therefore you rise up, (and) gain fame; and defeating the enemies enjoy a prosperous kingdom. These have been killed by Myself even before; be you merely an instrument, O Savyasācin (Arjuna).

*Tasmāt*, therefore—since these will surely get destroyed even without your participation, therefore; *tvam*, you; *uttiṣṭha*, rise up, become vigorously active for battle; (and) *labhasva*, gain; *yaśaḥ*, fame—in the form, ‘Bhīṣma, Droṇa, and other *atirathas*<sup>1</sup>, who are unconquerable by the gods, have been defeated by Arjuna in a trice!’ Fame, indeed, is gained only through great virtues. And having effortlessly *jitvā* conquered; Duryodhana and other *śatrūn*, enemies; *bhuṅkṣva*, enjoy; *rājyam*, a kingdom; that is *samṛddham*, prosperous, free from enemies and obstacles; make it a thing of enjoyment by bringing it under your subjugation.

And *ete*, these, your enemies; *nihatāḥ*, have been killed, have been deprived of their lives; *mayā eva*, by Myself, as Death; *pūrvam eva*, even before your fighting. They have not (yet) been made to fall (by Me) from their chariots merely for your acquiring fame. Therefore *bhava*, you be; *nimitta-mātram*, merely an instrument, an object of a universal declaration, ‘These have been defeated by Arjuna’!; *savyasācin*, O Savyasācin—one who has the practice to shoot (*sacitum*) arrows even with the left (*savya*) hand. For you, who are such, victory over Bhīṣma, Droṇa, and others is not impossible. Hence, when these are made to fall from their chariots by Me after your action, people will imagine that

1. See under 1.6.



you yourself have been the agent of these (acts). This is the idea.

‘Well, is it not that Droṇa is the best of the Brāhmaṇas, a teacher of archery and my guru, and especially equipped with celestial weapons? Similarly, Bhīṣma is free to choose the time of his death, and he is equipped with celestial weapons; and he was not defeated by Paraśurāma even when engaged in a duel. Then there is that Jayadratha also, whose father, an old *kṣatriya*, is performing austerity with the idea, “Anyone who may drop my son’s head to the ground will have his own head also fall to the ground at that very time”; he is difficult to be vanquished and is himself given to the worship of Mahādeva, and is equipped with celestial weapons. So also, there is Karna, who is himself like the sun, and, as a result of worshipping it (sun), is equipped with heavenly weapons; and he is distinguished by owning a spear given by Indra which is capable of killing one person and incapable of being countered. Then there are Kṛpa, Aśvatthāma, Bhūriśravas, and others of great prowess, who are verily invincible in every way. When these are there, how can I enjoy a kingdom by defeating the enemies, or how shall I gain fame?’

In order to remove this doubt of Arjuna, the Lord, (individually) naming the matters of doubt, says:

द्रोणञ्च भीष्मञ्च जयद्रथञ्च  
कर्णं तथान्यान्पि योधवीरान् ।  
मया हतांस्त्वं जहि मा व्यथिष्ठा  
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

34. You destroy Droṇa and Bhīṣma, and Jayadratha and Karna, as also the other heroic warriors, who have been killed by Me. Do not be afraid. Fight! You shall conquer the enemies in battle.

*Tvam jahi*, you destroy; *all yodhavīrān*, the heroic warriors, Droṇa and others, who have become objects of your apprehension; *mayā hatān*, who have already been destroyed by Me as

Death. What exertion is needed for killing those who have been killed (already)? Therefore *mā*, do not; *vyatiṣṭhā*, be afraid; do not suffer the pain arising from fear under the idea, 'How will I be able to do this?' Shedding fear, *yudhyasva*, fight. *Jetāsi*, you shall conquer, very soon; all the *sapatnān*, enemies; *rane*, in battle.

Here, by the use of *ca* thrice in *droṇam ca bhiṣmam ca jayadratham ca*, the aforesaid doubt about (their) invincibility is being referred to; by the word *tathā* (is referred to that doubt) with regard to Karna also; and by the word *api*, in *anyānapi yodhavirān*, (that doubt) with regard to the other heroic warriors (is referred to). Therefore do not entertain any fear from any quarter about your own defeat, or about your incurring sin from killing. This is the idea.

As in the text, 'O Madhusūdana,...how shall I fight with arrows in battle against Bhīṣma and Droṇa who are worthy of adoration?' (2.4), (the phrase, 'worthy of adoration', is to be first construed with all, and then separately with each), similarly here also (the clause) 'who have been killed' has first to be joined with all, and then separately with each.

Having this idea in mind—'If Dhṛtarāṣṭra, after considering this fact that when Droṇa, Bhīṣma, Jayadratha and Karna, on whom centres the hope of victory, are killed, (then) the hopeless Duryodhana will surely be as good as dead, gives up the hope of a victory and concludes a treaty, then there will follow peace on both sides'—, (Saṅjaya) as though in answer to the question, What happened after that?, (said):

सञ्जय उवाच, Saṅjaya said:

एतच्छ्रुत्वा वचनं केशवस्य

कृताञ्जलिर्वेपमानः किरीटी ।

नमस्कृत्वा भूय एवाह कृष्णं

सगद्गदभीतभीतः प्रणम्य ॥ ३५ ॥

35. Hearing this utterance of Keśava, Kiriṭi (Arjuna), trem-

bling and saluting Kṛṣṇa with joined palms, said again with a faltering voice, bowing down because of extreme fear:

*Śrutvā*, having heard; *etat*, this, aforesaid; *vacanam*, utterance; *keśavasya*, of Keśava (Kṛṣṇa); *kiriṭi*, Kiriṭi, who was wearing a diadem (*kiriṭa*) given by Indra, i.e. Arjuna, who was famous for his supreme heroism; *vepamānaḥ*, trembling, on account of the awe that resulted from seeing the extraordinary wonder; and *namaskṛtvā*, saluting; *kṛtāñjaliḥ*, with joined palms; *kṛṣṇam*, Lord Kṛṣṇa, (derived in the sense of) one who removes the sins of devotees; *āha*, said; *bhūyaḥ*, again; *sa-gadgadam*, with a faltering voice—when a person has tearful eyes due to fear and delight, the change in voice, in the form of indistinctness, tremulousness, etc. as a result of the throat becoming choked with cough, is called *gadgada*; the form (which the voice takes) when accompanied by this (is *sa-gadgadam*); *praṇamya*, bowing down, again with very great humility—even after having saluted before; *bhītabhītaḥ*, because of having extreme fear. This is the construction.

In eleven verses,—

अर्जुन उवाच, Arjuna said:

स्थाने हृषीकेश तव प्रकीर्त्या  
जगत्प्रहृष्यत्यनुरज्यते च ।  
रक्षांसि भीतानि दिशो द्रवन्ति  
सर्वे नमस्यन्ति च सिद्धसङ्गाः ॥ ३६ ॥

36. It is reasonable, O Hṛṣīkeśa, that the world derives intense joy and becomes attracted by Your extraordinary fame; that the Rākṣasas, stricken with fear, run in all directions; and that all the groups of the Siddhas bow down (to You).

*Sthāne* is an indeclinable word meaning 'reasonable'. *Hṛṣīkeśa*, O Hṛṣīkeśa, the Impeller of all the organs; *sthāne*, it is reasonable that; since You have such extremely wonderful powers

and are so loving towards the devotees, therefore, not only am I delighted *tava prakīrtiyā*, by Your extraordinary fame, by singing of and hearing about Your unsurpassable excellence; but even the entire *jagat*, world, only whatever is sentient—excluding the demons; *prahr̥ṣyati*, derives intense joy. This is the meaning. Similarly, that the whole world *anurajyate ca*, becomes attracted also, develops love for You, that too is quite befitting. So also, even that *rakṣāmsi*, the Rākṣasas; become *bhītāni*, stricken with fear; (and) *dravanti*, run, flee; in all *diśaḥ*, directions, that also is quite reasonable. Also, that *sarve*, all, the groups (*saṅgha*) of the Siddhas, Kapila and others; *namasyanti ca*, bow down, that also is indeed appropriate.

‘By Your extraordinary fame’ and ‘reasonable’ have to be connected with all the clauses. This verse is well known in the Mantra-śāstra as a *mantra* that destroys demons. And it should be noted that this *mantra* is preceded by the eight-lettered *mantra* of Nārāyaṇa (viz.) *Oṃ namo nārāyaṇāya* and succeeded by the *mantra* about the weapon called Sudarśana (the discus in the hands of Viṣṇu). This is the secret.

He states the reason why the Lord is an object of joy, etc.:

कस्माच्च ते न नमेरन्महात्मन्  
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।  
अनन्त देवेश जगन्निवास  
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

37. Or why should they not bow down to You, O exalted One, who are greater even than Brahmā and are the first Creator! O infinite One, the Lord of the gods, Abode of the Universe, You are the real and the unreal, as also the Imperishable which is transcendental to those (two).

*Ca kasmāt*, or why, for what reason; *na nameran*, should they, all the groups of the Siddhas without exception, not bow down; *te*, to You; *mahātman*, O exalted One, who have an ex-



tremely liberal (*mahān*) heart (*ātmā*); *ananta*, O infinite One, who are devoid of all limitations; *deveśa*, O Lord of the gods, who are the controller of even such gods as Hiranyagarbha and others; *jagannivāsa* O Abode of the Universe, the Refuge of all;—to You of what nature?—*gariyase*, who are greater; *api*, even; *brahmaṇaḥ*, than Brahṁā; (and) *ādikartre*, who are the first Creator, the Father even of Brahṁā! Even one among the qualities of Controllership, Instructorship, Fatherhood, etc. becomes a cause of eliciting salutation. How much more when that becomes combined with such excellent qualities as high-mindedness, infinitude, being the Abode of the world, etc.!

'*Kasmāt ca*, or why' is used for indicating that 'bowing down' is not a surprising act. The *ca* is used in the sense of 'or'.

Moreover, *tvam*, You Yourself; are *sat*, the real, what is experienced in a positive way as existence; (and) *asat*, the unreal, what is experienced negatively as nonexistence. Or, *sat* means the manifest, and *asat* means the unmanifest. So also, You Yourself are even that *akṣaram*, Imperishable, Brahman, the primal Cause; *yat*, which; is *tatparam*, transcendental to those two, the real and the unreal. The idea is that there is nothing different from You.

Some read a *ca* before *yat* in the text *tatparam yat*.

It is no wonder at all that on account of these reasons all salute You. This is the purport.

Due to an effusion of devotion, he praises again:

त्वमादिदेवः पुरुषः पुराण-  
स्त्वमस्य विश्वस्य परं निधानम् ।  
वेत्ताऽसि वेद्यं च परं च धाम  
त्वया तत् विश्वमनन्तरूप ॥ ३८ ॥

38. You are the primal Deity, the Pervador, the unborn One; You are the ultimate Repository of this Universe. You are the Knower as also the Knowable, and the supreme Abode. O You who are indivisible in Your true nature, (this) Universe is pervaded by You.

*Tvam*, You; are *ādidevaḥ*, the Primal Deity, by virtue of being the cause of the origin of the Universe; *puruṣaḥ*, the Pervador; *purāṇaḥ*, the unborn One. You are *param*, the ultimate; *nidhānam*, Repository—in the derivative sense of ‘that in which everything is deposited’—, because of being the place of merger; *asya viśvasya*, of this Universe. Having thus stated that He is the material cause (of the Universe) by virtue of being the place of (its) origin and merger, and having excluded the Pradhāna on the ground of His being omniscient, he (Arjuna) speaks of His being the efficient cause, saying, ‘*Vettā asi*, You are the Knower of everything.’ Arjuna (now) rules out the possibility of duality creeping in: You Yourself are even that which is *vedyam*, the Knowable. For, since no object of knowledge can have any real relationship with the Knower, who is Consciousness by nature, all objects are unreal.<sup>1</sup>

Hence also You are the *param*, supreme; *dhāma*, Abode. You Yourself are also that which is Existence-Knowledge-Bliss through and through, which is free from nescience and its effects, and which is the supreme State of Viṣṇu. *Anantarūpa*, O You who are indivisible in Your true nature; *tvayā*, by You, who are the Cause by virtue of Your nature as Existence and Self-effulgence; this *viśvam*, Universe, which in itself is devoid of existence and self-effulgence; is *tatam*, pervaded, merely through a relationship born of Māyā during its continuance.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः

प्रजापतिस्त्वं प्रपितामहश्च ।

नमो नमस्तेऽस्तु सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

1. From the scriptures and on grounds established through reason, Brahman, which is Existence-Consciousness-Bliss, is the only reality and it is nondual; all that is in the domain of the ‘knowable’, of objective perception, is unreal. So Brahman cannot have any real relationship with the ‘knowable’. Thus there is no question of duality creeping in.

39. You are Air, Death, Fire, the god of the waters, the moon, the lord of the creatures, and the Great-grandfather. Salutations! Salutation be to You a thousand times; salutation to You again and even again! Salutation!

You are *vāyuh*, Air; *yamaḥ*, Death; *agniḥ*, Fire; *varuṇaḥ*, the god of the waters; *śaśāṅkaḥ*, the moon—these are suggestive of the sun etc. as well—; *prajāpatiḥ*, Prajāpati, the lord of the creatures, and also Virāṭ and Hiraṇyagarbha; *ca pra-pitāmahaḥ*, and the Great-grandfather—the father of even Hiraṇyagarbha, the grandfather. Since in this way You are worthy of being saluted by all on account of Your having assumed the forms of all the gods, therefore *namaḥ*, salutations; *namaḥ*, salutations; *astu*, be; *te*, to You; *sahasrakṛtvah*, a thousand times, even from me, a pitiable person. *Namaḥ*, salutation; *te*, to You; *punaḥ*, again; *ca api bhūyaḥ*, and even again; *namaḥ*, salutation! By this repeated salutation is indicated the absence of the idea of sufficiency in the matter of salutation because of very great devotion and reverence.

नमः पुरस्तादथ पृष्ठतस्ते  
नमोऽस्तु ते सर्वत एव सर्व ।  
अनन्तवीर्यामितविक्रमस्त्वं  
सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥

40. Salutation to You from the front and from behind. Salutation be to You from all sides, O All! You are possessed of infinite strength and infinite skill. You fully pervade everything; hence You are all!

*Namaḥ (astu)*, salutation be; to You *purastāt*, from the front—or, salutation be (*stāt*) to You *purah*, in the front.<sup>1</sup> The

1. In the first construction of the sentence, the verb *astu* has to be supplied. In the second construction, *stāt* is the form of the verbal root *as* in the Imperative Mood. So the verb *astu* need not be supplied.

word *atha* is used in the sense of a conjunction. Let there be (*stāt*) salutation to You *prṣṭhataḥ*, from behind also. *Namaḥ*, salutation; *astu*, be; *te*, to You; *sarvataḥ eva*, from all sides; *sarva*, O All, who exist in all directions.

*Vīrya* is physical strength. *Vikrama* is training, skill in the use of weapons. From the saying, 'I consider one to be superior in *vīrya*, physical strength, and the other superior *śikṣayā*, through skill', it follows that among Bhīma and Duryodhana, as also among others, occurs either of the two. But You are possessed of infinite physical strength (*ananta-vīrya*) and also infinite skill (*amita-vikrama*). These two (*ananta-vīrya* and *amita-vikrama*) form a single compound. Or *anantavīrya* is a word of address.

*Sarvam*, everything, the entire Universe; *samāpnoṣi*, You pervade fully, through Your single characteristic of Existence; You permeate (it) as the Self of all. *Tataḥ*, hence; *asi*, You are; *sarvaḥ*, all. There is nothing besides You—this is the purport.

'Since I, on account of not knowing Your greatness, have committed thousands of transgressions, therefore I beg pardon for the offences by bowing to You who are supremely compassionate'—this he says in two verses:

सखेति मत्वा प्रसभं यदुक्तं  
 हे कृष्ण हे यादव हे सखेति ।  
 अजानता महिमानं तवेदं  
 मया प्रमादात्प्रणयेन वापि ॥४१॥  
 यच्चावहासार्थमसत्कृतोऽसि  
 विहारशय्यासनभोजनेषु ।  
 एकोऽथवाप्यच्युत तत्समक्षं  
 तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

41. Thinking that You are a friend, whatever was said rashly—'O Kṛṣṇa', 'O Yādava', 'O friend', (etc.), through inadvertence or even through love, by me who was ignorant of this (cosmic form) of Yours and of (Your) greatness,—



42. —and that You have been discourteously treated for fun while playing, while on a bed, while on a seat, while eating, when alone, or, O Acyuta, even in the presence of others—for that I beg pardon of You, the incomprehensible One.

*Matvā*, thinking; *iti*, that; You are my *sakhā*, friend, of the same age; *yat*, whatever; *uktam*, was said; *prasabham*, rashly, through disrespect in the form of showing my own excellence;—he states what had been said—‘*He kṛṣṇa*, O Kṛṣṇa; *he yādava*, O Yādava (scion of the Yadu dynasty); *he sakhā iti*, O friend’, (etc.); *pramādāt*, through inadvertence, owing to mental distraction; *vā api*, or even; *praṇayena*, through love; *mayā*, by me; *ajānatā*, who was ignorant; of *idam*, this; cosmic form *tava*, of Yours; as also *mahimānam*, (Your) greatness, surpassing Lordliness—. If the reading be *imam* in the masculine gender (in place of *idam* in the neuter gender), then the meaning is, ‘this greatness in the form of the cosmic Person’.

*Yat ca*, and that; *asatkṛtaḥ asi*, You have been discourteously treated, slighted; *avahāsārtham*, for fun, to be ridiculed; *vihāra-śayyā-āsana-bhojaneṣu*—*vihāra* means play or exercise; *śayyā* means some cushion in the form of a cotton-bed etc.; *āsana* means a throne etc.; *bhojana* means many persons sitting in rows and taking food; on occasions related to these; *ekaḥ*, when sitting alone, in the absence of friends or in privacy; *athavā*, or; *tatsamakṣam*, in their presence, in front of those ridiculing friends; *acyuta*, O Acyuta, (meaning) one who always remains unperturbed; *tat*, for all that, for all the transgressions in the form of words and insults; *aham kṣāmaye*, I beg pardon; *tvām*, of You; *aprameyam*, the incomprehensible One. Transgressions of mine, who am ignorant of Your greatness, should be forgiven by You who are possessed of unimaginable power, who remain unruffled, and who are supremely compassionate. This is the meaning.

Arjuna dilates upon the Lord’s having unimaginable power:

पितासि लोकस्य चराचरस्य  
 त्वमस्य पूज्यश्च गुरुर्गरीयान् ।  
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो  
 लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥

43. You are the Father of this world of the moving and the non-moving; You are worthy of worship, (You are) the Teacher, and are greater. There is none equal to You. How can there be anyone else greater in all the three worlds even, O You of unrivalled power?

*Asi*, You are; *pitā*, the Father; *asya lokasya*, of this world; *cara-acarasya*, of the moving and the non-moving; and You are *pūjyaḥ*, worthy of (its) worship, on account of being the Lord of all. You are the *guruḥ*, Teacher, the instructor of the scriptures, as well; (and) hence You are *gariyān*, greater, in every way. Therefore *na asti*, there is none; *tvat-samaḥ*, equal to You. *Kutaḥ*, how; can there be *anyaḥ*, anyone else; *abhyadhikaḥ*, greater; *loka-traye api*, in all the three worlds even; *apratima-prabhāva*, O You of unrivalled power? To the One who does not have even an equal, because there is no second God, how can there be anyone else greater than Him? The idea is that this is absolutely impossible.

Since this is so,—

तस्मात्प्रणम्य प्रणिधाय कायं  
 प्रसादये त्वामहमीशमीड्यम् ।  
 पितेव पुत्रस्य सखेव सख्युः  
 प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

44. Therefore, by bowing down and prostrating the body, I seek to propitiate You who are God and are adorable. O Lord, You should forgive (my faults) as would a father (the faults) of a son, as would a friend (those) of a friend, and as would a husband (those) of a wife.

*Tasmāt*, therefore; *pranāmya*, by bowing down to You; and *pranīdhāya*, prostrating; *kāyam*, the body, completely lowering the body, i.e. laying down the body like a staff; *aham*, I, who am guilty; *prasādaye*, seek to propitiate; *tvām*, You; *īśam*, who are God; and are *īḍyam*, adorable, worthy of being praised by all. Therefore, *deva*, O Lord; *arhasi*, You should; *sodhum*, forgive my faults; *iva*, as; would a *pitā*, father; the fault *putrasya*, of a son; *iva*, as; would a *sakhā*, friend; the fault *sakhyuh*, of a friend; as would a *priyaḥ*, husband; the fault *priyāyāḥ*, of a beloved, of a devoted wife, because I have no one else to take shelter under.

In (the phrase) *priyāyārhasi*, the omission of *iva* (between the two words) and the conjunction (in the form *priyāyārhasi*) are metrical licences.<sup>1</sup>

Having thus prayed for forgiving the offences, he again prays in two verses for a vision of the previous form through the withdrawal of the cosmic form:

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा  
भयेन च प्रव्यथितं मनो मे ।  
तदेव मे दर्शय देव रूपं  
प्रसीद देवेश जगन्निवास ॥४५॥

45. I am delighted by seeing something not seen heretofore, and my mind has become bewildered because of fear. O Lord, show me that very form; O supreme God, O Abode of the Universe, be gracious!

*Asmi*, I am; *hr̥ṣitaḥ*, delighted; *dr̥ṣtvā*, by seeing; *adr̥ṣṭa-pūrvam*, something, the cosmic form, not see heretofore at any time; *ca*, and; *me manāḥ*, my mind; *pravyathitam*, has become

1. Before conjunction the phrase would have been *priyāyāḥ arhasi*. According to the rules of conjunction, a *visarga* coming after *ā*, as in *priyāyāḥ*, has to be dropped when it is followed by a vowel. After this elision of the *visarga*, there cannot be a further conjunction. So the phrase should have stood as *priyāyā arhasi*.

bewildered; *bhayena*, because of fear, which arose from the vision of that unnatural form. Therefore *deva*, O Lord; *darśaya*, show; *me*, me; *tadeva rūpam*, that very form, the previous one itself, which is dearer to me than my life itself. *Deveśa*, O supreme God; *jagannivāsa*, O Abode of the Universe; *prasīda*, be gracious; bestow on me Your grace by way of showing (me) the previous form.

He describes that very form:

किरीटिनं गदिनं चक्रहस्त-  
मिच्छामि त्वां द्रष्टुमहं तथैव ।  
तेनैव रूपेण चतुर्भुजेन  
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

46. I want to see You just as before, wearing a crown, wielding a mace, and holding a disc in hand. O You with a thousand arms, O You of cosmic form, appear in that very form with four hands.

*Aham*, I; *icchāmi*, want; *draṣṭum*, to see; *tvām*, You; *tathā eva*, just as before—wearing a crown (*kirīṭa*), wielding a mace (*gadā*); and *çakra-hastam*, holding a disc in hand. Therefore, *sahasrabāho*, O You with a thousand arms; *viśvamurte*, O You of cosmic form; now *bhava*, appear; *tena eva rūpeṇa*, in that very form; *caturbhujena*, with four hands, as the son of Vasudeva. Withdrawing Your cosmic form, please become manifest in the previous form itself. This is the idea. Hereby it stands stated that the form of the Lord with four hands etc. was always seen by Arjuna.

Being thus propitiated by Arjuna, and perceiving Arjuna stunned by fear, (the Lord) withdrawing the cosmic form, (said) in three verses by way of consoling him with appropriate words:

श्रीभगवानुवाच, the Blessed Lord said:



मया प्रसन्नेन तवाजुनिदं  
 रूपं परं दर्शितात्मयोगात् ।  
 तेजोमयं विश्वमनन्तमाद्यं  
 यन्मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥

47. Through My own uncommon power, O Arjuna, this supreme appearance of Mine which abounds in radiance, which is cosmic, infinite and primeval, which had not been seen before by anyone other than you, has been shown to you by Me who was pleased.

O Arjuna, do not fear, because, *ātmayogāt*, through My own uncommon power; *idam*, this; *param*, supreme, excellent; *rūpam*, appearance, in the form of the cosmic Person; *darśitam*, has been shown; *tava*, to you; *mayā*, by Me; *prasannena*, who was pleased, who was filled with overflowing grace for you.

The Lord describes the supreme nature (of that form): My form *yat*, which; *tejomayam*, abounds in radiance; *viśvam*, which is cosmic; *anantam*, infinite; and *ādyam*, primeval; *na dr̥ṣṭa-pūrvam*, had not been seen before; *tvat-anyena*, by anyone other than you.

‘Having received My very rare grace in the form of seeing this (cosmic) form, you really stand self-fulfilled’—this is what the Lord says:

न वेदयज्ञाध्ययनेन दानै-  
 र्न च क्रियाभिर्न तपोभिरुग्रैः ।  
 एवंप्रपन्नः शक्योऽहं नृलोके  
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

48. Not through study of the Vedas and sacrifices, not through gifts, not through rituals etc., nor through severe austerities am I, in this form, capable of being seen in the human world by anyone other than you, O most valiant among the Kurus.

*Veda-yajña-adhyayanaiḥ*, through a study—in the form of learning (only) the text—of all the four Vedas; so also through a study—in the form of ascertaining the meanings—of the sacrifices, of the rites taught by the Vedas, with the help of *Mīmāṃsā*, *Kalpa-sūtras*, etc.; *dānaiḥ*, through gifts, such as giving in charity wealth equal to the weight of one's own body; *kriyābhiḥ*, through rituals, through the Vedic rites such as the Agnihotra; *tapobhiḥ*, through austerities, such as bodily mortification, *Cāṇḍrāyaṇa*, etc.; *ugraiḥ*, which are severe, which are difficult to go through because they involve emaciating the body and organs; *aham*, I; *evam-ruṣaḥ*, in this form; *na śakya*, am not capable; *draṣṭum*, of being seen; *nṛloke*, in the human world; *tvat-anyena*, by anyone other than you, by one who is devoid of My grace; *kuru-pravīra*, O most valiant among the Kurus.

Though it should have been said, *śakyoham* (according to the rules of conjunction), the omission of the *visarga* (in *śakya aham* of the verse) is a metrical licence. The repetition of 'na, not' with every clause is for emphasizing negation. From the use of *ca* in '*na ca kriyābhiḥ*, not through rituals etc.' are comprehended the unmentioned disciplines as well.

'If your distress is because of this form which was thus manifested as a favour to you,' then,—

मा ते व्यथा मा च विमूढभावो  
 दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।  
 व्यपेतभीः प्रीतमनाः पुनस्त्वं  
 तदेव मे रूपमिदं प्रपश्य ॥४९॥

49. May the distress you had while seeing this form of Mine, so terrible, cease to be, and may the state of bewilderment (also) cease to be. Becoming free from fear and gladdened in mind, see again that very previous form of Mine which is this.

May that *vyathā*, distress, suffering caused by fear; which came *te*, to you; as you stood *drṣṭvā*, seeing; *idam*, this; *rūpam*,

form; *mama*, of Mine; which was *ghoram idṛk*, so terrible, horrifying, on account of having many arms etc.; *mā*, cease to be. So also, may even that *vimūḍhabhāvaḥ*, state of bewilderment, (state) of having an agitated mind, malcontent, which resulted from the sight of the form—even though it was Mine; *mā*, cease to be. On the other hand, becoming *vyapeta-bhīḥ*, free from fear; and *prīta-manāḥ*, gladdened in mind; *tvam*, you; *prapaśya punaḥ*, see clearly (*pra*) again, without fear and with satisfaction; *tadeva*, that very; *rūpam*, form, with four arms, which is distinguished as belonging to Vāsudeva, etc., and which was seen by you before at all times; which is *idam*, this, which is being manifested by withdrawing the cosmic form.

सञ्जय उवाच, Sañjaya said:

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं

भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

50. Having spoken this to Arjuna, Vāsudeva showed again His form in that way. And He, the exalted One, reassured this terrified one by again becoming serene in form.

*Vāsudevah*, Vāsudeva; *uktvā*, having spoken to Arjuna; *iti*, this, what was stated before; *darśayāmāsa*, showed; *bhūyah*, again; *svakam*, His own; *rūpam*, form; *tathā*, in that way, as it was before—adorned with a diadem, ear-ornaments in the shape of a *makara*, a mace and a discus; having four arms, and decorated with Śrīvatsa, Kaustubha, a *vanamālā*,<sup>1</sup> a yellow cloth,

1. Śrīvatsa: a particular mark or curl of hair on the breast of Viṣṇu, or Kṛṣṇa, said to be white, and represented in pictures by a symbol resembling a cruciform flower; Kaustubha: a celebrated jewel obtained during the churning of the ocean, and suspended on the breast of Kṛṣṇa, or Viṣṇu; *vanamālā*: a garland of flowers etc. extending up to the feet (see *Vācas-patyam*, 4845).

etc.; *ca*, and; *mahatmā*, the exalted One, who is a mine of such auspicious qualities as being supremely compassionate, the Lord of all, omniscient, etc.; *āśvāsayāmāsa*, reassured; *enam bhītam*, this terrified one, Arjuna; *bhūtvā*, by becoming; *punaḥ*, again; *saumya-vapuḥ*, serene in form, as before, not having a fearful body.

Then, becoming fearless,—

अर्जुन उवाच, Arjuna said:

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।  
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

51. O Janārdana, having seen this serene human form of Yours, I have now become calm in mind, and I have regained my natural state.

*Idānīm*, now; *samvṛttaḥ asmi*, I have become; *sacetāḥ*, calm in mind—(I have my) mind free from (all) perturbation, as a result of the absence of the confusion that was caused by fear; and *gataḥ*, I have regained; (my) *prakṛtim*, natural state, as a result of the absence of the distress that was caused by fear. The remaining portion is clear.

Pointing out in four verses that the grace shown by Him is difficult to get,—

श्रीभगवानुवाच, the Blessed Lord said:

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।  
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥५२॥

52. This form of Mine which you have witnessed is very difficult to see. Even the gods are ever desirous of a vision of this form.



*Idam rūpam*, this Cosmic form; *mama*, of Mine; *yat*, which; *dr̥ṣṭavān asi*, you have now witnessed; is *sudurdarśam*, very difficult to see; because *devāḥ api*, even the gods; are *nityam*, ever; *darśana-kāṅkṣinaḥ*, desirous of a vision; *asya rūpasya*, of this form. But, unlike you, they have not seen it before, nor will they see in future. This is the idea which follows from the statement that their desire for a vision is constant.

Why is it that the gods have neither seen this form nor will they see?

The Lord says, 'It is because of the lack of devotion for Me':

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।  
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

53. Not through the Vedas, not by austerity, not by gifts, nor even by sacrifice can I be seen in this form as you have seen Me.

(Although) the meaning of this verse was anticipated in, 'Not through study of the Vedas and sacrifices,' etc. (48), still, it is reiterated to make it known that it (the vision) is extremely difficult to have.

'If you are incapable of being seen through the Vedas, austerities, charity, sacrifices, etc., then through what means can You be seen?'

Hence He says in answer:

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।  
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

54. O Arjuna, only through onepointed devotion am I, of this form, able to be known and seen in reality, and also to be entered into, O destroyer of foes.

The word *tu* is for excluding other disciplines. *Tu*, only; *bhaktiyā ananyayā*, through devotion that is onepointed, through unsurpassing love that is centred on Me alone; *am aham*, I; *evam-vidhaḥ*, of this form, having a divine appearance; *śakyah*, able; *jñātum*, to be known, in accordance with the scriptures, O Arjuna.

In *śakya aham*, the elision of the *visarga* (after *śakya*) is a metrical licence as before (in 48).

Not that through onepointed devotion I am able only to be known in accordance with the scriptures, but I am also able *draṣṭum tattvena*, to be seen in reality, to be directly realized in My true nature, on the perfection of *śravaṇa*, *manana* and *nididhyāsana* on, the Upaniṣadic utterances. And then, nescience and its products having been eliminated as a result of realizing the true nature, I am *ca*, also; able *praveṣṭum*, to be entered into, to be attained in My true nature itself; *parantapa*, O destroyer of foes—meaning thereby that he (Arjuna), being a subduer of the enemy, nescience, is eligible for entry.

Now the essential purport of the entire scripture *Gītā* is being stated comprehensively to be practised by persons eager for Liberation:

यत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

55. O son of Pāṇḍu, he who works for Me, accepts Me as the supreme Goal, is devoted to Me, is devoid of attachment, and is free from enmity towards all beings—he attains Me.

*Matkarmakṛt* is one who works for Me, who performs for My sake the rites and duties enjoined by the Vedās. How can this be so in the face of the existence of desire for heaven etc.? The Lord says: Not so. He is *matparamaḥ*, one who accepts Me as the supreme Goal, who has decided that I alone am the supreme object to be attained, not, however, heaven etc. For this very reason he is *madbhaktah*, a devotee of Mine, with the

hope of attaining Me; he is engaged in My adoration in every way. How can this be so when there is affection for sons and others? The Lord says: Not so. He is *saṅga-varjitah*, devoid of attachment, free from longing for external objects. How can this be so when there is hostility towards enemies? The Lord says: No, he is *nirvairah*, free from enmity; *sarva-bhūteṣu*, towards all beings—even those who are harmful. *Yah*, anyone who is so; *sah*, he; *eti*, attains; *mām*, Me, in identity; *pāṇḍava*, O son of Pāṇḍu.

This is the purport you wanted to know, and it has been taught by Me. There remains nothing to be done after this. This is the meaning.

## CHAPTER 12

### BHAKTI-YOGA

At the conclusion of the last chapter it has been said,

O son of Pāṇḍu, he who works for Me, accepts Me as the supreme Goal, is devoted to Me, is devoid of attachment, and is free from enmity towards all beings—he attains Me.

There the doubt arises about the meaning of the word *mat*, *My*, *Me*. Has only the all-permeating Entity that is formless been referred to by the Lord with the word *mat*, or is it the Entity with form? For, it (*mat*) is seen to be used in both the senses. In such verses as,

At the end of many births he constantly adores Me by becoming imbued with the knowledge that Vāsudeva is all. He is a high-souled one, (and) he is very rare (7.19),

the formless Entity has been referred to. After the revelation of the cosmic form, the Entity with form (has been referred to) in,

Not through the Vedas, not by austerity, not by gifts, nor even by sacrifice can I be seen in this form as you have seen Me (11.53).

And both the instructions of the Lord should surely be taken to be in accordance with the differences among competent persons. For, otherwise, a contradiction would arise.

‘That being so, should I, who am a seeker of Liberation, meditate only on the formless Entity, or on that (Entity) with



form?'—with a view to ascertaining his own competence thus, (and) desiring to know the distinction between meditation on the qualified and on the unqualified Entity,—

अर्जुन उवाच, Arjuna said:

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।  
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

1. Those devotees who, being thus ever dedicated, constantly meditate on You, and those, again, (who meditate) on the Imperishable, the Unmanifested—of them, who are the best knowers of Yoga?

*Ye bhaktāḥ*, those devotees who; *evam satata-yuktāḥ*, being thus ever dedicated, in the manner stated in the just preceding verse, '...he who works for Me,' etc. (11.55); who being carefully engaged in the works etc. for God, who being devoted only to the Entity with form, *pariyupāsate*, constantly meditate; *tvām*, on You, who are thus, who are with form; *ye ca api*, and those, again, who; being detached from everything and giving up all works, (meditate) on You as *akṣaram*, the Imperishable—(the word *akṣara* being derived in the sense of) that which does not perish, or that which pervades (everything)—, (i.e.) the unconditioned Brahman, of which all attributes are denied in the Śruti,

O Gārgī, the knowers of Brahman say, this *akṣara* is that. It is neither gross nor minute, neither short nor long (*Br.*, 3.8.8), etc.;

(and) which for this very reason is *avyaktam*, Unmanifested, beyond the ken of all the organs, formless; *teṣām*, of them, between the two; *ke*, who; are *yoga-vittamāḥ*, the best knowers of Yoga? Both, indeed, are attainers, or knowers of Yoga, of Samādhi. Between them, who are the highest yogis? That is to say, whose wisdom should be followed by me?

As to that, the omniscient Lord, seeing that Arjuna has eligibility only for meditation on the qualified (Brahman), will enjoin that for him, as also (its) spiritual disciplines having gradations according to (a person's) competence. Therefore the Lord, first praising the meditation on Brahman with form in order to induce (Arjuna), states the answer that the previous (meditation) is the best:

श्रीभगवानुवाच, the Blessed Lord said:

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

2. Those who, remaining steadfast and imbued with supreme faith, meditate on Me by fixing their minds on Me, they are considered to be the most perfect yogis according to Me.

*Ye*, those who; *nitya-yuktāḥ*, remaining steadfast, ever diligent; and *upetāḥ*, imbued; *śraddhayā parayā*, with supreme faith, which is born of the quality of *sattva*; *upāsate*, meditate, constantly contemplate; *mām*, on Me, who am the Lord of all the masters of Yoga, who am omniscient and am the abode of all the auspicious qualities, and who have form; *āveśya manah*, by fixing the mind, by immersing it—like (immersing) lac in vermillion colour; *mayi*, on Me, on Lord Vāsudeva, the supreme God, Brahman with attributes, (by looking upon Me) as the only refuge and as the unsurpassingly lovable One; (i.e. those who meditate on Me) by making (the mind) absorbed (in Me); *te*, they; are *matāḥ*, considered; to be *yukta-tamāḥ*, the most perfect yogis; *me*, according to Me. For, having turned away from other objects, they pass their days and nights thinking of Me alone with their minds fixed on Me. Therefore they alone are considered to be the most perfect yogis.

What is the excellence of those who have realized the Brahman with attributes as compared with those who have realized

the unconditioned Brahman, on account of which they alone are considered by You to be the most perfect yogis?

When such a question arises, the Lord, in order to speak of that excellence, eulogises in two verses those characteristics of the knowers of the attributeless Brahman which determine it (the excellence):

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।  
 सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥  
 संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

3. Those, however, who meditate on the Imperishable, the Indefinable, the Unmanifested, which is all-pervading, incomprehensible, seated in Māyā, unmoving, and constant,—

4. —by fully controlling all the organs and being even-minded everywhere, they, engaged in the welfare of all beings, attain Me alone.

‘Ye, those who meditate on Me who am the Imperishable’—this is to be connected with ‘te, they; *prāpnuvanti*, attain; *mām eva*, Me alone’, occurring in the second (of these two verses). The word *tu* is for indicating the distinction from the previous ones (viz. the knowers of the qualified Brahman). *Akṣaram* is the absolute Brahman, well known in the *Vācaknavī<sup>1</sup>-Brāhmaṇa* (*Br.*, Chapter 3). The (following) seven attributes are for presenting It: *Anirdeśyam*, Indefinable, not possible to be indicated through words; because It is *avyaktam*, Unmanifested, devoid of genus, quality, action and relation,<sup>2</sup> which are needed for the use of words (to express meanings). For there is no scope to use words for expressing an attributeless entity by taking the help of genus, quality, action, or relation.

How is there an absence of genus etc.? Hence the Lord says that (It is) *sarvatragam*, all-pervading, the origin of every-

1. i.e. Gārgī, daughter of Vācaknu.

2. i.e. *jāti*, *guṇa*, *kriyā* and *sambandha*, respectively.

thing. Therefore It is devoid of genus etc. For, association with genus etc. is seen only in the case of that which is a product and is limited; and even space etc. are admitted to be products. For this very reason It is *acintyam*, incomprehensible. It is not an object even of the function of the mind, just as (It is not) of the use of words, because it (mind) too is concerned with limited objects, as is stated in the Śruti, '...failing to reach which (Brahman), words, along with the mind, turn back' (*Tai.*, 2.4.1). Then, how is it that there are such Śruti texts as,

I ask you of that Being who is to be known only from the Upaniṣads (*Br.*, 3.9.26),

He is seen through a pointed...intellect (*Ka.*, 1.3.12),

and the aphorism, 'Since the scriptures are the valid means of Its knowledge' (*B. S.*, 1.1.3)?

The answer is: For, It is spoken of as an expressible entity in a figurative sense; because when, by virtue of an imaginary relationship with nescience, the reflection of the pure Entity which (in Itself) is of the nature of supreme Bliss and Consciousness, arises in the final modification of the mind that is generated by the Upaniṣadic text (i.e. the *maha-vākyas*), then it is logical that nescience and its effects cease. Hence, for explaining the relationship with nescience imagined there (in Brahman), He says (It is) *kūṭastham*, seated in Māyā. That which, being unreal, appears as real is spoken of by people as *kūṭa*, false, as for instance, in such expressions as '*kūṭa-kārṣāpanaḥ*, a false weight', '*kūṭa-sākṣitvam*, a false evidence', etc. Nescience also, called Māyā, which, although false together with its products, viz. the cosmic creation, is understood to be real by people, is *kūṭam*. That which, through a superimposed relationship, exists (*stha*) in it (the *kūṭam*) as the substratum is *kūṭastham*—that which is the substratum of nescience and its products. Hereby are refuted all illogicalities. Hence, indeed, since all changeful things are imagined through nescience, therefore their substratum, the witnessing Consciousness, is changeless. So He



says It is *acalam*, unmoving. Movement is a change. Since It is unmoving, therefore It is *dhruvam*, constant, changeless, eternal.

(Those who) *paryupāsate*, meditate, on Me who am the pure Brahman of this nature, those who, after removing through *śravaṇa* the *asambhāvanā*<sup>1</sup> with regard to the valid means of knowledge, and through *manana* (the *asambhāvanā*) with regard to the object of knowledge, then take to meditation for removing the *viparītabhāvanā*<sup>2</sup>—i.e. make (Me) an object of knowledge through meditation, called *nididhyāsana*, consisting in an uninterrupted flow of similar ideas, like a line of (pouring) oil—by eschewing contrary ideas—.

How, again, can there be exclusion of foreign ideas when the organs and their objects remain in contact? Hence He says: *sanniyamya*, by controlling, by withdrawing from their respective objects; *indriya-grāmam*, all the organs. Hereby stands stated perfection of *śama*, *dama*, etc. So long as the desire for enjoying objects persists, how can there be withdrawal of the organs from them? To this He says that they are *sama-buddhayaḥ*, even-minded; *sarvatra*, everywhere; they are those whose intelligence is equal, the same (*sama*), with regard to everything (*sarvatra*), with regard to (all) objects; is free from joy and sorrow, and attachment and aversion, because of ignorance—the cause of those dualities—having been dispelled through complete enlightenment, and because of desire having been eradicated through the practice of discerning the defects of the objects. Hereby stands stated the detachment called *vaśikāra*<sup>3</sup>.

Hence, since on account of seeing everything as the Self they are devoid of aversion, the cause of injuring (others), therefore they are *ratāḥ*, engaged; *sarva-bhūta-hite*, in the welfare of all beings; they have offered the gift of fearlessness to all creatures with the *mantra*, 'From me may there be fearlessness to all beings. *Swāhā!*'<sup>4</sup> (*Par.*, 5). That is, they have espoused

1. See Glossary.

2. See Glossary.

3. See Glossary.

4. *Swāhā*: an exclamation used at the end of offering oblations to gods.

monasticism, because the Smṛti says, 'One should resort to monasticism after extending fearlessness to all creatures' (cf. *Mbh.*, *Āś.*, 14.46.18). Those who are of this kind, who being endowed with all spiritual disciplines have themselves become Brahman, *te*, they; through a direct intuition that is free from doubt and is the result of all the spiritual disciplines, *prāpnuvanti*, attain; *mām eva*, Me alone, the Imperishable, Brahman. The meaning is, having been identical with Me even before, they continue to be in identity with Me as a result of the cessation of nescience, as stated in the Śruti texts, 'Being but Brahman, he is merged in Brahman' (*Br.*, 4.4.6); '(Anyone who)...knows (that supreme) Brahman becomes Brahman indeed' (*Mu.*, 3.2.9). Even here also it has been said, '...but the man of Knowledge is the very Self (of Mine). (This is) My firm conclusion' (7.18).

Now, by way of showing the superiority of the previous ones over these, the Lord says:

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

5. In the case of those who have their minds attached to the Unmanifested, the struggle is greater. For, the goal that is the Unmanifested is attained with difficulty by the embodied ones.

Even in the case of the former ones the struggle is certainly great in fixing the mind on the qualified Brahman by withdrawing it from objects, in remaining solely engaged in His work, and in becoming imbued with supreme faith. But *avaykta-āśakta-cetasām teṣām*, in the case of those who have their minds (*cetas*) attached (*āśakta*) to the Unmanifested (*avyakta*), who are absorbed in meditating on the unconditioned Brahman, who are possessed of the spiritual disciplines stated before; *kleśaḥ*, the struggle; is *adhi-kata-raḥ*, greater, very much more. In this matter the Lord Himself states the reason in, '*Avyaktā hi gatiḥ*, for, the goal that is the Unmanifested....'

*Hi*, for; Brahman, which is the Imperishable by nature, which is the goal (*gati*) to be attained as a fruit, *avāpyate*, is attained; in a way that is productive of *duḥkham*, pain, through hardship; *dehavadbhiḥ*, by the embodied ones, by those who have self-identification with their bodies. It is a matter of direct experience that, it involves great struggle in dispelling the respective doubts through the respective deliberations<sup>1</sup> on the great utterances of Vedānta by approaching a teacher after renouncing all works. Hence it has been said, 'in their case the struggle is greater'. The idea is that, though the result is the same, still, those that attain (it) through an easy means are superior as compared with those who attain through a difficult means.

(*Objection:*) Well then, when the result is the same, superiority or inferiority will result from the struggle being less or more. But that (sameness) itself is absent (here). For, the result in the case of the knowers of Brahman is becoming Brahman, the absolute supreme Bliss and Consciousness, which follows from the eradication of nescience and its effects; on the other hand, in the case of the knowers of the conditioned Brahman, who go to the world of the conditioned Brahman, the result is a particular kind of glory, because there is no eradication of nescience, owing to the non-realization of the Substratum. Hence, may it not be said that greatness in effort for a greater result does not cause inferiority?

(*Reply:*) No. Since in the case of those from whom all obstacles have been removed through meditation on the qualified Brahman, there springs up—even without a teacher's instruction, and without the pain of repeated practice of *śravaṇa*, *manana*, *nididhyāsana*, etc.—realization of the Truth through the eradication of nescience as a result of the self-emerging (great) Vedāntic utterance which is associated with God's grace, therefore it is reasonable that in the world of Brahman itself there

1. See under verse 4 regarding *asambhāvanā*, *viparītabhāvanā*, etc., and also Glossary.

will accrue (to them) the result of the meditation on the unconditioned Brahman, viz. supreme Emancipation, at the end of the enjoyment of glory, as is stated in the Śruti, '*Saḥ etasmājjīva-ghanāt-parātparam puriṣayam puruṣam iṁṣate*' (Pr., 5.5): *Saḥ*, he, the person who has attained the glory of Hiraṇyagarbha; at the end of enjoyment, *iṁṣate*, sees, directly experiences—with the help of the self-emerging valid proof of Vedānta; *puruṣam*, the Person, the Full, the supreme Self, which is non-different from the inmost Self and is nondual; *puriṣayam*, which dwells in the body (*puri*), which has penetrated into one's own heart; and which is *param*, distinct from, superior to; *etasmāt jivaghanāt parāt*, this high Hiraṇyagarbha, who is the sum total of all the individual souls. And, as a result, he becomes liberated. This is the meaning.

Thus, even without the pain mentioned before, the result of the meditation on the unconditioned Brahman is achieved through God's grace by the meditators on the qualified Brahman. The Lord states this idea in two verses:

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥

6. But those who, having dedicated all actions to Me and being extremely devoted to Me, meditate while thinking of Me with single-minded concentration alone,—

7. —O son of Pṛthā, for them who have their minds absorbed in Me, I become, without delay, the agent of holding them up in Brahman, above the sea of the world which is fraught with death.

The word *tu* is for refuting the stated apprehension. *Ye*, those who; *sannyasya*, having dedicated; *sarvāṇi*, all; *karmāṇi*, actions; *mayi*, to Me, to Vāsudeva, who am the qualified (Brahman); (and) being *matparāḥ*, extremely devoted to me—they are those to whom I, Lord Vāsudeva, am the object of the purest love—;



*upāsate*, meditate, maintain an uninterrupted current of mental modifications of the same kind, or sit (*as*) close by (*upa*); *dhyāyantaḥ*, while thinking; *mām*, of Me, of Lord Vāsudeva, the repository of the essence of all beauties, the embodiment of absolute Bliss, as having two arms or four arms, or as filling the flute that captivates the minds of all people with the seven enthralling musical scales, or as one whose lotus-like palms are adorned with a conch, a lotus, (the mace) Kaumodakī, and a wheel, or as having the form of a man-lion, or of Rāghava (Rāma), or of others, or as having the cosmic form as already revealed; *ananyena eva yogena*, with single-minded concentration alone—only through that *samādhi* in which there is no basis other than Myself, the Lord, (and) which is otherwise called the Yoga of absolute Devotion—.

*Teṣām*, for them; *mayi āveśita cetasām*, who have their minds (*cetas*) absorbed (*āveśita*) in Me (*mayi*), by whom their minds, through concentration, have been immersed in Me who have been described before; *aham*, I, the constantly adored Lord; granting them the support of Knowledge, *bhavāmi*, become; *na cirāt*, without delay, quickly indeed, in that very life; *samud-dhartā*, the agent of keeping them up (*ud-dhartā*) with ease (*sam*) in, of holding them up in, the pure Brahman which is beyond all obstacles; *mṛtyu-samsāra-sāgarāt*, above the sea of the world which is fraught with death—that world itself which is fraught with death, which is false nescience and its effect, viz. creation, which is difficult to cross over like a sea; (I hold them) above that. The address as 'O son of Pṛthā' is for cheering up.

After having thus eulogised meditation on the qualified Brahman through this much discourse, He now enjoins it:

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।  
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

8. Fix the mind on Me alone; in Me alone rest the intellect. There is no doubt that hereafter you will dwell in Me alone.

*Ādhatsva*, fix; *manah*, the mind, which consists of thinking and doubting; *mayi eva*, on Me alone, on the qualified Brahman. Make all the modifications of the mind have Me alone as their content. By connecting the word *eva*, alone (with the following portion, the meaning is), *niveśaya*, rest; *buddhim*, the intellect, which is characterized by (its function of) ascertainment; *mayi*, in me alone (*eva*). Make all the functions of the intellect to be concerned with Me alone. The meaning is that you should constantly think of Me alone, eschewing other objects. What will follow from that? To this He answers: Attaining Knowledge *ataḥ ūrdhvam*, hereafter, after the fall of this body; *nivasiṣyasi*, you will dwell, in identity with Me; *mayi eva*, in Me alone, in the pure Brahman Itself. *Na saṁśayaḥ*, there is no doubt. That is, you should not have any apprehension of (some) obstruction as regards this.

The absence of conjunction (between *eva* and *ataḥ*) in (the text) '*eva ata ūrdhvam*' is for completing the metre of the verse.

For those who are incapable of meditating on the qualified Brahman, the Lord now enjoins, in three verses, three disciplines in accordance with the degree of their inaptitude: first is the practice of meditation on the Lord in external images etc.; in case of being unable to do so, (one should take up) practice of religious activities related to Viṣṇu or Kṛṣṇa; in case of being unable to do so, (one should practise) dedication of the fruits of all actions:

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥९॥

9. If, however, you are unable to fix the mind unmovingly in Me, then, O Dhanañjaya, seek to attain Me with the Yoga of Practice.

*Atha*, if, however, alternatively; *na śaknoṣi*, you are unable; *saṁādhātum*, to fix; *cittam*, the mind; *sthiram*, unmovingly, in

a way that it becomes steady; *mayi*, in Me; *tataḥ*, then; *iccha*, seek, strive; *āptum*, to attain; *mām*, Me; *abhyāsa-yogena*, through the Yoga of Practice—practice means fixing the mind again and again on the same medium, image etc., by withdrawing it from everything (else); the yoga practised with the help of that is *samādhi*; through that Yoga of Practice; *dhanañjaya*, O Dhan-  
añjaya (conqueror of wealth). The implication conveyed by this address is this: It will not be a matter of surprise for you that, you who have gathered wealth for the Rājasūya (coronation of Yudhiṣṭhira) by defeating many enemies will collect the wealth of Knowledge of Truth by defeating the single enemy, mind.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥

10. If you are unable even to practise, be absorbed in actions for Me. Even by undertaking actions for Me, you will attain Perfection.

*Mat-karma* means actions done for pleasing Me—(i.e.) the *Bhāgavata-dharma*, the religious practices related to Viṣṇu or Kṛṣṇa, such as hearing, singing, etc. (see under 9.14). Be (*bhava*) absorbed in (*paramaḥ*), given only to, that. In case of being unable to practise, *avāpsyasi*, you will attain; *siddhim*, Perfection, characterized as becoming one with Brahman, through purification of the mind and emergence of Knowledge; *kurvan*, by undertaking; *madartham*, for Me; *api*, even; (those) *karmāṇi*, actions, called the *Bhāgavata-dharma*.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

11. If you are unable to do even this, then, having resorted to the Yoga for Me and becoming controlled and discriminative, undertake renunciation of the results of all actions.

*Atha*, if; on account of (your) mind becoming attracted by external objects, *aśaktaḥ asi*, you are unable; *kartum*, to do; *etat api*, even this—absorption in the practices related to Me; *tataḥ*, then; *madyogam āśritaḥ*, having resorted to the Yoga for Me, to taking refuge in Me alone—dedication of all actions to Me is *madyogaḥ*, the Yoga for Me; by resorting to that either; and becoming *yata-ātmavān*, controlled (*yata*)—having all the organs under control—and discriminative (*ātmavān*); *kuru*, undertake; *sarva-karma-phala-tyāgam*, renunciation of the results of all actions; i.e. give up hankering for results.

Since the injunction about spiritual disciplines ends here itself, therefore He now eulogises this renunciation of the fruits of all actions:

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्व्यानं विशिष्यते ।  
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

12. Knowledge is surely superior to practice. Meditation surpasses knowledge. As compared with meditation, renunciation of the results of actions (excels). From renunciation Peace follows immediately.

*Jñānam*, knowledge, certitude about the Self (arrived at) with the help of the scriptures and through reasoning; is *hi*, surely; *śreyaḥ*, superior to, more praiseworthy than; *abhyāsāt*, practice, practice of *śravaṇa* for knowledge. *Dhyānam*, meditation, called *nididhyāsana*; *viśiṣyate*, surpasses, is higher; even *jñānāt*, than knowledge attained through the perfection of *śravaṇa* and *mānana*, because of its being proximate to direct realization. Thus then meditation is the best of all the spiritual disciplines.

Renunciation of the results of actions resorted to by a person in ignorance is being praised as greater than even that (*dhyāna*): *Dhyānāt*, as compared with meditation; *karmaphala-tyāgaḥ*, renunciation of the results of actions—‘excels’ has to be



supplied. *Tyāgāt*, from renunciation resorted to by a person whose mind is under control, from the renunciation of the fruits of all actions; *anantaram*, immediately—not that it waits for some other time; follows *śāntiḥ*, Peace, cessation of the world together with its cause.

In this context, it is known that renunciation of all desires is the means to Immortality, as in the Śrutis,

When all the desires (*kāmāḥ*) clinging to one's heart fall off, then a mortal becomes immortal, (and) he attains Brahman here (*Ka.*, 2.3.14), etc.,

and in the text, '...when one fully renounces all the desires' (2.55), etc., which state the characteristics of a *sthita-prajña*. And 'desires, *kāmāḥ*' imply fruits of actions. Since renunciation of these comes under the category of 'renunciation of desires', therefore it is being lauded as having the same result as renunciation of all desires. This is like praising the Brahmins of even today as possessing immeasurable valour by saying, 'The sea was emptied with a sip by the Brahmin Agastya', or, 'The earth was rid of the Kṣatriyas by the Brahmin Jāmadagni (Paraśurāma)', on the ground of their belonging to the Brahmin-class.

In this way then, Lord Vāsudeva, by disparaging meditation on the Imperishable as being very difficult for those whose competence is average, has enjoined (for them) meditation on the qualified Brahman, which is easy of performance. And after that He has enjoined other disciplines also by mentioning degrees of 'inability', with the idea, 'How, indeed, may one take recourse to meditation on the Imperishable, which is the result (of the meditation on the qualified Brahman), by becoming an eligible person of the highest order, freed from all obstacles? For, injunctions about disciplines aim at their fruits. Thus it has been said:

Those inferior persons who are incompetent to realize

directly the unqualified Brahman, they are being shown compassion through presentations of the qualified (Brahman). That (unconditioned Brahman) Itself, which is free from imaginations of limiting adjuncts, becomes directly revealed in these persons' minds which have become controlled through meditation on the qualified Brahman.

It has also been said by the venerable Patañjali, 'Success in *samādhi* (in the Self) ensues from the special devotion to God' (*P. Y. Sū.*, 2.45)<sup>1</sup>, and, 'From that comes direct realization of the innermost Consciousness, and also the eradication of the impediments' (*ibid.* 1.29). 'From that' means 'from the special devotion to God'.

This being so, the disparagement of the meditation on the Imperishable is meant for eulogizing meditation on the qualified Brahman, but not because of its inferiority. This is like disparaging the performance of a sacrifice before sunrise in the context of an injunction about performance of a sacrifice after sunrise. (This conclusion is arrived at) in accordance with the maxim,

Surely, a disparagement is not used for downgrading the disparaged matter, but it is meant for eulogizing the subject enjoined.

Therefore the meditators on the Imperishable alone are, in the highest sense, the best knowers of Yoga. Through such texts as, 'Since I am very much dear to the man of Knowledge, therefore he too is dear to Me' (7.17), 'All of these, indeed, are excellent, but the man of Knowledge is the very Self (of Mine). (This is) My firm conclusion' (7.18), they have been mentioned again and again as being most praiseworthy. 'After acquiring the ( requisite) eligibility, you should follow the wisdom and pious behaviour of only those (meditators on the Imperishable)'—in

1. See under 8.12-13.

order to make Arjuna understand this, the supremely benevolent Lord eulogizes in seven verses those meditators on the Imperishable, who have realized nonduality and are self-fulfilled:

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।  
 निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥  
 सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।  
 मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

13. He who is not hateful towards any creature, who is friendly and compassionate, who has no idea of 'mine' and the idea of egoism, who is the same towards sorrow and happiness, who is forgiving,—

14. —who is ever content, who is a yogi, who has self-control, who has firm conviction, who has dedicated his mind and intellect to Me—he who is such a devotee is dear to Me.

He who, realizing all (*sarva*) the creatures (*bhūta*) as his Self, is not hateful (*adveṣṭā*) towards any creature, because of the absence of the idea of retaliation even when they become a source of suffering to himself, but is friendly—*maitrī* means affection; possessed of that; because he is *karuṇaḥ*, compassionate—*karuṇā* means compassion towards the sorrowful; possessed of that; one who grants fearlessness to all beings; i.e. a monk of the Order of *paramahamsas*; *nirmamaḥ*, he who has no idea of 'mine'—he who has no self-identity even with the body; *nirahaṅkāraḥ*, he who has no idea of egoism, who is free from pride born of good behaviour, Vedic learning, etc.; (*sama-duḥkha-sukhaḥ*) he to whom sorrow and happiness have become equal on account of their not being producers of aversion and attachment; (and) who for this very reason is *kṣamī*, forgiving—he does not become perturbed even when abused, beaten, etc.—

Of that very person are (these) other qualifications: *Satataṁ santuṣṭaḥ*, he who is ever content, who has the idea of sufficiency, with regard to getting or not getting what is needed for the maintenance of the body; so also with regard to receiving or not

receiving something good;—‘*satatam*, ever’ is to be connected with every qualification—; *yogī*, who is a yogi, of concentrated mind; *yatātmā*, who has self-control, the aggregate of whose body and organs are under control; *dr̥ḍha-niścayaḥ*, who has firm conviction, whose conviction is so firm that it is not subject to being overcome by pseudo-logicians, who has the certitude, ‘I am the nondual Brahman which is a non-agent and non-enjoyer, and which is Existence-Knowledge-Bliss’, i.e. who is a *sthita-prajña*, whose mind (*manas*) and intellect (*buddhi*) have been dedicated (*arpita*), whose internal organ has been offered, to Me, Lord Vāsudeva, the pure Brahman; *yaḥ*, he who; is this kind of *madbhaktaḥ*, a devotee of Mine, he who is a knower of the pure, imperishable Brahman; *saḥ*, he; is *priyaḥ*, dear; *me*, to Me, because he is identified with Me.

Again, (there are these) qualifications of that very person:

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

15. He too owing to whom (any other) person is not disturbed, and who is not disturbed by (any) person, who is free from joy, jealousy, fear, and anxiety—he is dear to Me.

*Yasmāt*, he owing to whom, owing to which monk who is a giver of fearlessness to all creatures; *lokaḥ*, any person whosoever; *na udvijate*, is not disturbed, is not made to suffer; so also, *yaḥ*, he who; owing to his having realized nonduality, and owing to his being apt to forgive by virtue of his having a supremely compassionate nature, *na udvijate*, is not disturbed; *lokāt*, by (any) person, by a mischievous person whose single vow is to cause distress to innocent people; and further, *yaḥ*, he who; is *muktaḥ*, free; *harṣa-amarṣa-bhaya-udvegaiḥ*, from joy, jealousy, fear and anxiety—*harṣa* (joy) is a particular kind of mental modification that expresses itself as happiness, and it brings about horripilation, shedding of tears, etc. on receiving



something delightful to oneself; *amarṣa* (jealousy) is a particular kind of mental modification expressing itself as intolerance of others' excellence; *bhaya* (fear) means terror, a particular kind of mental modification arising from the sight of a tiger etc.; *udvega* (anxiety) is a particular kind of mental modification in the form of perturbation thus: 'How shall I live alone in a lonely place, without any possession?'; free from those; i.e. he who is not himself busy renouncing them, but has been abandoned (*mukta*) by those themselves (joy etc.) because of his being unfit for them as a result of his realizing nonduality!;—by (the word) *ca* is referred to (the phrase) 'devotee of Mine'; a devotee of Mine who is such, *saḥ*, he; is *priyaḥ*, dear; *me*, to Me, as explained before.

Besides,—

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

16. A devotee of Mine who has no desires, who is pure, dextrous, impartial, and free from pain, who has renounced every undertaking—he is dear to Me.

*Madbhaktaḥ*, a devotee of Mine; *yaḥ*, who, is indifferent (*anapekṣaḥ*) to desires, to all accessories of enjoyment even when they come (to him) unsought for; *śuciḥ*, who is pure, possessed of external and internal purification; *dakṣaḥ*, dextrous, capable of instantly knowing and acting upon whatever present themselves to be comprehended and executed; *udāsinaḥ*, impartial, not taking sides with anybody—friends and others; *gata-vyathaḥ*, free from pain, in whom does not arise affliction even when beaten by others;—forbearance means not harming those who harm him, even when there is pain; 'freedom from pain' means not feeling pain even when the causes of pain are there; this is the distinction; *sarva-ārambha-parityāgī*, who has renounced every undertaking—*sarva-ārambha* means all

actions, which yield results here or hereafter; he who is inclined to forsake them; i.e. a monk; *saḥ*, he; is *priyaḥ*, dear; *me*, to Me.

Further,—

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ।  
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

17. He who does not rejoice, does not fret, does not lament, does not hanker, gives up good and bad, is filled with devotion—he is dear to Me.

The Lord elaborates (what was said in), ‘he who is the same towards sorrow and happiness’ (13): *Yaḥ*, he who; *na hr̥ṣyati*, does not rejoice, on getting something desirable; *na dveṣṭi*, does not fret, on coming across something undesirable; *na śocati*, does not lament, on losing something desirable that he had got; *na kāṅkṣati*, does not hanker, on failing to get something desirable—. The Lord elaborates (what was said in), ‘he who has renounced every undertaking’ (16): *Śubha-aśubha-parityāgī*, he who gives up good and bad, who is apt to renounce actions good and bad, those that lead to happiness and sorrow; *yaḥ bhaktimān*, who is filled with devotion; *saḥ*, he; is *priyaḥ*, dear; *me*, to Me.

Furthermore,—

समः शत्रौ च मित्रे च तथा मानापमानयोः ।  
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥१८॥

18. He who is the same towards friend and foe, and so also in honour and dishonour; the same under cold, heat, happiness and sorrow; free from attachment to everything;—

This is an elaboration of the previous text itself. *San̥ga-vivarjitah* means one who is free from superimposing the idea

of goodness on all things sentient and insentient; that is, he is ever free from joy and sorrow. (The rest is) clear.

Moreover,—

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।  
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

19. —to whom denunciation and praise are the same; who is controlled in speech, content with anything, homeless, steady-minded, and a devotee—is a person dear to Me.

*Nindā* means speaking about faults; *stuti* means talking about good qualities. (So *tulya-nindā-stutiḥ* means) one to whom these two are equal since they do not generate happiness or sorrow (in him). *Maunī* (lit. silent) means one controlled in speech. Is not speech surely necessary for making maintenance of the body possible? The Lord says, No; he is *santuṣṭaḥ*, content; *yena kenacit*, with anything; he is satisfied with that much of food etc. which is needed for the maintenance of the body and which, irrespective even of his own effort, comes (to him) through the powerful results of *prārabdhakarma*. Moreover, he is *aniketaḥ*, homeless, with no fixed dwelling; *sthira-matiḥ*, steady-minded, having his mind (*mati*) fixed (*sthira*) on the supreme Reality. *Bhaktimān*, a devotee who is such; is *naraḥ*, a person; *priyaḥ*, dear; *me*, to Me.

Here the mention of devotion repeatedly is for emphasizing the idea that devotion, verily, is a sufficient means to Liberation.

By the text starting with 'He who is not hateful,' etc. (13) has been stated all the virtues which are the spontaneous characteristics of the monks who are given to meditation etc. on the Imperishable and are *jīvanmuktas*, as has been stated in the *Vārtika* (?):

Indeed, to him in whom has arisen the experience of the

Self, the qualities of 'absence of hatefulness' etc. surely come without effort; not, however, as modes of spiritual disciplines (*Naiṣ.*, 4.69).

This very fact was stated before as the characteristics of a *sthita-prajña*. Therefore the Lord concludes by establishing (the fact) that this aggregate of virtues, when cultivated diligently by a seeker of Liberation, becomes a means to Liberation:

ये तु धर्ममृतमिदं यथोक्तं पर्युपासते ।  
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

20. But devotees who accept Me as the supreme Goal, who, becoming filled with faith, practise with full diligence this ambrosial virtue as stated before, they are very dear to Me.

*Tu*, but; *te*, those; *bhaktāḥ*, devotees, the monks seeking Liberation; *ye*, who; *matparamāḥ*, accept Me as the supreme Goal—those to whom I (*mat*), Lord Vāsudeva alone, who am identified with the Imperishable, am the unsurpassable supreme (*parama*) Goal to be attained are *matparamāḥ*; who, becoming *śraddadhānāḥ*, filled with faith, while adoring Me as the unconditioned Brahman; *paryupāsate*, practise with full diligence; *idam*, this; *dharmāmṛtam*, ambrosial virtue; *yathā uktam*, as stated before, which was presented in the text beginning with 'He who is not hateful towards any creature,' etc. (13), (and) which is so called because, as virtue, it is a means to immortality, or because it is to be tasted like nectar; they are *atīva*, very; *priyāḥ*, dear; *me*, to Me. This is the conclusion of what was indicated before in, 'Since I am very much dear to the man of Knowledge, therefore he too is dear to Me' (7.17). Since by practising this ambrosial virtue with faith one becomes very much dear to Lord Viṣṇu, the supreme God, therefore, though it becomes a characteristic of a man of Knowledge by virtue of its spontaneous presence (in him), still, it should be diligently pursued as a *means* to the realization of the Self by one who wants



Liberation, who seeks to know the Reality of the Self, and who wants to reach the supreme State of Viṣṇu. This is the meaning of the (Lord's) utterance.

Thus, for one who becomes a seeker of the unconditioned Brahman as a result of perfection in meditation on the conditioned Brahman, who is distinguished by his having virtues such as 'absence of hatred' etc., who is the preeminently eligible person, who pursues *śravaṇa*, *manana* and *nididhyāsana*, it is possible to directly experience the Reality which forms the content of the great Upaniṣadic utterance. Since Liberation follows logically from this, therefore one should seek for that meaning of the word *Tat*, *That*, which is capable of being construed logically with the purport of the great Upaniṣadic utterance ('*Tattvamasi*, That thou art'), (and) which leads to Liberation. This stands established by the group of the six intermediate chapters.

## CHAPTER 13

### DISCRIMINATION BETWEEN THE 'FIELD' AND THE 'KNOWER OF THE FIELD'

*If the yogis, with their minds which have been brought under control through the practice of meditation, see some such transcendental light that is without qualities and action, let them see!*

*But, for filling our eyes with astonishment, let there be forever that indescribable Blue (Light) alone which runs about hither and thither on the sands of the Kāṇḍī (Yamunā)!*

In the first and the intermediate groups of six chapters have been stated the meaning of the words *tvam*, *thou*, and *Tat*, *That*. The following group of six chapters, which, however, is concerned with the meaning of the sentence ('Thou art That') and has the full knowledge of Reality as its dominant theme, is now begun. As to that, it has been said before,

...for them...I become...the agent of holding them up in Brahman, above the sea of the world which is fraught with death (12.7).

And deliverance from death, which (death) is of the form of an absence of the Knowledge of the Self, is not possible without the Knowledge of the Self. Therefore, that kind of Knowledge of the Self due to which comes about the cessation of the world of death, and that Knowledge of Reality with which the aforesaid monks who are possessed of such qualities as 'absence of hatred' etc. become endowed—that Knowledge of the Self has to be spoken of. And that (Knowledge) involves the non-difference

itself of the *jīva* from the nondual supreme Self, because all evil springs from the illusion of difference between them.

Now then, when a doubt arises as to how there can be non-difference of the *jīvas*—which are subject to transmigration and are distinct with respect to each body—from the one supreme Self, which is not subject to transmigration, it should be said that, since transmigration and difference are the characteristics of the non-Selfs imagined through nescience, therefore the *jīva* does not have transmigration and difference. Hence, in order to establish that the 'knower of the field', the person, the *jīva*, in each field is only one and changeless when it is distinguished from the 'field'—viz. the body, organs and mind—, the 'field' and the 'knower of the field' are being distinguished in this chapter. In connection with that, wishing to ascertain the Truth by distinguishing those two Prakṛtis, called the inferior and the superior, in the form of the 'field' constituted by (the elements) earth etc. and the 'knower of the field' constituted by the *jīva*, which were referred to in the seventh chapter,—

श्रीभगवानुवाच, the Blessed Lord said:

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

1. O son of Kuntī, this body is referred to as the 'field'. Those who are versed in this call him who is conscious of it as the 'knower of the field'.

O son of Kuntī, *idam śarīram*, this body, which, together with the organs and the mind, is an abode of enjoyment; *abhidhīyate*, is referred to; *kṣetram iti*, as the field, because fruits of actions, similar to (the yield of) a crop of corn, are obtained again and again in this field. *Tadvidah*, those who are versed in this, who know the distinction between the field and the knower of the field; *prāhuḥ*, call; *tam*, him; *yaḥ*, who; *vetti etat*, is conscious of it, who thinks of it as 'I' and 'mine'; *iti*, as; *kṣetrajñah*,

the knower of the field, because, like a farmer, he enjoys its fruits.

And here, by the use of *abhidhīyate* in the passive voice, the Lord intends to say that the *kṣetra* is in the Objective case because of being a material thing (an object of sight); and by not using the word *kṣetrajñā* in the Objective case at all, and inducting the word *iti* (after *kṣetrajñā*), (the Lord intends) that the absence of the Objective case-ending is because of its (the knower's) being self-effulgent (a witness)<sup>1</sup>. There, again, the 'field' can be spoken of by anyone whosoever; there is no need of any speciality as regards the agent (of speech, i.e. as regards the speaker). Of the 'knower of the field', however, it is only the discriminating people who speak without using it in the Objective case, because it is beyond the range of vision of people occupied with gross objects. In order to express this (idea), the Lord points out (the two) by using different modes of speech and by using the Nominative case (for both) in the same place (verse).

Thus, having referred to the knower of the field, which is distinct from the body, organs, etc. and is self-effulgent, He speaks of its real nature from the highest standpoint, which is identity with the supreme, non-transmigrating Self:

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

2. And, O scion of the Bharata dynasty, also understand the 'Knower of the field' in all the 'fields' to be Me. That which is

1. A word used in the active voice with an Objective case-ending takes the Nominative case-ending in the passive voice. Thus, though *kṣetram* is used in the Nominative case, it still is the object of the verb *abhidhīyate*. In the case of the word *kṣetrajñā*, however, it should have been used with an Objective case-ending, because it is the object of the verb *prāhuḥ*. But the Lord avoids the Objective case-ending after it, and uses it with a Nominative case-ending and an *iti* after it.



the knowledge of the field and the Knower of the field is (true) Knowledge. This is My view.

*Bhārata*, O scion of the Bharata dynasty; that 'Knower of the field' who is one *sarva-kṣetreṣu*, in all the fields, and who by nature is Self-effulgent, Consciousness, eternal, and all-pervasive; that *kṣetrajñam*, Knower of the field, on whom have been superimposed through ignorance such mundane qualities as agentship, enjoyership, etc.; *viddhi*, know, by removing the form born of ignorance; to be *mām*, Me, God, who am transcendental and, by nature, am the nondual Brahman which is Bliss. And so the field is an unreality imagined through nescience. And the Knower of the field, the substratum of that erroneous idea, is the Reality in the highest sense.

*Jñānam*, the knowledge; *kṣetra-kṣetrajñayoḥ*, of the field and the Knower of the field; *yat*, which is of this kind; *tat*, that alone; since it leads to Liberation, is *jñānam*, Knowledge, which is of the nature of a revelation opposed to ignorance. This is *mama*, My; *matam*, view. Any other view, on the other hand, is surely ignorance, because it is opposed to that (view of the Lord). This is the idea.

Here, the reasons why the difference between the *jīva* and God is a creation of nescience, while from the standpoint of the highest reality they are non-different, have been explained by the Commentator (Śaṅkarācārya). But these have not been presented by us for fear of making the book too voluminous, and because they have already been stated before in various ways.

The Lord begins to explain briefly what has been already stated:

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।  
स च यो यत्रभावश्च तत्समासेन मे शृणु ॥३॥

3. Hear from Me in brief about (all) that as to which is that field and how it is; what its changes are, and from what cause

arises what effect; and who He is, and to whom the powers belong.

*Tat kṣetram yat ca*, which is that field, this which has been spoken of before as the body, in the form of an aggregate of matter, and which in its reality has the nature of being insentient, an object of sight, limited, etc.; *yādṛk ca*, and how it is—how it is possessed of desire etc.; *yadvikāri*, what its changes are—with what transformations in the shape of the organs etc. it is associated; *yataḥ ca yat*, and from what cause arises what effect—('arises') being added; or the meaning is, *yataḥ*, from what—conjunction of Prakṛti and Puruṣa—it comes into being; (and) *yat* implies, by what differences has it been diversified as the moving and the non-moving; from the irregular use of the word *ca* here, it should be understood that all (the subject-matters) stand conjoined; *saḥ ca yaḥ*, and who He is—that the Knower of the field, in His own reality, is of the nature of Self-effulgence, Consciousness and Bliss; *yat prabhāvaḥ ca*, and to whom the powers belong—whose are the powers created by the limiting adjuncts; *tat*, that, the true nature of the field and the Knower of the field, possessed of all the attributes; *śṛṇu*, hear; *samāśena*, in brief; *me*, from Me, from my utterance; i.e. understand after hearing.

When the question arises, Of whose statements in extenso is this a summary?, the Lord, with a view to arousing interest in the mind of the hearer, says through eulogy:

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

4. It has been sung of in various ways by the Seers; (it has been sung of) separately by the different kinds of Vedic texts; and (it has been sung of) also by the rational and convincing sentences themselves by which Brahman is indicated and directly established.

It has been *gītam*, sung of, determined; *bahudhā*, in various ways; *ṛṣibhiḥ*, by the Seers, by Vasiṣṭha and others, in the scriptures on Yoga, as objects of concentration and meditation. Hereby it is said that it (the subject-matter) is determinable by the scriptures on Yoga. It has been sung of *prthak*, separately; *vividhaiḥ*, by the different kinds of; *chandobhiḥ*, Vedic texts—by the Rk and other *mantras*, as also by the Brāhmaṇas which deal with the *nitya*, *naimittika*, *kāmya-karmas*, etc. Hereby it is stated that it is determinable by the section of the Vedas on rites and duties. It has been variously sung of *brahma-sūtra-padaiḥ ca eva*: *Brahma-sūtras* are those (sentences) by which Brahman is indicated, determined a little indirectly; these are the Upaniṣadic sentences such as,

...that from which all these beings take birth, that by which they live after being born, that towards which they move, and into which they merge (*Tai.*, 3.1.1), etc.,

which are concerned with extrinsic characteristics. So also, *padas* are those (texts) such as, “‘Brahman is truth, knowledge, and infinite’” (*ibid.* 2.1.1), etc., by which Brahman is directly established, and which are concerned with intrinsic characteristics. It has been variously sung of by those *Brahma-sūtras* and *padas*, *hetumadbhiḥ*, which are replete with reason, which, beginning with,

O good looking one, in the beginning this was Existence alone, one only, without a second (*Ch.*, 6.2.1),

and (then) presenting the view of the atheists,

With regard to that some say, ‘In the beginning this was nonexistence alone, one only, without a second. From that nonexistence issued existence’ (*ibid.*),

advance reasoning in such texts as,

He said, 'O good-looking one, by what logic can existence, verily, come out of nonexistence? (ibid. 6.2.2);

(and) *vinīścitaiḥ*, which are convincing, which, having unity of idea in the introduction and conclusion (*eka-vākyatā*), teach purports that are beyond doubt. Hereby it is stated that it is determinable through the section of the Vedas on Knowledge. I shall speak to you in brief about the true nature of the field and the knower of the field which has been thus stated very elaborately by these. Listen to that. This is the idea.

Or, it (the phrase *brahma-sūtra-padaḥ*) is a *karma-dhāraya* compound thus: Those which are the *sūtras*, which indicate Brahman, are themselves the *padas*, sentences. Among them (sentences), the sentences indicative of Knowledge are, 'The Self alone is to be meditated on' (*Br.*, 1.4.7), etc., and the sentences indicative of ignorance are, '...does not know. (He is) like an animal...' (ibid. 1.4.10), etc. (It) has been sung of by them.

To Arjuna who had been made interested thus, the Lord speaks a little of the nature of the field in two verses:

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।  
 इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥  
 इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।  
 एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

5. The great elements, egoism, intellect, and the Unmanifest itself; the ten organs and the one, and the five objects of the senses,—

6. —desire, repulsion, happiness, sorrow, the aggregate (of the body and organs), sentience, fortitude—this field, which is subject to modification, has been spoken of briefly.

The great (*mahā*) elements (*bhūtas*) are five, (viz.) earth etc. *Ahaṅkārah*, egoism, is the origin of those, and it has the



characteristics of self-identification (with all objects). *Buddhiḥ*, intellect, is the source of *ahañkāra*; it is the principle called *mahat*, having the characteristic of ascertainment. *Avyaktam*, the Unmanifest, is the source of that; it is the Pradhāna constituted by *sattva*, *rajas* and *tamas*; it is the source of everything, and not a product of anything whatsoever. The word *eva*, *itself*, is for making Prakṛti understood as a certainty; (i.e.) the eight-fold Prakṛti is this much only. The word *ca*, *and*, is used for conjoining the different categories. Thus then, the explanation has been given according to the Sāṅkhya philosophy.

According to the followers of the Upaniṣadic view, however, *avyaktam* means the Undifferentiated, the inexpressible power of God, called Māyā. It has been said, 'Māyā of Mine, which is...difficult to cross over' (7.14). *Buddhi* means 'visualizing' creation before its beginning. *Ahañkāra* is the will in the form, 'I shall become many', which follows the 'seeing'. After that comes the origination of space etc. in succession. The Unmanifest, *mahat* and *ahañkāra*, which are upheld by the Sāṅkhyan philosophers, are not at all accepted by the followers of the Upaniṣads, on the grounds of their not being mentioned in the Upaniṣads, etc. This has been the conclusion (in *B. S.*, 1.1.5). *Avyakta* is what is presented in such Śruti texts as,

One should know that Prakṛti is surely Māyā, and the supreme Lord is the Ruler of Māyā, to be sure (*Sv.*, 4.10).

By practising the yoga of meditation they realized the power of the Deity Himself, hidden by its own effects (*ibid.* 1.3).

*Buddhi* is of the nature of 'visualizing', as mentioned in, 'That (Existence) visualized' (*Ch.*, 6.2.3). *Ahañkāra* is of the nature of 'the will to become many', as stated in, 'I shall become many; I shall be born' (*ibid.*). The five elements are the ones mentioned in the Śruti,

From that Brahman, indeed, which is the Self, was

produced space. From space emerged air; from air was born fire; from fire was created water; from water sprang up earth (*Tai.*, 2.1.1).

This view alone is the better one.

*Daśaikam ca indriyāṇi*, the ten organs and the one, are those five sense-organs, viz. ear, skin, eyes, tongue; nose, and the five motor-organs, viz. the vocal organ, hands, feet, anus, generative organ; and the one, viz. mind, consisting of thinking and doubting. *Ca*, and; *pañca indriya-gocarāḥ*, the five objects of the senses, are sound, touch, form, taste, and smell. They are objects of the sense-organs by virtue of being made known by them. However, (they are objects) of the motor-organs by virtue of being modes of (their) action. These that are such, the Sāṅkhyas call them the twenty-four categories.

*Ichhā*, desire, is a mental modification of the nature of hankering in the form, 'May this be mine', with regard to happiness and its means. It is also called *kāma* and *rāga*. *Dveṣaḥ*, repulsion, is a mental modification opposed to hankering, in the form, 'May this not be mine', with regard to pain and its cause. It is also called *krodha*, anger, and *irṣā*, jealousy. *Sukham*, happiness, is a mental modification which comes under the ambit of spontaneous desire; it has virtue as its specific cause, and it is expressive of the bliss of the supreme Self. *Duḥkham*, sorrow, is a mental modification which comes within the ambit of spontaneous repulsion; it has vice as its specific cause. *Sanṅhātaḥ*, the aggregate, is the body together with the organs, which is a transformation of the five great (gross and compounded) elements. *Cetanā*, sentience, is a mental modification called knowledge, expressing the knowledge of the true nature (of things); it has valid means of knowledge as its specific cause. *Dhṛtiḥ*, fortitude, is the effort that is the cause of holding steady the body and organs when they are exhausted. This mention of *icchā* etc. is suggestive of all aspects of the internal organ. Thus the Śruti,

Desire, deliberation, doubt, faith, want of faith, fortitude,

lack of fortitude, shame, intelligence and fear—all these are but the mind (*Br.*, 1.5.3),

speaks of desire etc. as aspects of the mind, since, as in the case of earth and pot, effects are non-different from their material causes.

*Etat*, this; *kṣetram*, field—all that is seen, the insentient things beginning from the 'great elements' and ending with 'fortitude'—, which is not the Self, because it is illumined by the 'witness', the knower of the field, and which is the 'illuminable' and is insentient; *udāhṛtam*, has been spoken of; *samāśena*, briefly.

(*Objection*.) Is it not that the Lokāyatikas (Materialists) hold that the aggregate of the body and organs itself is the sentient knower of the field; the followers of Sugata (Buddha), that sentience is momentary, and cognition itself is the self; (and) the Nayyāyikas, that desire, repulsion, effort, happiness, sorrow and cognition are the characteristics of the self? So, how can it be that all this is the 'field'?

To this He replies: *Savikāram*, together with its modifications. *Vikāra* means the transformations beginning with birth and ending with death,<sup>1</sup> which have been listed by the lexicographers. This, which begins with the 'great elements' and ends with 'fortitude', with those (*vikāras*) is subject to the modifications. Therefore it cannot be the 'witness' of the transformations. For, one's own origin and destruction cannot be witnessed by oneself! Since even as regards one's own other qualities, it is illogical that they can be visualized without visualizing oneself, and since, if one is witnessed by oneself, there would arise the contradiction of the same entity being the Nominative and the Objective, therefore the 'witness' of everything is surely changeless. So it has been said:

One cannot be sorrowful unless there be transformation.

1. See under 2.20.

And how can there be the act of witnessing by one who is (himself) changeful? As I am the witness of thousands of modifications of the internal organ, therefore I am changeless (*Br. Vā.*, 4.3.396).

Consequently, the characteristic of the field is its being subject to modifications, not, however, (its) being enumerated (as such).

After having thus described the field, (now) in order to present elaborately its 'witness', the knower of the field, by distinguishing it from the field, the Lord states—in the five verses preceding (the verse), 'I shall speak of that which is to be known' (12)—the disciplines, (viz.) humility etc., for (Arjuna's) becoming eligible for knowing it (the knower of the field):

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥

7. Humility, unpretentiousness, non-injury, forbearance, sincerity, service of the teacher, cleanliness, persistence, control of the body and organs,—

*Mānitvam* means praising oneself as possessing qualities that are there or not. *Dambhitvam* means making a show of one's own virtues for gain, adoration, or fame. *Himsā* means inflicting suffering on creatures through one's own body, speech, or mind. Avoiding them are (respectively) called *amānitvam*, humility, *adambhitvam*, unpretentiousness, and *ahimsā*, non-injury. *Kṣāntiḥ* means forbearing an offence with an unperturbed mind even when there is some cause for mental disturbance because of another's offence. *Ārjavam*, sincerity, means absence of crookedness; behaving with a sincere heart, i.e. being free from deceitfulness towards others. *Ācārya* here is meant to imply one who gives instructions about the disciplines leading to Liberation, but not the one referred to by Manu as a teacher who imparts instructions after ceremonially accepting a student.



*Ācārya-upāsanam* means serving him by resorting to dutifulness, salutation, etc.

External *śaucam*, cleanliness, consists of washing away the dirt of the body with earth and water; and internal cleanliness consists in removing the impurity of the mind, such as attachment etc., through contemplation on their opposites, in the form of discovering the defects of worldly objects. *Sthairyam*, persistence, means putting in greater effort again and again by one engaged in the disciplines leading to Liberation, without giving them up even when faced with various difficulties. *Ātma-vinigrahaḥ*, control of the body and organs, means keeping the aggregate of the body and organs engaged only in the disciplines for Liberation, by restraining their natural tendency towards what are opposed to Liberation.

Further,—

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।  
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८॥

8. —non-attachment with regard to objects of the senses, and also absence of egotism, (and) thinking again and again about birth, death, old age, diseases, miseries, and the defects (of the body),—

*Vairāgyam*, non-attachment, is a mental modification opposed to hankering; it is characterized by a lack of desire; *indriyārtheṣu*, with regard to sense-objects, sound etc., or with regard to objects of enjoyment that are seen or mentioned in the scriptures. *Ahaṅkāraḥ*, egotism, is pride in the form, 'I am the greatest of all', which rises in the mind even when one is not being praised. Freedom from that is *an-ahaṅkāraḥ*, absence of egotism. The word *eva* is used to convey the idea that none of these is to be left out. The word *ca* is used for conjoining (the various disciplines mentioned). Thus, that Yoga alone which consists of the combination—without the omission of even

one—of humility etc. that are twenty in number is called *jñānam*, Knowledge.

(*Janma-mṛtyu-jarā-vyādhī-duḥkha-doṣa-anudarśanam*;) Thinking again and again (about birth, death, old age, diseases, miseries, and defects of the body)—about birth in the form of living within the womb and coming out of it through the passage of birth; about death in the form of withdrawal from all the vital organs; about old age in the form of loss of intelligence, power and brilliance, and being humiliated by others; about diseases in the form of fever, dysentery, etc.; about miseries, which are born from the loss of desirable things and from coming in contact with undesirable things, and which are caused by one's body, animals, or natural calamities; and about the defects, the repulsiveness, of the body on account of being full of wind, bile, phlegm, faeces, urine, etc.; (or the meaning is) thinking again and again about the defects in those enumerated from 'birth' to 'miseries'; or, thinking again and again about the defect in the form of sorrow in those beginning from 'birth' and ending with 'diseases'. And this, since it is the cause of dispassion towards objects, becomes helpful to the realization of the Self.

Besides,—

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।  
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥९॥

9. —non-attachment and absence of fondness with regard to sons, wives, homes, etc., and constant equanimity of the mind with regard to getting the desirable and the undesirable,—

*Sakti*, attachment, means fondness involving the mere idea, 'this is mine'. *Abhiṣvaṅga*, however, means extreme fondness arising from the idea of self-identity in the form, 'I myself am this one'; (the idea) 'I myself am happy or sorry', when somebody else is happy or sorrowful. Absence of those has been

referred to as *a-saktiḥ*, non-attachment, and *an-abhiṣvaṅgaḥ*, absence of extreme fondness. With regard to what are attachment and extreme fondness to be discarded? Hence the Lord says—*putra-dāra-grhādiṣu*, with regard to sons, wives, homes, etc. From the use of (the word) *ādi*, etc., it follows that (these are to be discarded) with regard to others as well, viz. servants and all others who are objects of affection.

*Nityam ca*, and constant; *sama-cittatvam*, equanimity of the mind, having the mind free from joy and sadness; *iṣṭa-anīṣṭa-upapattiṣu*, with regard to getting the desirable and the undesirable. *Upapatti* means getting. The meaning is, absence of joy when a desirable thing is got, and absence of sadness when an undesirable thing is got. *Ca*, and, is used as a conjunction.

Moreover,—

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।  
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

10. —and unwavering devotion to Me with single-minded concentration, inclination to repair into a clean place, lack of delight in a crowd of people,—

*Ca*, and; *ananya-yogena*, with single-minded concentration, with a conviction in the form, 'There is none superior to Lord Vāsudeva. Therefore He alone is our goal'; *bhaktiḥ*, devotion, love arising from the knowledge of (My) being the best of all; *mayaḥ*, for Me, Lord Vāsudeva, the supreme God; *avyabhicāriṇī*, which is unwavering, which cannot be obstructed by any opposite cause whatsoever—. That (devotion) too is a cause of Knowledge, as is said in,

As long as one has not love for Me, Vāsudeva, so long does one not become free from association with the body.

(*Vivikta-deśa-sevitvam*;) *Vivikta* means that which is pure

naturally or through sanctification, (i.e.) free from impurities, and from snakes, tigers, etc.; *deśa*, a place, such as the banks of the Ganga, which makes the mind tranquil. Inclination to repair to that (kind of a place) is *vivikta-deśa-sevitvam*. Thus there is the Śruti:

One should fix the mind (on the supreme Self while dwelling) in a shelter, such as a cave free from wind, that is even, free from pebbles, fire and sand, and free from sound and water, and that is not a public shelter, and that is pleasing to the mind but not painful to the eyes (Śv., 2.10).

*Aratiḥ*, not taking delight, (*jana-samsadi*) in an assemblage (*samsad*) of people (*jana*) who are averse to Self-knowledge, who preach addiction to enjoyment of objects; (in an assemblage) which is adverse to the experience of Reality; but taking delight only in the assembly of pious people which is conducive to the experience of Reality. So has it been said:

Association (with others) is to be shunned with one's whole being. And if it is not possible to shun it, (then) it should be with good people. Association with good people is, verily, the remedy (*Mār.*, 34.23).

Furthermore,—

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।  
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

11. —steadfastness in the knowledge concerning the Self, contemplation on the purpose of the experience of Reality—this is spoken of as Knowledge. Ignorance is that which is other than this.

*Adhyātma-jñāna* means the knowledge that discriminates between the Self and the not-Self, which occurs (in the form of



contemplation) concerning the Self. Steadfastness (*nityatva*) in that means 'having firmness in that alone'. For, one who is firmly established in discrimination becomes able to understand the meaning of the (Upaniṣadic) sentences. (*Tattva-jñānārthadarśanam*:) Of the experience of Reality (*tattva-jñāna*), of the direct realization in the form, 'I am Brahman', which has the great Upaniṣadic sentences (e.g. 'Thou art That') as its specific cause, and which results from the perfection in all the disciplines counting from 'humility' (7), the *artha*, purpose, is of the form of cessation of nescience and all the sorrows which are its effects; it is also of the form of Liberation consisting in the attainment of the Self which is absolute Bliss. The *darśana* of this means contemplation (on it). For, when there is contemplation on the experience of Reality, then there arises the urge to practise the disciplines for that.

*Etat*, this, which consists of those beginning from 'humility' and ending with 'contemplation on the purpose of the experience of Reality', which are twenty in number; *proktam*, is spoken of; *jñānam iti*, as Knowledge, because they are meant for Knowledge. *Yat anyathā ataḥ*, 'what is other than, contrary to, this, (i.e.) pride etc.; is spoken of as *ajñānam*, ignorance, it being opposed to Knowledge. Therefore the idea is that Knowledge alone should be accepted by rejecting nescience.

When the question arises, What is to be attained through these that are called Knowledge?, the Lord, in the six verses beginning with '...that which is to be known...', says:

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥१२॥

12. I shall clearly speak of that which is to be known, by realizing which one attains Immortality. The supreme Brahman is without beginning. That is called neither being nor non-being.

*Pravakṣyāmi*, I shall clearly (*pra*), thoroughly, speak; of

*tat*, that; *yat jñeyam*, which is to be known by a seeker of Liberation. In order to draw the attention of the hearer, the Lord, eulogizing it by mentioning its result, says—*jñātvā*, by knowing; *yat*, which, the entity to be known, which is going to be spoken of; *āśnute*, one attains; *amṛtam*, Immortality, i.e. one becomes free from the world. What is it? *Param*, the supreme, all-surpassing; *brahma*, Brahman, the entity called the supreme Self, unlimited in every respect; which is *anādimat*—that which does not have a beginning (*ādi*) is *anādimat*. Here, though the meaning is obtained from merely the word *anādi* formed as a *bahuvrihi*-compound,<sup>1</sup> still, the (suffix) *matup* is used to denote superexcellence or constancy.<sup>2</sup>

Some prefer (the division of this text *anādimatparam* into) the words *anādi* and *matparam*. The meaning (of *matparam* then) is, *param*, superior, *mat*, to Me, who am the qualified Brahman; i.e. Brahman as the unconditioned. However, it is wrong to explain (the phrase as), ‘That (Brahman) of which I am the supreme power called Vāsudeva’, because, the context being that of presenting the unconditioned Brahman, it is out of place to speak of possession of power.

The Lord states the unconditioned nature itself: *Tat*, That; *ucyate*, is called; *na sat*, neither being; *na asat*, nor non-being. That which becomes an object of valid knowledge through positive assertion is referred to by the word *sat*. But that which becomes an object of valid knowledge through negative assertion is referred to by the word *asat*. However, this One is different from both these because It is attributeless and is by nature self-effulgent Consciousness—as has been said in the Śruti,

...failing to reach which (Brahman), words, together with the mind, turn back (*Tai.*, 2.4.1).

1. That which has no *ādi*, beginning, is *anādi*.

2. If the word *anādi*, *beginningless*, alone is used, then it may as well refer to the Unmanifest (Pradhāna) etc., which also, as series, are beginningless. The addition of *mat* obviates this difficulty.

Since Brahman is neither the substratum of the idea of existence nor is It the substratum of the idea of nonexistence, therefore It is not expressed through any word in its primary sense, because in It there is nothing that can make the use of words possible.

To illustrate: A word conveys its meaning on the basis of genus, as 'cow' or 'horse'; on the basis of action, as 'he reads', 'he cooks'; on the basis of quality, as 'white' or 'black'; or on the basis of relation, as 'he is wealthy', 'he is possessed of cattle'. Here, by the word *jāti*, *genus*, are comprehended all attributes, be they genus or limiting adjuncts, which are different from action, quality and relationship. Since even a fanciful (meaningless) word, for instance *dittha*, *ḍapittha*, etc., is employed by making some attribute (e.g. 'nonsense') or itself as the occasion (for its use), therefore that also is included under the term *genus*.

Thus, even the word *ākāśa*, *space*, of the Logicians is used by accepting some attribute such as 'being the basis of sound' etc.<sup>1</sup> But according to our view, since the different '*ākāśa*' coming into being (in the different cycles of creation) are many, like the earth etc., therefore 'spaceness' is also a genus. Thus it (the word 'space') also comes under the class of words denoting genus. And, 'direction' does not at all exist as some entity different from 'space'. 'Time', too, does not exist separately from God. Even if 'direction' and 'time' have separate existence, then the cause of their conveying some meaning is some limiting adjunct, and so they continue to be included under the term 'genus' itself. Therefore, since the grounds for words being used (meaningfully) are of four kinds, words are of four kinds.

1. According to the Logicians, since *ākāśa*, *space*, cannot be equated with quality, action, or relationship, therefore none of these can be the basis for its verbal use. Again, since *ākāśa* is one, it cannot be a genus. Thus the word *ākāśa* cannot convey any sense by depending on genus. Still, from the fact that *ākāśa* is the basis of sound, it follows that it can be employed to convey some sense through the relationship of 'being the basis of sound'.

That being so, the denial of 'genus' by saying, 'That is called neither being nor non-being', is suggestive of the denial of action, quality and relationship as well. By the text, 'One only, without a second' (*Ch.*, 6.2.1), genus is denied, because it (genus), which applies to many, cannot be applied to what is only one. By the texts, 'Qualityless, actionless' (*Adh.*, 62), 'calm' (*Śv.*, 6.19)<sup>1</sup>, are denied seriatim quality, action and relationship. By the text, '...for, this infinite Being is unattached' (*Br.*, 4.3.15), as also, 'Now, therefore, the description (of Brahman): "Not this, not this"' (ibid. 2.3.6), all are denied. Hence it is reasonable that Brahman is not expressed through any word whatsoever.

(*Objection:*) In that case, how was it said, 'I shall clearly speak', or how does the aphorism, 'since the scriptures are the valid means of Its knowledge' (*B. S.*, 1.1.3), occur?

(*Reply:*) You accept that this is so because It is somehow presented indirectly through words. And the process of (Its) presentation has been explained under, 'Someone visualizes It as a wonder' (2.29). For an elaborate discussion, however, the Commentary (of Śāṅkarācārya) should be referred to.

Thus, even though when there arises the doubt of Brahman being nonexistence since the unconditioned Brahman is not the object of the idea implied by the word *sat*, *existence*, it (this doubt) has been removed by saying that It is not nonexistence, still, for removing that doubt in an elaborate way, He, by way of establishing Its existence as the conscious 'Knower of the field' through the limiting adjunct, (viz.) the organs of all the creatures, says:

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

13. That (Knowable), which has hands and feet everywhere,

1. The text as quoted by M. S. is not traceable. The *Adh.* had '*nirguṇam, niṣkriyam, sūkṣmam...ekamevādviṭiyam brahma*'; and the *Śv.* has '*niṣkalam, niṣkriyam, śāntam, niravadyam, nirañjanam*'.



which has eyes, heads and mouths everywhere, which has ears everywhere, exists in the creatures by pervading them all.

*Tat*, That, Brahman, the Knowable; *sarvataḥ-pāṇi-pādam*, which has hands and feet everywhere, of which conscious 'Knower of the field' the insentient hands and feet everywhere (*sarvataḥ*), in all the bodies, are for being used in their respective activities—. Since all the activities of insentient things are possible when there is a conscious substratum, therefore, with regard to that conscious 'Knower of the field', Brahman, which is to be known and which is the cause of the activities of the whole range of insentient things, there cannot be the doubt of Its nonexistence. This is the purport. Similarly, that Entity by which there are (these) eyes (*akṣi*), heads (*śira*) and mouths (*mukha*) to be activated everywhere (*sarvataḥ*) is *sarvataḥ-akṣi-śiro-mukham*. So also, that Entity for which there exist (these) organs of hearing (*śruti*) everywhere for being activated is *sarvataḥ-śruti-mat*. (That Brahman, which is) one only, eternal and omnipresent, *tiṣṭhati*, exists; *loke*, in the creatures, in the bodies of all the creatures; *āvṛtya sarvam*, by pervading them all, the totality of insentient things, with Its being and self-effulgence through a 'superimposed relationship.

The idea is that It exists (in the bodies of all the creatures) without undergoing any change. But It is not affected even by an iota of the defects or excellence of the insentient world superimposed on Itself. As to how the eternal, omnipresent Consciousness is one only in all the bodies, and not distinct with respect to each body, has been shown before.

In accordance with the maxim, 'The Transcendent is presented with the help of superimposition and its negation', it has been explained through the superimposition of the entire creation that 'the supreme Brahman is without beginning' (12). Now through the negation of that (superimposition), the Lord, for the sake of the knowledge of the Unconditioned (Brahman), begins to explain that 'It is called neither being nor non-being' (13):

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।  
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥१४॥

14. (Though) devoid of all the organs, It (still) shines through the functions of all the organs; and (though) verily unattached, (still) It is the support of all; (though) without attributes, (still) It is the enjoyer of the attributes!

That (Brahman), though in reality *sarvendriya-vivarjitam*, devoid of all the organs; still, *sarvendriya-guṇa-ābhāsam*, It shines through the functions of all the organs; it seems to shine as the object of the respective organs through their *guṇas*, functions—through ascertainment, thinking, hearing, speaking, etc. of the internal organs, intellect and mind, and all the external organs, the ear etc. That Brahman, the knowable, seems to be functioning in accordance with the functions of all the organs, as the Śruti says, 'It thinks (*dhyāyati*), as it were, and moves (*lelāyati*), as it were' (*Br.*, 4.3.7). Here '*dhyānam*, thinking' is used suggestively for the functions of the sense-organs, (and) '*lelāyanam*, movement' is suggestive of the functions of all the motor-organs.

*Ca*, and; similarly, that Brahman, the Knowable, though in reality *asaktam eva*, verily unattached, devoid of all relationships; still, It is *sarva-bhṛt*, the support of all, through *Māyā*. It is *sarva-bhṛt* in the sense that It, in Its nature as Existence, supports and nourishes all the imagined things. For, an error without a substratum is impossible. So also, though from the highest standpoint It is *nirguṇam*, without attributes, surely free from the *guṇas*, *sattva*, *rajas* and *tamas*; yet It is *guṇa-bhoktr ca*, the enjoyer of the *guṇas*, of *sattva*, *rajas* and *tamas*, transformed into happiness, sorrow and delusion; (It becomes the enjoyer) through sound etc. This is the meaning.

बहिरन्तश्च भूतानामचरं चरमेव च ।  
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥१५॥

15. It exists outside and inside (all) beings; the moving and

the non-moving are That alone. It is incomprehensible due to subtleness. It is also remote, (and) also near!

*Bhūtānām*, of the creatures, which have the nature of coming into being, of all the created things, which are imaginary; the non-imaginary basis *bahir-antaḥ ca*, outside and inside, is one only, just as a rope pervades through and through a 'snake', a 'line of water', etc. which are imagined on it. This is the meaning. Hence all creatures, *acaram*, the unmoving; *ca caram*, and the moving; are That *eva*, alone, because they are one with the substratum. The idea is that nothing among the imagined things remains outside That. Though It is thus all-pervasive, still, *tat*, It; is *avijñeyam*, incomprehensible; *sūkṣmatvāt*, due to subtleness, due to being without form etc.; It does not become fit for being known as 'This is so.' For this very reason, It is *ca*, also; *dūrastham*, remote, billions of *yojanas*<sup>1</sup> away, as it were, because It is not attainable even in a thousand crores of years by those who are devoid of the disciplines needed for the knowledge of the Self. But *tat*, It; is *antike ca*, also near, to those who are equipped with the disciplines needed for Knowledge; It is indeed not remote; because of being (their) Self. (This is) in accordance with such Śruti texts as,

It is farther away than the far-off, and It is near at hand in this body. Among sentient beings It is (perceived as) seated in this very body, in the cavity of the heart (*Mu.*, 3.1.7).

The Lord elaborates what was stated as, It is one only, which 'exists (in the creatures) by pervading them all', for silencing those schools of thought which hold that the Self differs from body to body:

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।  
भूतभर्तु च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

1. *Yojana*: eight or nine miles.

16. And that Knowable, though undivided, appears to be existing as divided in all the beings; and It is the sustainer of all the beings, as also the devourer and the originator.

*Tat*, that (Brahman); is *avibhaktam*, undivided, non-different, one only; *bhūteṣu*, in all the beings, but not different with respect to each body, because It is all-pervasive like space. Even then, owing to Its being perceived as identified with the bodies, *sthitam*, It exists; *iva*, as though; *vibhaktam*, separate, in each body. The meaning is that the appearance of difference in It is because of Its having limiting adjuncts; it (difference) is unreal like (the divisions) in space.

*Objection*: Can it not be argued thus: Let the 'knower of the field' be all-pervasive and one. But Brahman, which is the origin of the world, is certainly different from it (the 'knower of the field')?

The Lord says: No. It (the Knower of the field) is *bhūta-bhartr*, the sustainer of (all) the beings, that which sustains all the creatures during the continuance of the world; (It is) also the *grasiṣṇu*, devourer at the time of dissolution; and *prabhaviṣṇu*, the originator of everything at the time of creation, as rope etc. are of snake etc. that are imagined through ignorance. Therefore that very Brahman, which is the cause of the continuance, dissolution and origination of the world, is the same 'Knower of the field' in each body and is the Knowable; It is not different from that.

*Objection*: Will It not verily be insentient if, even though existing everywhere, It is not perceived?

*Reply*: It will not be so, because it is reasonable that, though It is self-effulgent, still, It is not perceived by the organs etc. on account of Its being formless etc.

This the Lord says:

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।  
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥



17. That is the Light even of the lights; It is said to be beyond darkness. It is Knowledge, the Knowable, and (that which is) attained through Knowledge. It exists in a special way in the hearts of all.

*Tat*, That, Brahman which is the Knowable; is the *jyotiḥ*, Light, the Illuminator; *api jyotiṣām*, even of the lights, of the illuminators, the sun etc. and the intellect etc.; of even the external ones and the internal ones, because it is reasonable that the Light that is Consciousness should illumine the insentient lights. (This follows) also from the Śrutis:

Being illumined by which Light the sun shines (*Tai. Br.*, 3.12.9.7).

...through His lustre all these are variously illumined (*Ka.*, 2.2.15), etc.

The Lord too will say, 'The light which is in the sun, which illumines the whole world,' etc. (15.12).

*Objection:* Though in Itself It has no insentience, will It still not have contact with the insentient?

The Lord says: No. By the Śrutis, 'He is superior to the (other) superior imperishable (Māyā)' (*Mu.*, 2.1.2), etc., as also by those who deliberate on Brahman, *ucyate*, It is said to be; *param*, beyond; *tamasah*, darkness, the insentient things as a whole. That Brahman is the supreme Reality which is untouched by nescience and its effects which are ultimately not real, because there can be no contact between being and non-being. So it has been said:

A real contact of that which has no association with that which has association; of that which is changeless with the changeful; of the Self with the not-Self, is illogical (*Br. Vā.*, 4.3.1179).

(This follows) also from the Śruti, '...resplendent like the sun

and is beyond darkness' (Śv., 3.8). By 'resplendent like the sun', it is meant that It does not depend on some other light for Its self-effulgence; i.e. It is the illuminator of all. Since It is self-effulgent and untouched by the insentient, therefore It is *jñānam*, Knowledge, Consciousness Itself, revealed in the mental modification created by the valid means of knowledge (the great Upaniṣadic sentences). Therefore That Itself is *jñeyam*, the Knowable, worthy of being known because It is unknown, (and) because the insentient, on account of the absence of unknowability in it, is not worthy of being sought to be known.<sup>1</sup>

How then is It not known by all? To that the Lord says: It is *jñāna-gamyam*, to be reached, attained, through the afore-said group of spiritual disciplines beginning from 'humility' and ending with 'contemplation of the purpose of the experience of Reality', which is called Knowledge (*jñāna*) since it is the cause of Knowledge; but (It is) not (attained) without those (spiritual disciplines). This is the meaning.

(*Objection:*) If It is to be *attained* through spiritual disciplines, then is It separated by a distance?

The Lord says, No; *viṣṭhitam*, It exists in a special way (*vi*); *hr̥di*, in the hearts, in the intellects; *sarvasya*, of all, of the creatures as a whole. Though It exists equally everywhere, still, It is manifest there (in the intellect) in a special way, both as the *jīva* and also as the inner Controller, like the rays of the sun in a mirror, a crystal, etc. Though, as a matter of fact, verily not remote, still, through error, It seems to be a remote thing; on the cessation of nescience, which is the source of all errors, It is attained, as it were. This is the meaning.

The 'field' etc. have been spoken about. (Now) the Lord

1. Knowledge means removal of the covering which is of the nature of nescience. For the ignorant, Consciousness remains covered by nescience. Therefore It is worthy of being known. But in the case of insentient things, which are themselves forms of nescience and are matters of common experience, no such covering of nescience is admitted by the Vedantin.

concludes by speaking of the person eligible and of the result:

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।  
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥

18. Thus has been spoken of in brief the field, as also Knowledge and the Knowable. By understanding this My devotee becomes qualified for My State.

*Iti*, thus, in this way mentioned above; *uktam*, has been spoken of, in brief (*samāsataḥ*) by Me; *kṣetram*, the field, enumerated from the 'great elements' to 'fortitude'; *tathā*, as also; *jñānam*, Knowledge, beginning from 'humility' and ending with 'contemplation on the purpose of the experience of Reality'; *ca*, and; *jñeyam*, the Knowable, commencing from 'The supreme Brahman is without beginning' and ending with 'It exists in a special way';—all the three, by quoting from the Śrutis and the Smṛtis for favouring persons of poor intellect. Thus far indeed is the purport of all the Vedas and the import of the *Gītā* as well.

And the Lord says: In this matter the eligible person is, indeed, My devotee who is possessed of the characteristics mentioned in the preceding chapter. *Viññāya*, by understanding, by knowing through discrimination; *etat*, this—the field, Knowledge, and the Knowable as stated; *madbhaktaḥ*, My devotee, he who has dedicated his entire selfhood to Me, Lord Vāsudeva, the supreme Teacher, (and) for whom I alone am the refuge; *upapadyate*, becomes qualified; *madbhāvāya*, for My State, for the State of supreme Bliss which is free from all evil, for Liberation; he becomes fit to attain Liberation, as is stated in the Śruti:

He who has supreme devotion to the Deity, and as much of it to the guru as to the Deity, to him, indeed, to the great-souled one, these subject-matters that have been spoken of become revealed (Śv., 6.23).

So the idea is that one who is desirous of the supreme human Goal should, by constantly taking refuge in Me alone and rejecting the hankering for enjoyment of trifling objects, follow only the means to self-realization.

Thus, by the text so far has been explained this much—‘which is that field, and how it is’ (3). Now has to be explained this much—‘what its changes are, and from what cause arises what effect; and who He is, and to whom the powers belong’ (ibid.). As to that, by stating that Prakṛti and Puruṣa are the cause of the worldly state, (the text) ‘what its changes are, and from what cause arises what effect’ is being explained in the two verses beginning with ‘*Prakṛtim*’. However, (the text) ‘and who He is, and to whom the powers belong’ (is being explained) by the two verses beginning with ‘*Puruṣaḥ*’ (21). This is the division.

As regards this, in the seventh chapter, after introducing the two Prakṛtis of God, the higher and the lower, characterized as the ‘knower of the field’ and the ‘field’, it was said, ‘...all things (sentient and insentient) have these as their source’ (7.6). Among them, the inferior Prakṛti is characterized as the ‘field’; but the higher (Prakṛti) is characterized as the *jīva*. Thus having stated that they are beginningless, (now) it is being stated that the creatures have those two as their source:

प्रकृतिं पुरुषं चैव विद्धयनादी उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १९ ॥

19. Know for certain both Prakṛti and Puruṣa to be verily without beginning; and know the modifications, as also the qualities, as born of Prakṛti itself.

Prakṛti is what is called Māyā, the power of God, consisting of the three *guṇas*, which was characterized as the ‘field’ and was spoken of before (in 7.5) as the inferior Prakṛti. As for the superior Prakṛti, called *jīva*, which was spoken of before,



that is here mentioned as *puruṣa*. Thus there is no contradiction between the previous and the later (texts).

*Viddhi*, know; *api*, for certain; *ubhau*, both; *prakṛtim*, Prakṛti; *ca*, and; *puruṣam*, Puruṣa; to be *eva*, verily; *anādi*, without beginning; to be those that have no source. To explain: Prakṛti is beginningless because of being the source of the whole universe, and because, if that again has a source, it will lead to an infinite regress. The Puruṣa is beginningless because the whole universe has come into existence as a result of his merit and demerit. For, joy, sorrow and fear are noticed in a newborn. Otherwise there would arise the contingency of the loss of what is merited and the emergence of what is not merited. Since Prakṛti is beginningless, therefore the previous statement (in the seventh chapter) that it is the source of creatures stands to reason.

This is what the Lord says: *Ca*, and; *viddhi*, know; the sixteen *vikārān*, modifications, viz. the five great elements and the eleven organs; *ca*, and; *guṇān*, the qualities, (i.e.) joy, sorrow and delusion, which are forms of *sattva*, *rajas* and *tamas*; as *prakṛti-sambhavān*, born of Prakṛti, derived from Prakṛti; *eva*, itself.

In the course of considering the origin of the modifications from Prakṛti, He shows that the Puruṣa is the source of the worldly state:

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

20. In the matter of being the agent of transformation into body and organs, Prakṛti is said to be the cause. The Puruṣa is the cause so far as the feeling of happiness and sorrow is concerned.

*Kārya* is the body; the *karaṇas* are the thirteen organs existing in it. The (sense-)objects and the elements forming the body stand mentioned here by the use of (the word) *kārya*. And qualities, in the form of happiness, sorrow and delusion, are

comprehended by the use of (the word) *karāṇa*, because they are dependent on the *karāṇas*. In the matter of being the agent (*kartr̥tve*) of transformation into those body and organs; *prakṛtiḥ*, Prakṛti; *ucyate*, is said—by the great sages; to be the *hetuḥ*, cause. Even if the reading be *kārya-kāraṇa*, with an elongation (of *a*), the meaning remains the same.

Thus, after having explained that Prakṛti is the source of the worldly state, He states what kind of that (causality) the Puruṣa also has: *Puruṣaḥ* is the 'knower of the field', explained before (under 7.5) as the superior Prakṛti. He is *ucyate*, said to be; *hetuḥ*, the cause; *bhoktr̥tve*, so far as the feeling; *sukha-duḥkḥānām*, of all happiness and sorrow, (i.e.) of happiness, sorrow and delusion, which are objects of experience, is concerned; (that is to say, so far as) experiencing them in association with the mental modifications<sup>1</sup> is concerned.

What is the reason for that which was spoken of as the experience of happiness and sorrow by the Puruṣa and his worldly state? This is being answered:

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।  
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

21. Verily, being seated in Prakṛti, the Puruṣa experiences the qualities born of Prakṛti. This one's contact with the qualities is the cause of births in good and evil wombs.

Prakṛti stands for Māyā. *Hi*, verily; *prakṛtiṣṭhaḥ*, being seated in Prakṛti, having falsely accepted her as identified with himself; *puruṣaḥ*, the Puruṣa; *bhukṣte*, experiences; *guṇān*, the qualities; *prakṛtijān*, born of Prakṛti. Hence, *sad-asad-yoni-janmasu*, as regards births in good (*sad*) and evil (*asad*) wombs

1. The Puruṣa's 'experience' consists in the association of the objects in the form of happiness etc. with the mental modifications on which Consciousness is reflected.

(*yoni*), which are the sources of experiencing the qualities born of Prakṛti—*sad-yonis* are those who are born of good wombs, (viz.) gods and others; for, the desirable *sāttvika* result is enjoyed by them; *asad-yonis* are those who are born of bad wombs, (viz.) animals etc.; for, the undesirable *tāmasika* result is enjoyed by them; *sad-asad-yonis* are those who are born of good and bad wombs, (viz.) Brahmins and other human beings, because they have in them a mixture of merit and demerit; for, the mixed *rājasika* result is experienced by them; hence, with regard to that (birth in good and bad wombs)—; *guṇa-saṅgaḥ*, contact with the qualities, self-identification with Prakṛti consisting of *sattva*, *rajas* and *tamas*; *asya*, of this one, of the Puruṣa; is verily *kāraṇam*, the cause. However, for that unattached one (Puruṣa) there is naturally no worldly state.

Or, *guṇasaṅgaḥ* means hankering for, desire for, the *guṇas*—sound etc.—in the form of (as giving rise to) happiness, sorrow and delusion. That itself is *kāraṇam*, the cause; *asya sad-asad-yoni-janmasu*, as regards the births of this one in good and bad wombs. This follows from the Śruti,

‘What it desires, it resolves; what it resolves, it works out; and what it works out, it attains’ (*Br.*, 4.4.5).

In this interpretation also it is to be noted that self-identification with Prakṛti is the basic cause.

Thus, in this way it has been said that the Puruṣa has the worldly state on account of false self-identification with Prakṛti, but not naturally. When the question arises, What, again, is his true nature in which there is no worldliness?, the Lord, pointing directly to his true nature, says:

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्युरुषः परः ॥ २२ ॥

22. Though existing in the body, the Puruṣa is transcendental

because he is the most proximate Witness, the Permitter, the Sustainer, and the Experiencer; and he is referred to (in the Śrutis) by the words *paramātmā* (supreme Self) and so on.

Though existing in the form of a *jīva asmin*, in this; *dehe*, body, which is a transformation of Prakṛti; *puruṣaḥ*, the Puruṣa; is in reality *paraḥ*, transcendental, untouched, by the *guṇas* of Prakṛti. That is, in His true nature He is not a worldly being, because (He is) *upadraṣṭā*, the Witness. As when the priests and the performers of sacrifices remain busy with the rituals connected with the sacrifices, there is another priest seated near them who, remaining unengaged himself, observes the merits or faults in the performances of the priests and in the sacrifices by virtue of his being an expert in the sacrificial lore, similarly with regard to the activities of the body and organs, there is the Puruṣa who is not Himself engaged in them, who is different from them, and who is the proximate Witness—but not the agent—of the body and organs, together with their activities—as has been said in the Śruti,

He is untouched by whatever He sees in that state, for this infinite Being is unattached (*Br.*, 4.3.15).

Or, among the witnesses—body, eyes, mind, intellect and Self, the Self—, Puruṣa, who is the most proximate (*upa*) witness (*draṣṭā*) in comparison with the external (witnesses)—body etc.—, is the *upadraṣṭā*; because the word *upa* conveys the idea of nearness, and because this (nearness), in the form of being non-separably proximate, culminates in the indwelling Self.

*Ca*, and; (the Puruṣa) is the *anumantā*, Permitter. Though Himself inactive in the midst of the activities of the body and organs, He still seems to be active because, by His mere proximity, He is favourable to them. Hence He is the *anumantā*. Or, the Puruṣa is the *anumantā* because, even though He is their Witness, He never prevents the body, organs, etc. when they are engaged in their own activities—as is said in the Śruti, '(He is)



the Witness, the bestower of intelligence' (Śv., 6.11).

He is *bhartā*, the Sustainer—the sustainer and nourisher, through His own existence and self-effulgence, of body, organs, mind and intellect, which form an aggregate and are endowed with a semblance of Consciousness.

He is the *bhoktā*, Experienter, without being affected in any way, in the sense that He illumines, through His own nature as Consciousness, the intellect's experiences in the form of happiness, sorrow and delusion.

He is *maheśvaraḥ*, the great Lord. Being omnipresent and independent, He is great and Lordly; hence He is *maheśvaraḥ*. He is the *paramātmā*, the supreme Self, who, endued with the aforesaid attributes of being the Witness, etc., is the supreme (*parama*), superexcellent, Self (*ātmā*), of those beginning with 'body' and ending with 'intellect', which are imagined through nescience to be the Self. *Iti api*, thus, with this word also; He is *uktaḥ*, referred to, in the Śruti. From the use of the word *ca* it follows that this supreme Puruṣa Himself is spoken of by such words as '*upadraṣṭā*, the most proximate Witness' etc. as well. It will also be said later, 'But different is the supreme Puruṣa who is spoken of as the transcendental Self' (15.17).

Thus, then, stands explained the text, 'and who He is, and to whom the powers belong' (3). Now He concludes what was said in, 'by realizing which one attains Immortality' (12):

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।  
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

23. He who knows thus the Puruṣa and the Prakṛti along with the qualities is not born again, even if he continues to live in any manner whatsoever.

*Yah*, he who; *vetti*, knows, directly experiences; *evam*, thus, in the way stated (above); *puruṣam*, the Pūruṣa, as, 'I am this One'; *ca*, and; knows the unreal *prakṛtim*, Prakṛti, nescience;

*guṇaiḥ saha*, along with the qualities, which are its own transformations, as having become sublated by the Knowledge of the Self thus—‘Nescience and its effects have been eliminated with regard to me’; *saḥ*, he; *na* (*abhijāyate*), is not born; *bhūyaḥ*, again; *api*, even if, due to *prārabdhakarma*; *vartamānaḥ*, he continues to live; *sarvathā*, in any manner whatsoever, by transgressing injunctions as Indra (did).<sup>1</sup>

After the fall of the present body of the enlightened man, he does not become embodied again. Because it has been said in diverse ways that, when nescience is sublated by enlightenment, there can be no (further) effects of it. This accords with the aphorism,

On the realization of That, there occur the non-attachment and destruction of the subsequent and the previous sins respectively, because it is declared to be so (*B. S.*, 4.1.13).

The intention of using the word *api*, *even*, is to imply—‘What need it be said that one who lives without transgressing the injunctions, who continues in his duties, is not born again!’

In this connection are being stated these alternative disciplines for the realization of the Self:

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।  
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

24. Through meditation some realize the Self in (their) intellect with the help of the internal organ; others through Sāṅkhya-yoga, and others through Karma-yoga.

Indeed, here (in the field of spiritual disciplines) there are four kinds of people: some are the best, some are mediocre, some are weak, some are weaker. The Lord speaks of the spiritual

1. See *Kau.*, 3.1.

discipline for Self-realization in the case of the best ones among these: *Dhyānena*, through meditation, through a current of similar ideas that is uninterrupted by (any) foreign idea, through contemplation on the Self resulting from *śravaṇa* and *manana*, which is referred to by the word *nididhyāsana*; *kecit*, some, the best yogis; directly *paśyanti*, realize; *ātmānam*, the Self, the inmost Consciousness; *ātmani*, in (their) intellect; *ātmanā*, with the help of the internal organ, which has been perfected through meditation.

He speaks of the discipline for Self-realization in the case of the mediocres: *Anye*, others, the mediocres; *sāṅkhyena yogena*, through Sāṅkhya-yoga, through contemplation that results from *vicāra* on the Vedantic texts thus—'These things, the transformations of the three *guṇas*, are all the not-Self and are unreal. I am the Self, the witness of those things; I am eternal, all-pervasive, changeless, real, and devoid of all kinds of contact with matter'—, which (contemplation) is in the form of *śravaṇa* and *manana* occurring before *nididhyāsana*, which is preceded by discrimination between the eternal and the non-eternal, etc.;—(the portion) 'realize the Self in (their) intellect' is understood. That is to say, (they realize) after its (Sāṅkhya-yoga's) developing into *dhyāna* (meditation).

The Lord speaks of the disciplines for Self-knowledge in the case of the weak: *Ca apare*, and others, the weak ones; *karmayogena*, through Karma-yoga, through the multifarious duties which are enjoined by the Vedas, which are appropriate for the concerned castes and stages of life, which are undertaken with the idea of dedication to God, and which are devoid of (any) expectation of gain (for oneself);—(the portion) 'realize the Self in (their) intellect' is understood. That is, (they realize) through *śravaṇa*, *manana* and *dhyāna* which arise after purification of the mind.

The Lord speaks of the disciplines for Knowledge in the case of the weaker ones:

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।  
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

25. Others, however, who do not know thus, take to thinking after hearing from others. Even they, too, who adhere to hearing, certainly overcome death.

*Anye*, others; *tu*, however—the word *tu* is used to point out the distinction from the three kinds of eligible persons mentioned in the previous verse—; *ajānataḥ evam*, who do not know thus, (who do not know) the Self as spoken of, through even any one of these methods; *upāsate*, take to thinking—by becoming imbued with faith; *śrutvā*, after hearing; *anyebhyaḥ*, from others, from compassionate teachers, on being told, ‘Think of this thus’; *te api ca*, even they, too; *śruti-parāyaṇāḥ*, who adhere to hearing, who though themselves incapable of deliberation are entirely intent on hearing only the instruction of the teacher with faith; *ati-taranti eva*, certainly overcome; *mṛtyum*, death, the worldly state.

From the use of the word *api*, *even*, in *te api*, the intended idea is, ‘It goes without saying that those who are themselves capable of deliberation overcome death.’

Since the worldly state is a creation of nescience, therefore Liberation is logically possible through enlightenment. For emphasizing this idea, worldliness and the Knowledge that sublates it are being elaborated till the end of the chapter. As regards that, He explains what was stated before in the text—‘This one’s contact with the qualities is the cause of births in good and evil wombs’ (21):

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।  
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

26. O scion of the Bharata dynasty, whatever object, moving or non-moving, comes into being, know that to be from the association of the field and the Knower of the field!



O scion of the Bharata dynasty, *yāvat sattvam*, whatever object, moving (*jaṅgama*) or non-moving (*sthāvara*); all *tat*, that; *sañjāyate*, comes into being; *kṣetra-kṣetrajña-saṃyogāt*, from the association of the field and the Knower of the field. The *kṣetra*, field, is all that is visible, which consists of nescience and its effects, which is insentient, inexplicable, and both real and unreal. The *kṣetrajña*, Knower of the field, is different from that and is its illuminator; It is self-effulgent, supremely real, Existence and Consciousness, unattached and uninvolved, attributeless, and nondual. Their *saṃyoga*, association, is caused by not discriminating between them due to *Māyā*; it is a false superimposition of identity, and consists in conjoining the real and the unreal. *Viddhi*, know, thus that, from that alone are born all those that are effects. Hence the worldly state, which is due to ignorance about the true nature (of the Self), like dream etc., deserves to be destroyed by Self-knowledge. This is the purport.

Having thus spoken about the worldly state consisting of nescience, He, for the sake of stating the enlightenment which annihilates this, explains what was stated before in, 'He who knows thus the *Puruṣa*' (23):

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

27. He sees who sees the supreme Lord as the same, permanent and imperishable in all the beings which are perishable.

*Sarveṣu bhūteṣu*, in all the beings, which have the characteristic of being born, which consist of the moving and the non-moving living beings, which are mutually different due to being subject to changes in the form of various kinds of births etc. and due to having inferior or superior states, and which are hence unsteady—for, objects, which are changeful every moment, cannot continue without change even for a

moment—, and which, for this very reason, are in a state of being mutually the opposers and the opposed; and which, even so, are *vinaśyatsu*, perishable, possessed of the characteristic of being destroyed no sooner than they are seen, comparable to magic, cities in space, etc.; *yaḥ*, he who, with the insight of the scriptures; *paśyati*, sees; *parameśvaram*, the supreme Lord, who, being the giver of reality and self-expression to all the insentient things, is devoid of the state of being the opposer or the opposed; who is untouched by all the defects, who is *samam*, the same, of the same nature everywhere, one in every body; who is *tiṣṭhantam*, permanent, on account of being devoid of such transformations as birth etc., (i.e.) who is changeless; who is *avinaśyantam*, imperishable, not sublated even when the whole of duality, which has the nature of being destroyed no sooner than it is seen, is sublated;—(he who sees) thus through discrimination the Self which is in every way different from the insentient creation—*sah*, he alone; *paśyati*, sees the Self, like one who eliminates the illusion of dream through the consciousness of the waking state.

But the ignorant man, like a dreamer, seeing contrarily due to error, does not see at all, because error is characterized by non-perception. Indeed, one who sees a rope as a snake is not referred to as 'he sees'; for, the seeing of a snake is as good as not seeing the rope.

From the realization of the pure Self which is not tainted thus by anything else, nescience, which has no reality and is characterized by non-perception of the Self, becomes sublated. From that follows (instantaneously) the sublation of its effects, the worldly state. This is the meaning.

Here the noun, *ātmānam*, the Self, is to be understood from the force of the adjectives (viz. same, permanent, supreme Lord, and imperishable). Or, *parameśvaram*, the supreme Lord, is itself the noun. The contrary qualities of difference, unsteadiness and being mutually the opposer and the opposed, which are inherent in matter, are derived by implication from such attributes of the Self as sameness, changelessness and supreme Lordship. Others

(attributes) have been stated clearly (in the verse). This is the distinction.

The Lord praises this realization of the Self which is such by mentioning its result so as to arouse a liking (for it):

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।  
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

28. Since by seeing God who is the same and uniformly present everywhere he does not annihilate the Self by the Self, therefore he reaches the supreme Goal.

*Samavasthitam* means uniformly present as free from the changes—beginning from birth and ending with death—which created things are subject to. Thus is deduced imperishability. The others (attributes) have been explained before. Thus *paśyan*, seeing the Self possessed of the aforesaid attributes, (i.e.) directly experiencing through scriptural insight thus—'I am This'; *na hinasti*, he does not annihilate; *ātmānam*, the Self; *ātmanā*, by the Self. Indeed, all ignorant people, by themselves denying the Self—which is the supreme Reality, one, a non-agent and non-enjoyer, and supreme Bliss by nature—through ignorance which is capable of generating the idea, 'It does not exist; It does not reveal Itself', even with regard to a thing that is existent and self-revealing, make it nonexistent, as it were. In this way they injure the Self.

Similarly, by destroying their self in the form of the aggregate of body and organs, which had been accepted as the Self because of ignorance, they take up a new one under the influence of (past) deeds. Thus they verily destroy It. Hence the ignorant people as a whole are killers of the Self in either way, with regard to whom there occurs a *Smṛti* in the form of an utterance of *Śakuntalā*.

What sin remains uncommitted by that thief who steals

away the Self, who comprehends the Self otherwise than what It (really) is! (*Mbh.*, *Śā.*, 1.74.27),<sup>1</sup>

and the Śruti,

Those worlds of the demons (*asūryā*) are covered by blinding darkness. Those people that kill the Self go to them after giving up this body (*Īś.*, 3).

*Asūryā* means those that belong to the demons; i.e. those which are to be experienced by persons having a demoniacal nature. 'People that kill the Self' means those who identify themselves with the not-Self. Hence, he who is a knower of the Self sublates his identification with the not-Self through the realization of the pure Self. So, as a result of having attained his true nature, he does not annihilate the Self by the Self. *Tataḥ*, therefore, due to the absence of annihilation of the Self; *yāti*, he reaches; *paramām*, the supreme; *gatim*, Goal; i.e. he attains Liberation in the form of cessation of nescience and its effects.

(*Objection:*) Are not the selves, the performers of good and bad deeds, different in each body, and unequal on account of being the experiencers of the variegated respective fruits? Hence, how is it said that, seeing the one Self that is present in all the beings and is the same, he does not annihilate the Self by the Self?

Therefore He says (in answer):

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

29. And he who sees actions as being done in every way by *Prakṛti* itself, and (sees) the Self as the non-agent, he sees.

1. This quotation, as given by M.S., is the same as the verse 2.4.253 of the *Br. Vā.* However, in the *Mbh.* it is found with the second half of the verse coming first.



*Yah*, he, the discriminating person, who; *paśyati*, sees; *karmāṇi*, actions, which are begun with speech, mind and body; as *kriyamāṇāni*, being done; *sarvaśaḥ*, in every way; *prakṛtyā eva*, by Prakṛti itself, by God's Māyā itself, which is the source of all changes, which consists of the three *guṇas*, which has taken the shape of the aggregate of the body and organs—but not (as being done) by the Puruṣa who is free from all changes—; *tathā*, and—the word *tathā* being used for referring to the verb *paśyati*; who, even when the actions are being done thus by the 'field', sees (*paśyati*) *ātmānam*, the Self, the Knower of the field; as *akartāram*, the non-agent, bereft of all limiting adjuncts, unattached, one, and the same everywhere; *saḥ*, he; *paśyati*, sees. He is the seer of the supreme Reality, as explained before (27).

It has been established before that although the field, together with its transformations, has differences and inequality in every body as a result of being the agent of various respective actions, still, there is no proof at all of difference in the Self, which is attributeless and actionless like space.

Thus then, by admitting for the time being the perception of differences among the 'fields', the seeing of differences in the Knower of the field has been ruled out. Now, however, He rebuts even the seeing of differences among the fields on the ground of their being born of Māyā.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३० ॥

30. When one deliberates, in accordance with the instructions of the scriptures and the teacher, on the state of separateness of the created things as being rooted in the One, and on their manifestation (also) as being from That, then one becomes identified with Brahman.

*Yadā*, when, at the time when; *anupaśyati*, one deliberates (*paśyati*) by himself, in accordance (*anu*) with the instructions

of the scriptures and the teacher, on the state (*bhāva*) of separateness (*prthak*), mutual differences, of all the created things (*bhūta*), moving and non-moving, of the totality of matter; as being *ekastham*, rooted in the One, resting, imagined, on the same Self which is Existence by nature; (deliberates on the state of separateness of the totality of matter) as being not different from the true nature of the Self as Existence, thus—‘All this is but the Self’, because any imagined thing cannot be different from the substratum; and in this way also considers, in accordance with the instructions of the scriptures and the teacher, their *vistāram*, manifestation, the divergence of the created things, which is like a dream or magic; to be *tataḥ eva*, from That Itself, from the one Self, due to *Māyā*; *tadā*, then, at that time; *sampadyate*, he becomes identified with; *brahma*, Brahman. Because of the absence of the perception of differences among things of the same or different classes, he becomes Brahman Itself, which is free from all evils.

(This is) in accordance with the Śruti,

When to the man of realization all beings become the very Self, then what delusion and what sorrow can there be for that seer of Oneness? (*Īś.*, 7).

In the text, ‘And...by Prakṛti itself’ (29), multiplicity of selves has been refuted. But in the text, ‘When...the state of separateness of the created things’, multiplicity of the not-Selfs as well (has been denied). This is the distinction.

Although the Self has no agentship in Itself, It can still have an agentship arising from a limiting adjunct (in the form) of contact with a body. In the course of refuting this doubt, he elaborates the text, ‘(And) he who sees...and (sees) the Self as the non-agent, he sees’ (29):

अनादित्वाद्भिर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

31. Being without beginning and without qualities, O son of Kuntī, this immutable, supreme Self does not act, neither is It affected, although existing in the body.

*Ayam*, this, the directly experienced; *paramātmā*, supreme Self, the inmost Self which is non-different from the supreme Lord; is *avyayaḥ*, immutable—*avyayaḥ* means that which does not change; i.e. It is devoid of all transformations. As to that, mutability is of two kinds—it is either through the origination of a thing as it is, or, even when the thing in itself cannot be subject to birth, through the origination of attributes. Of these, the first He refutes by saying, *anāditvāt*, being without beginning. *Adi* implies a previous state of nonexistence. And that is not there in the Self, which is ever present. Hence, as It has no cause of birth, so It has no birth. For, that which has no beginning cannot possibly have birth. And when that is absent, the other changes that follow it cannot be possible at all. Therefore the idea is that It does not change through a change of Its nature.

The Lord refutes the second by saying, *nirguṇatvāt*, being without qualities, i.e. being without attributes. Surely, no attribute can be added or subtracted without changing the thing itself, because a thing and its attributes are inseparable. But this One is attributeless. So the meaning is that It does not change through attributes even—as stated in the Śruti, 'This Self is indeed immutable and indestructible, my dear' (*Bṛ.*, 4.5.14).

Since this One is devoid of the six transformations of state—viz. 'it is born', 'it continues', 'it grows', 'it changes', 'it decays', and 'it perishes' (see 2.20), therefore, *śarīrasthaḥ api*, even though existing in the body through some imaginary relationship; still, even when that (body) acts, this Self *na karoti*, does not act. As the sun, 'contained' in water through some imaginary relationship, does not move at all even when the reflection moves, so is the case here. Since It does not perform any action whatsoever, therefore *na lipyate*, It is not affected by any result of action. For, one is affected by the fruit of that action which he

performs. The idea is that this One, however, being a non-agent, is not (affected), because desire, repulsion, happiness, sorrow, etc. have been spoken of as the attributes of the 'field' (6), and because it has been asserted in, '...actions (as being) done (in every way) by Prakṛti' (29), that they (actions) are effects of Māyā. For this very reason it has been explained before that in the case of those who realize the Self, there is a cessation of eligibility for all actions.

Since by this is stated that the Self is attributeless, therefore differences within Itself are also refuted. In the text, 'actions...by Prakṛti itself' (29), differences within the genus have been rejected; in the text, 'When...on the state of separateness of the created things' (30), have been refuted differences from foreign genera; (and) in the text, 'Being without beginning and without qualities', differences within Itself have been refuted. Hence it stands established that the nondual Brahman Itself is the Self.

As regards this (fact) that, even though existing in the body, It does not get tainted by its (body's) actions, because of being unattached, He cites an illustration:

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।  
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

32. As the all-pervading space does not get tainted, because of its subtlety, similarly the Self, present everywhere in the body, does not get tainted.

*Yathā*, as; *ākāśam*, space; though *sarvagatam*, all-pervading; *na upalipyate*, does not get tainted by mud etc.; *saukṣmyāt*, because of its subtlety, because of its nature of remaining unattached—. This is the meaning of the illustration. The rest is clear.

Not only is it that the Self, because of Its nature of remaining unattached, does not become tainted, but also It does not become tainted by the attributes of anything illumined (by It),



because It is the Illuminator. This He states together with an illustration:

यथाप्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

33. As the single sun illumines this whole world, similarly, O descendant of the Bharata dynasty, the Knower of the field illumines the whole field.

*Yathā*, as; *raviḥ*, the sun; though but *ekah*, one; *prakāśayati*, illumines; *imam*, this; *kṛtsnam*, whole; *lokam*, world, the aggregate of body and organs, i.e. all things without exception which have form; and it is not tainted by the attributes of the things illumined, (and) neither does it become divided because of the separateness of the things illumined, *tathā*, similarly; *bhārata*, O descendant of the Bharata dynasty; *kṣetṛī*, the Knower of the field; though but one, *prakāśayati*, illumines; *kṛtsnam kṣetram*, the whole field. For the same reason, neither is It tainted by the attributes of the things It illumines, nor does It get divided because of the separateness of the things It illumines. This is the purport. (This is) in accordance with the Śruti,

Just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly the Self, which is but one in all beings, is not tainted by the sorrows of the world, It being transcendental (*Ka.*, 2.2.11).

Now He summarizes the purport of the chapter, together with (a statement of) the result:

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३४॥

34. Those who know thus through the eye of wisdom the distinction between the field and the Knower of the field, and

the annihilation of the Matrix of beings—they reach the Supreme.

*Ye*, those who; *viduḥ*, know; *evam*, thus, in the way stated; *jñāna-cakṣuṣā*, through the eye of wisdom, through the eye in the form of Self-knowledge born of the instructions of the scriptures and the teacher; *antaram*, the distinction, the mutual difference, such as insentience and Consciousness, mutability and immutability, etc.; *kṣetra-kṣetrajñayoḥ*, between the field and the Knower of the field, which have been explained before; *ca*, and; those who know (also) the *bhūta-prakṛti-mokṣam*, the annihilation of the Matrix of beings—the Matrix (Prakṛti) of all beings (*bhūta*) is nescience, called *Māyā*; its annihilation (*mokṣa*) means its sublation by the realization of the Self, the supreme Reality; *te*, they; *yānti*, reach; *param*, the Supreme, (i.e.) Emancipation, which is the very nature of the Self that is the highest Reality. That is to say, they do not take up bodies again.

Thus then, it is established that, to one who is steadfast in the discipline of humility etc., and has the special knowledge of the distinction between the 'field' and the 'Knower of the field' comes the attainment of the supreme Goal through the elimination of all evils.

## CHAPTER 14

### CLASSIFICATION OF THE THREE GUNAS OF PRAKṚTI

In the preceding chapter it has been said,

...whatever object, moving or non-moving, comes into being, know that to be from the association of the field and the Knower of the field! (13.26)

In that regard, it remains to be stated—after refuting the view of the Sāṅkhyas, who hold that there is no God—that the association of the field and the Knower of the field is under the control of the Lord. Similarly, it was stated,

This one's contact with the qualities is the cause of births in good and evil wombs (13.21),

As regards that, it has (now) to be stated with which *guṇa*, and how, the contact occurs, which are the *guṇas*, and how they bind. So also it was said,

Those who know...(also) the annihilation of the Matrix of beings—they reach the Supreme (13.34).

As to that, it has to be (now) stated how deliverance from the *guṇas*, which have been referred to as the Matrix of beings, will come about, and what is the sign of a liberated person. The fourteenth chapter is begun for speaking elaborately about all these things.

In that connection, with a view to arousing the interest of

the hearers, (the Lord) praising in two verses the subject-matter that is going to be stated, (says):

श्रीभगवानुवाच, the Blessed Lord said:

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।  
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

1. I shall speak again of the supreme Knowledge, the best of (all) knowledges, by realizing which all the contemplatives reached from here the highest Perfection.

That by which something is known is *jñānam*, the means for realizing the supreme Self. It is *param*, supreme, since its subject-matter is the highest. Of what kind is that? *Jñānānām*, of the *jñānas*, among the external means of Knowledge, viz. sacrifice etc.—but not among ‘humility’ etc. (13.8–11), because they, being the proximate disciplines, have the best result; it is *uttamam*, the best, because it produces the best results. By this (word) *param* it stands stated that its subject-matter is excellent, whereas by this (word) *uttamam* it stands stated that its fruit is excellent. This is the distinction.

*Pravakṣyāmi*, I shall speak, of the Knowledge of this kind; *bhūyaḥ*, again, though spoken of more than once in the previous chapters; *jñātvā yat*, by realizing, by practising, which Knowledge; *sarve*, all; *munayaḥ*, the contemplatives, the monks, who are given to meditation; *gatāḥ*, reached, attained; *itāḥ*, from here, from the bondage of the body; *parām*, the highest; *siddhim*, Perfection, called Liberation.

The Lord shows the absoluteness of that Perfection:

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।  
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

2. Having attained identity with Me by resorting to this



Knowledge, they are not born even during creation; nor do they suffer pain during dissolution.

*Āgatāḥ*, having attained, in absolute identity; *mama sādhar-myam*, My attributes, the characteristics of Mine who am the supreme God; *upāśritya*, by resorting to, by practising; *idam*, this; *jñānam*, Knowledge, as has been described before; *na upajāyante*, they are not born; *sarge api*, even during creation, even when Hiranyagarbha and others are born; *na ca*, nor; *vyathanti*, do they suffer pain, i.e. disappear; *pralaye*, during dissolution, at the time when even Brahmā perishes.

Thus then, having drawn the attention of the hearer through eulogy, He states in two verses this intended purport that Prakṛti and Puruṣa, which are under the control of God—but not independent as in the Sāṅkhyan conclusion, are the causes of the birth of all created things:

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।  
सम्भवः सर्वभूतानां ततो भवति भारत ॥३॥

3. My womb is the great-nourisher. In that I place the seed. From that, O scion of the Bharata dynasty, occurs the births of all beings.

The cause is called *mahat*, great, because it is greater in comparison with all the effects; and it is *brahma* because of being the nourisher (*br̥mhana*) in the form of the cause of growth of all created things.<sup>1</sup> *Mahat-brahma*, the great-nourisher, means the Unmanifest, Prakṛti, Māyā, consisting of the three *guṇas*.

1. According to the Nyāya-Vaiśeṣika school, the cause is smaller and subtler than the effect. An atom is followed by a diad, that by a triad, and so on. Thus, the 'supremely great' cannot be the cause of anything. But the Sāṅkhyas and the Vedantins hold the opposite view. According to them, all things are derived from what is 'supremely great'. Even the cause of an ordinary thing is greater than it.

That, again, is *mama*, My, God's; *yonih*, womb, the place of conception. *Tasmin*, in that, in the womb which is the great-nourisher; *aham dadhāmi*, I deposit; *garbham*, the seed, the cause of the birth of all created things, (i.e.) the resolve in the form of seeing thus—'I shall become many; I shall procreate'; that is to say, I make it (Prakṛti) imbued with that resolve.

Just as some father impregnates a womb by depositing the seed with a view to bringing about the embodiment of his son who, as a transmigrating soul, had close contact with some food material and then had entered into his (the father's) body along with the food (and then had become ejected out in the form of the seed) (see *Ch.*, 5.3.2–9.2); and as a result of depositing the seed in the womb his son becomes endowed with a body; and for that (embodiment) come the interim stages of becoming the embryo etc.; similarly, with a view to bringing into contact at the time of creation the knower of the field—who during dissolution remained merged in Me, closely associated with ignorance, desire and the results of past actions—with the field that is to be enjoyed, (i.e.) the aggregate of body and organs, I deposit the seed in the form of a modification of Māyā by ejecting the 'semen' called semblance of Consciousness. And for that come about the intermediate stages of creation of space, air, fire, water, earth, etc.

*Bhārata*, O scion of the Bharata dynasty; *tatah*, from that, from depositing the seed in the womb; *bhavati*, occurs; the *sambhavaḥ*, birth, origin; *sarva-bhūtānām*, of all beings, of Hiraṇyagarbha and others; but (it does) not (come about) without the deposition of the seed performed by God. This is the meaning.

How can all beings be born from that, because it is possible that the special bodies, as of gods and others, have some other source? Anticipating this (doubt) He says:

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

4. O son of Kuntī, whatever forms are born from all the wombs, of them the great-nourisher is the womb. I am the father who deposits the seed.

O son of Kuntī, *yāh*, whatever; *mūrtayah*, forms, distinct and different formations, (i.e.) bodies, distinguished as 'born of a womb', 'born of an egg', 'born by sprouting', etc.; *sambhavanti*, are born; *sarva-yoniṣu*, from all the wombs, such as of gods, manes, humans, domestic animals, wild animals, etc.; *tāsām*, of them, of those forms; *mahat-brahma*, the great-nourisher itself, which has assumed the states of those various products; is *yoniḥ*, the womb, comparable to a mother. *Aham*, I, the supreme Lord; am the *pitā*, father; *bija-pradaḥ*, who deposits the seed, the agent of impregnation. In that way, since the other causes are particular states of the great-nourisher itself, therefore it has been rightly said that, 'From that occurs the birth of all beings.'

Thus, by refuting the Godless view of the Sāṅkhyas, it has been said that the association between the 'field' and the "knower of the field" is under the control of God. Now, in fourteen verses, beginning with '*sattvam*,' etc. and ending before '*na anyam*' (19), are being stated with which *guṇa*, and how, the contact occurs, and which are the *gunas*, and how they bind:

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

5. O mighty-armed one, the *gunas*, viz. *sattva*, *rajas* and *tamas*, born of Prakṛti, bind the immutable embodied being to the body.

In relation to the Puruṣa, *guṇāḥ*, the *gunas*; *iti*, namely, called thus—*sattva*, *rajas* and *tamas*, are ever dependent, because all insentient things are meant for the sentient. But they are not attributes of 'substance', like 'form' etc. of the Vaiśeṣikas. Nor

is it intended here that the *guṇas* and the possessor of the *guṇas* are different, because Prakṛti consists of the three *guṇas*. Then, how is it said that they are *prakṛti-sambhavāḥ*, born of Prakṛti? It is being answered: The state of balance of the three *guṇas* is Prakṛti, the Māyā of God. When from that (Prakṛti) they, while remaining closely associated with one another, become transformed through imbalance, they are said to be born of Prakṛti. And they  *nibadhnanti*, bind; *dehinam*, the embodied being, the *jīva*, which has come under the superimposition of identity with the body; which, in the highest sense, is *avyayam*, immutable, on account of being devoid of all transformations; *dehe*, to the body, to the aggregate of the body and organs, which is a product of Prakṛti. They erroneously show it (the *jīva*) to be as if possessed of their own changes, though it is verily changeless, just as pots of water show the sun in the sky to be possessed of their own ripples etc. through the superimposition of its reflections.

As to how there is no bondage in the real sense has been explained before in, '...O son of Kuntī, this (immutable)...does not act, neither is It affected, although existing in the body' (13.31).

Which of the *guṇas* among them binds through what attachment is being stated:

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।  
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

6. Among them, *sattva*, being pure, is a revealer and is sorrowless. O sinless one, it binds through attachment to happiness and attachment to knowledge.

*Tatra*, among them, among those *guṇas*; *sattva*, *nirmalatvāt*, being pure, being transparent, i.e. being fit to catch the reflection of Consciousness; is *prakāśakam*, a revealer, the remover of the covering of Consciousness brought about by the *guṇa* (called)



*tamas*. Not only is it a revealer of Consciousness, but it is also *anāmayam*, sorrowless. *Āmaya* means sorrow. It (*sattva*) is a revealer even of joy, the opposite of that (*āmaya*). This is the meaning. *Ca*, and; it *badhnāti*, binds; the embodied being *sukha-saṅgena*, through attachment to happiness; *anagha*, O sinless one. In every case one should remember the implications of the (various words of) address which have been stated before.

Here by the words 'happiness' and 'knowledge' are referred to the mental modifications (born of *sattva*) which manifest them, because in the text, 'Desire, repulsion, happiness, sorrow, the aggregate (of the body and organs), sentience, fortitude' (13.6), happiness and sentience (i.e. knowledge) also, like desire etc., have been mentioned as characteristics of the 'field'. As to that, attachment to happiness and knowledge, which are the characteristics of the internal organ, means (their) superimposition on the Self in the form, 'I am happy', and 'I know'. For, the characteristics of objects cannot be the characteristics of the subject. Therefore this (self-identification) is mere ignorance. This has been said a hundred times before.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिन्म् ॥७॥

7. Know *rajas* to be of the nature of passion, born of hankering and attachment. O son of Kuntī, that binds the embodied one through attachment to action.

That by which a person is attracted to objects is *rāga*, passion, desire, covetousness. *Viddhi*, know; *rajaḥ*, *rajas*; to be *rāgātmakam*, of the nature of passion, having that (*rāga*) itself as its own nature (*ātmā*), because of the identity of quality and substance. Hence *trṣṇā* means hankering for what has not been acquired. *Āsanga*, attachment, means the craving for preserving what has been acquired, even when its destruction is imminent. O son of Kuntī, *tat*, that, *rajas* from which are born (*samudbhava*) those hankering and attachment; *nibadhnāti*, binds; *karma-*

*saṅgena*, through attachment to action, through a particular kind of determination with regard to actions having results here or hereafter, in the form, 'I shall do this; I shall enjoy its fruit'; *dehinam*, the embodied being, who is really a non-agent but identifies himself with agentship, because *rajas* is the source of the tendency to act.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥८॥

8. On the other hand, know *tamas*, which is a deluder of all embodied beings, to be born of nescience. O scion of the Bharata dynasty, that binds through inadvertence, laziness and sleep.

The word *tu* is used for expressing a distinction from *sattva* and *rajas*. *Viddhi*, know; *tamas* to be *ajñānajaṁ*, born of nescience, to have arisen from nescience which has the power to cover. Hence it is *mohanam*, the deluder, the producer of erroneous notions, of all (*sarva*) embodied beings (*dehinām*), because it (*tamas*) is of the nature of non-discrimination. O scion of the Bharata dynasty, *tat*, that, *tamas*; *nibadhnāti*, binds, through inadvertence, laziness, and sleep;—'the embodied being' is understood.

*Pramāda*, inadvertence, is the inability to know a thing distinctly; it is opposed to revelation which is the effect of *sattva*. *Ālasya*, laziness, is the inability to act; it is opposed to the tendency to act which is the effect of *rajas*. *Nidrā*, sleep, is a mental modification depending on the *guṇa* (called) *tamas*; it is opposed to both (*sattva* and *rajas*). This is the difference.

As to which among the *guṇas* spoken of dominates in which effect, He says:

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।  
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥९॥

9. O scion of the Bharata dynasty, *sattva* attaches one to happiness, *rajas* to action; however, *tamas*, covering up knowledge, leads to inadvertence even.

*Sattva*, becoming dominant by suppressing the cause of sorrow, *sañjayati*, attaches, joins; (the embodied) one *sukhe*, to happiness. In every case 'the embodied one' is understood. Similarly, *rajas*, becoming dominant by suppressing the cause of happiness, *karmani*, to action;—'attaches (the embodied) one' is understood. *Tu*, however; *tamas*, *āvṛtya*, covering up, through the power of inadvertence; *jñānam*, knowledge, the effect of *sattva*, even when it tends to arise; *sañjayati*, attaches, even (the embodied) one who is on the verge of knowing a thing; *pramāde*, to inadvertence, to ignorance; *uta*, even. The meaning is that it attaches even one to whom some duty presses for being fulfilled to non-performance, to laziness, and to sleep which is born of *tamas*.

When do the *guṇas* perform the aforesaid actions? This is being stated:

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैवं तमः सत्त्वं रजस्तथा ॥१०॥

10. O scion of the Bharata dynasty, *sattva* increases by subduing *rajas* and *tamas*; similarly, *rajas* by overpowering *sattva* and *tamas*; in that very way, *tamas* by dominating over *sattva* and *rajas*.

When *sattva*, *bhavati*, rises, increases; *abhibhūya*, by simultaneously subduing, both the *guṇas*, *rajas* and *tamas*;—'then it performs its own aforesaid work to the exclusion of others'—, this much has to be supplied. *Evam*, similarly; even when *rajas* increases by subduing the two *guṇas*, viz. *sattva* and *tamas*, then it accomplishes its aforesaid action. *Tathā*, in that very way; when *tamas* also increases by subduing even both

the *gunas* viz. *sattva* and *rajas*, then it performs its foretold action. This is the meaning.

Now in three verses He speaks of their signs when they increase:

यदेतद्गोचरं देहेऽस्मिन्प्रकाशं दृग्भासते  
जाने यदा नदा चेष्टादिव्यदं कन्दमित्युत ॥१२॥

When the illumination that is knowledge radiates in this body through all the doors of the senses, then no one should know that *sattva* has fully developed.

*Yadā*, when; *prakāśah*, the illumination—a particular modification of the intellect in the form of an object which, like a lamp, is opposed to the covering of an object—, that is itself *jñānam*, knowledge—of such objects as sound etc. anywhere, radiates; *asmān deha*, in this body—which is an abode of *ajya*, nest for the self—through all *darśa* the doors of the that are the means of perception, through the organs of hearing etc. *Yadā* then, with the help of this sign of illumination called knowledge of sound etc. *vijyāt*, one should know, not that *sattva*, which has the nature of illumination, *vyapānam*, has fully developed, has increased. *Ita* means 'and'. That is to say, one should know that, from such signs too as 'happiness' etc.

लोभः प्रवृत्तिराजयः कर्मणश्चञ्चलः सुहृ ।  
सर्वकर्मणि जयते विवृते मनसि च ॥१३॥

13. (1) *Lo* of the *Shatras* dynasty, when *rajas* becomes fully developed, there come into being: avarice, constant *manas*, undertaking of actions, restlessness and hankering.

*Lobhah*, avarice, means a desire for wealth that keeps increasing every moment, even when there has (already) been a great attainment of it; i.e. it is a particular kind of desire that



cannot be satiated (even) when its object has been acquired. *Pravṛtṭiḥ* means constant endeavour. *Ārambhaḥ karmanām*, undertaking of actions, diligence in activities that have in view *kāmya* (-karmas), *niṣiddha* (-karmas), or common achievements such as a large house etc., which need expenditure of much wealth and toil. *Aśamaḥ* means restlessness, non-cessation of the current of such resolves as, 'after accomplishing this, I shall do this.' *Spṛhā*, hankering, desire to acquire, by hook or by crook somebody else's wealth, great or small, as soon as it is seen.

O scion of the Bharata dynasty, *etāni*, these signs, which have the nature of attachment; *jāyante*, come into being; *vivṛddhe rajasi*, when *rajas*, which is of the nature of passion, becomes fully developed. The meaning is that, one should know through these signs that *rajas* has become fully developed.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

13. O descendant of the Kuru dynasty, when *tamas* predominates, these surely come into being: dullness and inactivity, inadvertence and sleep.

*Aprakāśaḥ*, dullness, means total unfitness for understanding, even when there are instructions etc. that lead to understanding! *Ca*, and; *apravṛtṭiḥ*, inactivity, means total unfitness for making (any) endeavour, even when there are sacrificial texts such as, 'One should perform the Agnihotra-sacrifice', etc., which have generated the understanding that is the cause of engaging in it (i.e. in making the endeavour). *Pramādaḥ*, inadvertence, means absence of readiness to perform something that has presented itself as an immediate duty. *Mohaḥ eva ca*, and surely sleep. *Moha* means sleep or error.

The two *cas* are used in a conjunctive sense. The word *eva*, surely, is used to debar non-occurrence. (That is to say) *tamasi vivṛddhe*, when *tamas* becomes fully developed; *etāni*, these, signs; surely *jāyante*, come into being, O descendant of the Kuru

dynasty. Hence, one should know through these invariable signs that *tamas* has fully developed. This is the meaning.

Now, in two verses, He speaks of the particular consequences of *sattva* etc. becoming fully developed at the time of death:

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।  
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ १४ ॥

14. When an embodied one undergoes death while *sattva* has become fully developed, then he attains the taintless worlds of those who are adorers of the exalted ones.

*Yadā*, when; *deha-bhṛt*, an embodied being, a *jīva* identifying itself with a body; *yāti*, undergoes; *pralayam*, death, *sattve pravṛddhe*, while *sattva* has become fully developed; *tadā*, then; *pratipadyate*, he attains; *amalān*, the taintless, those which are free from the dirt of *rajas* and *tamas*; *lokān*, worlds—particular regions where divine pleasures are enjoyed—of those who are adorers (*vidām*) of the ones who are exalted (*uttama*), (viz.) Hiranyagarbha and others.

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।  
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

15. When one dies while *rajas* stands fully developed, he is born among those who are attached to activity. Similarly, when one dies while *tamas* stands fully developed, he takes birth among the stupid species.

*Pralayam gatvā*, when one dies; *rajasi*, while *rajas* stands fully developed; *jāyate*, he is born; *karma-saṅgiṣu*, among those who are attached to activity, among human beings, who are eligible for results of actions enjoined or prohibited by the Śrutis and the Smṛtis. *Tathā*, similarly, in the very same way; *pralīnaḥ*

*tamasi*, when one dies while *tamas* stands fully developed; *jāyate*, he takes birth; *mūḍha-yoniṣu*, among the stupid species, among animals etc.

Now He states in brief the diverse results of *sattva* etc. from actions that are in accordance with their natures:

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

16. They say that the result of good work is accomplished through *sattva* and is pure. But the result of *rajas* is sorrow; the result of *tamas* is ignorance.

*Āhuḥ*, they, the great seers, say; that the *phalam*, result, (i.e.) happiness; *sukṛtasya karmaṇaḥ*, of good, *sāttvika*, work, of virtuous acts; is *sāttvikam*, accomplished through *sattva*; and is *nirmalam*, pure, unmixed with the impurity of *rajas* and *tamas*. *Tu*, but; *rajasasḥ*, of *rajas*, of actions that are born of *rajas*, of virtues mixed with vice; *phalam*, the result; is *duḥkham*, sorrow, born of *rajas*. It has a predominance of sorrow and a little of happiness; for, an effect accords with its cause. *Ajñānam*, ignorance, (i.e.) sorrow that verges on indiscrimination and is born of *tamas*; is the result *tamasasḥ*, of *tamas*, of actions arising from *tamas*, (i.e.) of vice;—‘they say’ is understood. And the characteristics of the actions that arise from *sattva* etc. will be stated in the eighteenth chapter in the verses beginning with, ‘The compulsory action performed without egoism’ (18.23).

Here *rajas* and *tamas* are used to imply actions that are effects, because ‘effect’ and ‘cause’ are used without making a distinction—just as in the expression, ‘*Gobhiḥ śrīṇīta matsaram*: One should mix *soma* with cows (i.e. with cows’ milk)’ (*Rg.*, 9.46.4), the word ‘cow’ has been used to imply the milk produced by it; or as in the expression, ‘*Dhānyamasi dhinuhi devān*: You are paddy. Satisfy the gods’ (*Tai. Sam.*, 1.1.6.1), the word ‘paddy’ is used for the rice produced from

it. For, like 'milk' and 'rice', here also 'action' is what is under discussion.

As regards such a divergence in results, He states the very reasons that were mentioned before (in verses 11–13):

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।  
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

17. From *sattva* is born knowledge, and from *rajas*, verily, avarice. From *tamas* are verily born inadvertence and error, as also ignorance.

*Sattvāt*, from *sattva*; *sañjāyate*, is born; *jñānam*, knowledge, which has the nature of illumination and is acquired through all the sense-organs. Therefore, in accord with this, the result of actions born of *sattva* is happiness, which is exceedingly selfexpressive. *Rajasah*, from *rajas*; is born *lobhah*, avarice, a kind of desire which cannot be satisfied even when millions of things have been acquired. And since that, again, which is ceaselessly on the increase and is impossible to be satisfied, is always a cause of sorrow, therefore the result of the actions that follow from it (avarice) and are born of *rajas* is sorrow. Similarly, *tamasah*, from *tamas*; *bhavatah eva*, verily come into being, are verily born—the word *eva* is used for ruling out 'illumination' and 'constant endeavour'; *pramāda-mohau*, inadvertence and error; *ca*, as also; *ajñānam*, ignorance. Hence it is appropriate that the result of actions born of *tamas* consists very much of ignorance etc. which are characteristics of *tamas*. This is the meaning.

Here also 'ignorance' stands for dullness. 'Inadvertence' and 'sleep' (or 'error') have been explained under, '...dullness and inactivity' (13).

Now He states the aforesaid results themselves for those engaged in activities born of *sattva* etc., classifying them as high, medium and low:



ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥१८॥

18. People who are engaged in activities born of *sattva* go higher up; those who are engaged in activities born of *rajas* stay in the middle; those in whom *taṃas* always predominates, who are engaged in the activities of the lowest (*guṇa*), go down.

Here, since the word *vr̥tta*, activity, is used in connection with the third *guṇa*, therefore 'activity' itself is meant in the case of the previous two also. Hence, *sattvasthāḥ*, those who are engaged in activities born of *sattva*, in scriptural knowledge and activities; *gacchanti*, go; *ūrdhvam*, higher up, to the world of gods up to the Satyaloka.<sup>1</sup> They are born among the gods in accordance with the quality of (their) knowledge and actions. Similarly, *rājasāḥ*, those who are engaged in activities born of *rajas*, in actions born of *rajas*, which are motivated by avarice etc.; *tiṣṭhanti*, stay; *madhye*, in the middle, in the human world, in which virtue and vice remain mixed; they go neither up nor down, but they are born among human beings.

*Jaghanya-guṇa-vr̥ttasthāḥ*, those who are engaged in the activities of the lowest, in the activities such as sleep, laziness, etc. born of the *guṇa* *taṃas*, which is the lowest as compared to the (other) two and comes after them; *gacchanti*, go; *adhaḥ*, down; they are born among animals etc. At times, people engaged in the activities born of the lowest (*guṇa*) become engaged in the activities born of *sattva* or of *rajas*. Hence He says—*tāmasāḥ*, those in whom *taṃas* always predominates. Though others may

1. The six luminous worlds above Bhūḥ, Earth, are: Bhuvāḥ, the space between the Earth and the Sun, inhabited by *munis*, *siddhas* and others; Svaḥ, Indra's heaven, above the Sun, or between it and the Polar Star; Mahāḥ, a region above the Polar Star, and inhabited by Bhṛ̥gu and other saints who survive the destruction of the three lower worlds; Janaḥ, inhabited by Brahmā's sons, Sanat Kumāra and others; Tapāḥ, inhabited by deified Vairāgins (all-renouncing Vaiṣṇava mendicants); Satya, or Brahma-loka, abode of Brahmā.

at times be engaged in activities born of it (*tamas*), still, it is not always predominant in them. This is the idea.

In this chapter, three ideas were introduced as subject-matters to be spoken of. Among them, two ideas, viz. that the association between the 'field' and the 'knower of the field' is under the control of God, and which the *guṇas* are and how they bind, have been spoken of. Now, however, it remains to be said how Liberation from the *guṇas* comes about, and what the characteristics of the liberated person are. As to that, He says that, since the *guṇas* are by nature unreal, therefore Liberation from them comes from complete enlightenment:

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

19. When the seer does not see any agent other than the *guṇas*, and (he) knows that which is superior to the *guṇas*, (then) he attains My nature.

*Yadā*, when; *draṣṭā*, the seer, becoming an adept in *vicāra*; *na anupaśyati*, does not see, after *vicāre*; any *kartāram*, agent; *anyam*, other; *guṇebhyaḥ*, than the *guṇas*, which have become transformed into the forms of body, organs and objects; (i.e.) (when) he sees that the *guṇas* themselves, having assumed the states of the internal organs, the external organs, body and objects, are the agents of all actions; *ca*, and; *veti*, knows; *guṇebhyaḥ param*, that which is superior to the *guṇas* that have become transformed into those respective states, (and) which is untouched by the *guṇas* and their effects, which is their illuminator—like the sun, which is untouched by water and its ripples etc.—, which is changeless, and is the witness of all, the same everywhere, the Knower of the field, and one; (then) *saḥ*, he, the seer; *adhigacchati*, attains; *madbhāvam*, My nature, identity with Me.

It is being stated how he attains:

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

20. Having transcended these three *guṇas*, which are the origin of the body, the embodied one, becoming free from birth, death, old age and sorrows, attains Immortality.

*Atītya*, having transcended, having sublated through the Knowledge of Reality, even while living; *etān*, these; *trīn guṇān*, three *guṇas*, which are called *sattva*, *rajas* and *tamas*, (and) which are by nature *Māyā*; *deha-samudbhavān*, which are the origin of the body, which are the seeds of the birth of the body; the man of enlightenment, becoming *vimuktaḥ*, free, even while living; *janma-mṛtyu-jarā-duḥkhaiḥ*, from birth, death, old age and sorrows, which pertain to the body etc. and are nothing but *Māyā*; becoming free from them, *aśnute*, he attains; *amṛtam*, Immortality, Liberation, identity with My nature.

After having heard that, by transcending these *guṇas* one attains Immortality even while living, (Arjuna) with a desire to fully know the characteristics of a person who has transcended the *guṇas* and his behaviour, as also the means of going beyond the *guṇas*, (said):

अर्जुन उवाच, Arjuna said:

कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।  
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

21. O Lord, by what signs is one (known) who has gone beyond these three *guṇas*? Of what behaviour is he? And how does he transcend these three *guṇas*?

*Kaiḥ liṅgaiḥ*, with what characteristics; *bhavati*, does he

become adorned; *atītaḥ*, who has transcended; *etān*, these; *guṇān*, *guṇas*? Tell me those characteristics by which he can be recognized. This is one question. He (Arjuna) addresses Him as 'Prabho, O Lord,' indicating that He being the Lord, the grief of the servant should be dispelled by God alone. *Kimācāraḥ* is derived thus: What behaviour (*ācāra*) has he? Does he act just as he likes, or does he act according to rules? This is the second question. *Ca*, and; *katham*, how, in what way; does he *ativartate*, transcend; *etān*, these; *trīn guṇān*, three *guṇas*? That is, what is the means for going beyond the *guṇas*? This is the third question.

Though the questions were put (in the text) beginning with, '(O Keśava,) what is the description of a person of steady Wisdom...?' (2.54), and though they were answered (in the text) beginning with '(O Pārtha,) when one fully renounces (all) the desires' (2.55), He understands that Arjuna asks since he is desirous of knowing in another way. (The Lord speaks) of his signs in a different way in five verses:

श्रीभगवानुवाच, the Blessed Lord said:

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

22. O son of Pāṇḍu, he who does not dislike illumination, activity and sleep when they appear, (and) does not long for them when they disappear;—

As to that, hear the answer to the question that was put thus: With what signs does a person become endued who has transcended the *guṇas*?

*Prakāśam*, illumination, the effect of *sattva*; *ca pravṛttim*, and constant endeavour, the effect of *rajas*; *ca moham*, and sleep, the effect of *tamas*;—these are suggestive (of the other effects as well). *Sampravṛttāni*, when these appear, when all the effects of the *guṇas* occur in their appropriate ways, when they put up



their appearance as a result of the presence of their respective causes; he who *na dveṣṭi*, does not dislike (them) under the idea that they are painful—even though they may be painful by nature; similarly, *nivṛttāni*, when these disappear, under the influence of causes that bring about their destruction; he who *na kāṅkṣati*, does not long for them under the idea that they are joyful, although they may be joyful by nature, (which attitude of his is) because of his having the conviction that they are unreal like a dream; he who is of this kind, free from likes and dislikes, he is called a transcender of the *guṇas*. Thus it is to be construed with the fourth verse (25).

And this sign, which is directly perceivable subjectively, is meant for oneself only, not for others. Indeed, the presence or absence of dislike and the presence or absence of liking, which are subjective, cannot be perceived by others.

After having thus stated the definition, He gives the answer to the second question, Of what behaviour is a transcender of the *guṇas*?, in three verses:

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।  
गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥ २३ ॥

23. —like one uninvolved, he who, remaining established (in his Self), is not moved by the *guṇas*, (but) continues (in his true nature) with this certitude that the *guṇas* themselves exist; who remains firm;—

Just as an impartial person (*udāsīnaḥ*), not siding with any one of the two disputants, neither rejoices nor dislikes, similarly this knower of the Self, *yaḥ*, who; being *āsīnaḥ*, established—in his true nature, as a result of his freedom from likes and dislikes; *na vicālyate*, is not moved—from his continuance in his true nature; *guṇaiḥ*, by the *guṇas*, which have taken the form of happiness, sorrow, etc.; but *avatiṣṭhate*, (i.e.) *avatiṣṭhate*, continues in his true nature; *iti evam*, with this certitude;—‘These

*guṇāḥ*, *guṇas* themselves, which have become transformed into the shape of body, organs and objects; *variante*, exist, one in the other. But, for me who am the illuminator of all these things, like the sun, there is no connection with the characteristics of the things illuminated. And this whole creation, which is an object of illumination, is devoid of consciousness and is mere *Māyā*, like a dream. But I am by nature self-effulgent, the Truth in the real sense, changeless and devoid of duality'—; *na iṅgate*, who remains firm, who does not become engaged at all anywhere;—this is connected with, 'he is called a transcender of the *guṇas*', in the third verse (25).

If the reading be *yo-nu-tiṣṭhati* (in place of *yo-avatiṣṭhati*), then *nu* should be separated from *tiṣṭhati*.<sup>1</sup>

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

24. —he to whom happiness and sorrow are the same, who is established in his own Self, to whom a lump of earth, iron and gold are the same, to whom the agreeable and the disagreeable are the same, who is wise, to whom censure and his own praise are the same;—

*Sama-duḥkha-sukhaḥ*: He to whom happiness and sorrow are the same, because of his being free from likes and dislikes, because they are not the attributes of the Self, and because they are false.

Why is this so? Because he is *svasthaḥ*, established in his own Self; because there is no perception of duality.

Hence he is (*sama-loṣṭa-aśma-kāñcanaḥ*) one to whom a lump of earth (*loṣṭa*), iron (*aśma*), and gold (*kāñcana*) are the same (*sama*), are free from the ideas of being acceptable or rejectable. *Loṣṭa* means a lump of dust.

1. The translation then will be: '...(but) who, *indeed*, continues in his true nature with this certitude that....'

He to whom, for this very (foregoing) reason, the agreeable (*priya*) and the disagreeable (*apriya*), which are sources of happiness and sorrow, are the same (*tulya*)—for, since they are not objects of the idea of their being beneficial or harmful, they are to be treated with indifference; *dhiraḥ*, who is wise, or full of fortitude; to whom, for this very (foregoing) reason, censure (*nindā*) and his own praise (*ātma-samstutiḥ*), mention of (his) faults and mention of (his) merits, are the same (*tulya*)—he is a transcender of the *guṇas*. Thus it is to be construed with the second verse (25).

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।  
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

25. —he who is the same under hospitality and disdain, who is equally disposed towards both the side of a friend and of a foe, who has renounced all actions—he is called a transcender of the *guṇas*.

*Māna* means hospitality, otherwise called *āḍara*, honour. *Apamāna* means disdain, otherwise called *anāḍara*, dishonour. (He who is) same (*tulya*) under both of them, devoid of elation or dejection—. Calumny and praise are in the form of words, whereas honour and dishonour are particular forms of actions of body and mind, even without words. This is the distinction.

Here, even if there be a difference in reading with *pa* and *va* (i.e. if the reading is *apamāna* or *avamāna*), the meaning remains the same.

*Tulyaḥ mitra-ari-pakṣayoḥ*: He who is not an object of hatred of the enemies' (*ari*) side just as he is not of the friends' (*mitra*) side; or, he who is himself free from being favourable or inimical towards the two. *Sarva-ārambha-parityāgi*: *Ārambhāḥ* are those that are commenced, i.e. actions. He is one who is apt to reject all of them. The idea is that he is a renouncer of all actions other than what are needed for the mere maintenance of the body.

*Guṇātītaḥ saḥ ucyate*, he is called a transcender of the *guṇas* who has the aforementioned kind of behaviour, beginning from 'Like one uninvolved, he who, remaining established (in his Self)...' (23). What were stated as 'remaining uninvolved' etc., they are to be cultivated diligently before the dawn of enlightenment by one eligible for Knowledge; they are to be practised as spiritual disciplines. However, when enlightenment comes, then all the qualities mentioned remain as the effortless characteristics of a person who has become a *jīvanmukta*, who has transcended the *guṇas*. This is the meaning.

Now He gives the answer to the third question, How does he transcend these *guṇas*?

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।  
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

26. However, he who meditates on me through the unswerving Yoga of Devotion, he, having gone beyond these *guṇas*, qualifies for becoming Brahman.

*Ca* is used in the sense of 'however'. *Yaḥ*, he who; always *sevate*, meditates; *mām*, on Me alone, who am God, Nārāyaṇa, the inner Controller of all beings, who have assumed through *Māyā* the state of being the 'knower of the field', who am supreme Bliss through and through, who am Lord Vāsudeva; *avyabhicāreṇa*, through unswerving; *bhakti-yogena*, Yoga of Devotion, characterized as supreme love, as stated in the twelfth chapter; *saḥ*, he, My devotee; *samatītya*, having gone beyond, having fully transcended, having sublated through the realization of nonduality; *etān guṇān*, these *guṇas* mentioned before; *kalpate*, qualifies; *brahma-bhūyāya*, for becoming Brahman, for Liberation. The meaning is that the means of becoming a transcender of the *guṇas* is, verily, thinking constantly of God.

In this connection He gives the reason:



ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।  
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

27. For I am the basis of Brahman—the indestructible and the immutable, the eternal, the Dharma, and the absolute Bliss.

*Brahmanah*, of Brahman, which is meant by the word ‘That’ (in ‘*Tattvamasi*, That thou art’), (of Brahman) with attributes, which is the source of the creation, continuance and dissolution of the world; *pratiṣṭhā*, the basis—that on which something rests is called *pratiṣṭhā*; am *aham*, I, the unconditioned Vāsudeva, who am implied by the word ‘That’, which is the supreme Reality, which is unconditioned, which is Existence-Knowledge-Bliss by nature and attributeless, which is by nature beyond imagination and free from imagined attributes. Therefore it is surely appropriate that he who meditates on Me, the unconditioned Brahman, qualifies for becoming Brahman.

The adjectives stand in anticipation of the question, Of what kind of Brahman am I the basis? *Amṛtasya*, of the indestructible; *ca avyayasya*, of the immutable, of that which is free from transformations; *ca śāśvatasya*, and of the eternal, of that which is devoid of decay; *dharmasya*, of the Dharma, of that which is attainable through virtue in the form of remaining steadfast in Knowledge; *sukhasya*, of Happiness, which is by nature supreme Bliss;—He rules out the possibility of (this) Happiness being a product of a contact between objects and the senses (by saying)—*aikāntikasya*, of (Happiness) that is absolute, invariable; i.e. of the invariable Happiness that exists in all places and at all times. The idea is that, since I am the true, essential nature of Brahman of this kind, therefore My devotee becomes freed from the world. So it has been said by Brahmā to Lord Kṛṣṇa:

You are the only Truth, the Self, the Puruṣa, the Ancient One, who are self-effulgent, infinite, the Cause, eternal, imperishable, unlimited Bliss, taintless, full, nondual, free from limiting adjuncts, and immortal (*Bh.*, 10.14.23).

Here the meaning is, 'You are Brahman, the Self devoid of all limiting adjuncts.'

By Śuka also it has been said without any eulogy:

Of all things the essential substance rests in You. Of that, again, Lord Kṛṣṇa (is the essence). Say, what thing can there be without Him! (ibid. 10.14.50).

'Of all things', of things that are effects, 'the essential substance' the highest reality in the form of Existence, rests in 'You', on the conditioned Brahman which takes the shape of the effects, because it is not admitted that the essence of a product supersedes the essence of the cause. 'Of that, again', of Yourself, of the Cause, of the conditioned Brahman, the essential substance, the principle in the form of Existence, is Lord Kṛṣṇa, because the conditioned is imagined on the unconditioned, (and) because what is imagined does not supersede its basis, (and) because Lord Kṛṣṇa as the basis of all imaginations is by nature the unconditioned Brahman, the supreme Reality. Hence, 'what thing can there be without Him!' Find out that thing which in reality is different from that Śrī Kṛṣṇa! 'That' alone, and nothing else whatsoever, is the supreme Reality. This is the meaning. That very fact which is this has been stated here also as, 'I am the basis of Brahman'.

Or: Let Your devotee attain Your State. How can he qualify for becoming Brahman, because You are different from Brahman?

Apprehending this (question) He says: *Hi*, for; *brahmaṇaḥ*, of Brahman.... *Brahmaṇaḥ*, of Brahman, of the supreme Self; *aham*, I alone; am the *pratiṣṭhā*, culmination. However, it is not that Brahman is different from Me. This is the idea. So also, I alone am the culmination *amṛtasya ca*, of Immortality, of Liberation, too; *avyayasya*, which is immutable, which cannot be destroyed in any way. Liberation terminates in Me alone; i.e. attaining Me is itself Liberation. So also, I alone am the

culmination *dharmasya*, of Dharma, in the form of steadfastness in Knowledge; *śāśvatasya*, which is eternal, which results in eternal Liberation. Dharma in the form of steadfastness in Knowledge ends in Me alone. Nothing other than Me is achievable through it. This is the meaning. Similarly, I alone am the culmination *sukhasya*, of the Happiness; *aikāntikasya*, that is absolute. The idea is that, since I am by nature supreme Bliss, therefore there is no happiness apart from Me that is to be achieved. Therefore it has been said appropriately that My devotee qualifies for becoming Brahman.

*I adore the great Light, the son of Nanda, who removes the bondage of those that salute (Him), who is the supreme Brahman in the form of a human being, and who is all that is the essence of beauty.*

## CHAPTER 15

### THE SUPREME PERSON

In the preceding chapter, after explaining the *guṇas* which are the causes of worldly bondage, it was (then) said by the Lord, 'Liberation, identity with Brahman, is attained by transcending them (*guṇas*) through My worship', in,

However, he who meditates on Me through the unswerving Yoga of Devotion, he, having gone beyond these *guṇas*, qualifies for becoming Brahman (14.26).

With regard to this, when an apprehension arises, 'How can identity with Brahman be possible through the Yoga of Devotion towards You who are a human being?', this verse in the form of an aphorism was stated by the Lord for making known His nature as Brahman:

For I am the basis of Brahman—the indestructible and the immutable, the eternal, the Dharma, and the absolute Bliss (14.27).

This fifteenth chapter, which is a sort of a gloss on this aphorism, is begun with the idea, 'How may a human being attain Brahmanhood by becoming a transcender of the *guṇas* after having known the reality of Lord Śrī Kṛṣṇa Himself and adored Him with love?' As to that, noticing that Arjuna, who having heard the utterance of the Lord, 'For I am the basis of Brahman' etc. (ibid.), had become wonder-struck by the thought, 'How can this one who is a human being like myself speak like this?', was unable to ask anything out of modesty and bashful-



ness, (the Lord) desiring to speak out of compassion about His own real nature (said):

श्रीभगवानुवाच, the Blessed Lord said:

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

1. They say that the Peepul Tree, which has its root upward and the branches downward, and of which the Vedas are the leaves, is imperishable. He who realizes it is a knower of the Vedas.

As to that, since only a person who has become detached from the world has competence for knowing the reality of the Lord, but not otherwise, therefore He describes through an imagery of a tree the world which, in the last chapter, was spoken of as a product of the contact between Prakṛti and Puruṣa under the direction of the supreme Lord. (Such a description is) for generating dispassion because, for becoming a transcender of the *guṇas* it is the means, as is going to be discussed.

Brahman, as the self-effulgent supreme Bliss and as the Eternal, is upward, is the most excellent (*ūrdhva*), root, cause (*mūla*). Or, Brahman, as the basis of the illusion that the entire world is, is *ūrdhva*, unsublated, even when the whole world is sublated. That (Tree) which through *Māyā* has That (Brahman) Itself as the *mūla*, the cause, is *ūrdhva-mūlam*, that which has the most excellent cause. By the word *adhaḥ* are meant *Hiraṇyagarbha* and others, who have the effects as their limiting adjuncts and who come later in time. Since they are spread in all directions, they are the branches of this (Tree), like the branches of a tree. Thus it (the Tree) is *adhaḥ-śākham*, it has branches downwards. *Aśvattham* is that which, being quickly destructible, does not (*a*) last (*stha*) even for the morrow (*śvaḥ*). Thus it is unfit for being relied upon; (i.e.) it is the Tree of the world conjured up by *Māyā*.

They, the Śrutis and the Smṛtis, say that (it is) *avyayam*,

imperishable; that it is the basis of the beginningless and endless current of bodies etc.; (that) it is ineradicable without the Knowledge of the Self, (and that) it is infinite. As to that, the Śruti texts are those that have been spoken of in the *Kaṭha-Upaniṣad*,

This is the imperishable (*sanātanaḥ*) Peepul Tree that has its root above and branches downwards (*arvāk-śākhaḥ*) (2.3.1), etc.

*Arvākśākhaḥ* means that of which the branches, viz. the limiting adjuncts consisting of the effects, or *mahat*, *ahankāra* (egoism), subtle elements, etc., are inferior. In this way it has the same meaning as the phrase *adhaḥ-śākhaḥ*. *Sanātanaḥ* has the same meaning as the word *avyayam*. And the *Smṛtis* are:

The eternal Tree of Brahman, which has originated from the Unmanifest as its root, which has sprung from the favour of That Itself, which is verily possessed of the intellect as its trunk, which has for its hollows the orifices of the organs, which has the great elements as its different branches, and which is also possessed of the sense-objects as its leaves, which has virtue and vice as its beautiful flowers, which yields the fruit of happiness and sorrow is the means of living for all creatures. This is the '(Pleasure-)garden of Brahmā' for this one. Brahman moves in it like a witness.

Felling this and splitting it with the supreme sword of Knowledge, and then, as a result of that, attaining the Goal that is the Self, one does not return again from That (cf. *Mbh.*, *Āś.*, 47. 12–15), etc.

'Eternal' because it cannot be cut down without the Knowledge of the Self. 'Tree of Brahman' means the Tree that is inhabited by Brahman, the supreme Self. The 'Unmanifest' means Brahman with Māyā as Its limiting adjunct. That Itself is the root, the cause. (The Tree is) that which has 'originated'

from That (Unmanifest as the cause); it has 'sprung from the favour', the extreme firmness, of 'That Itself', of the root that is the Unmanifest. Verily, the branches of a tree grow from the trunk, and from the intellect occur the diverse modifications of the world. Because of this similarity the intellect is indeed the 'trunk'. This (Tree) is 'possessed of', mainly made up of, that (trunk, the intellect). It (the Tree) is such that its hollows are the cavities, the orifices themselves, of the organs; (and) it is that which has 'the great elements' beginning from space and ending with earth, as its different branches (*viśākhā*), or as its support (*viśākhā*). It is the 'means of living', (i.e.) that on which (the creatures) depend for (their) subsistence. It is the '(Pleasure-)garden of Brahmā' for this one; it is (called) a *vana* (Pleasure-garden) because it is something to be fully enjoyed (by this one,) by Brahman in the form of a *jīva*. 'Brahman moves (in it) like a witness', but It does not become affected by anything done by it (the garden). 'Felling and splitting this', the garden of Brahmā, the world in the shape of a tree, i.e. cutting it, together with its root, with the very strong sword of Knowledge in the form, 'I am Brahman', (and, as a result) attaining the Goal that is the Self, (one does not return) 'from That', from Liberation which is the same as the Self. This is the meaning. The remaining portion is clear.

And here it should be understood that this simile is imagined by taking the example of a great Peepul tree that, though half uprooted by wind and thrown down from the very high bank thrashed by the waves of the Ganga, is still living! Hence it is not illogical to say that the root is upward and the branches downward, etc.

(They say so of that Tree) *yasya*, of which Peepul Tree conjured up by Māyā; the *parṇāni*, leaves; are, as it were, *chandāmsi*, the Vedic sections on rituals, viz. the Ṛk, Yajus and Sāma; (which are called *chandās*) because of covering, because of veiling the real Entity, or because of protecting the Tree of the world. Just as the leaves of a tree are meant for its protection, similarly the sections on rituals are for protecting the Tree of the world, because they are meant for revealing righteousness

and unrighteousness, and their causes and results. *Yaḥ*, he who; *veda*, knows; *tam*, it, the illusory Peepul Tree of the world, together with its root, as described before; *saḥ*, he, verily; is *vedavit*, a knower of the import of the Vedas which go by the names *karma*(-*kāṇḍa*) (sections on rituals) and *brahma*(-*kāṇḍa*) (sections on Brahman, Knowledge). For, Brahman is the Root of the Tree of the world, and the *jīvas* beginning with Hiraṇyagarbha take the place of branches. That Tree of the world is, in its own nature, destructible, and, as a current, it is endless. And it is watered by the rituals prescribed by the Vedas, and it is cut down with the Knowledge of Brahman. Thus, indeed, the purport of the Vedas is this much only.

Further, he alone who is a knower of the Vedas is omniscient. Hence the Lord eulogizes the Knowledge of the Tree along with its root by saying, 'he is a knower of the Vedas'.

Another imagery with regard to the limbs of that very Tree of the world is being stated:

अघश्चोर्ध्वं प्रसृतास्तस्य शाखाः

गुणप्रवृद्धा विषयप्रवालाः ।

अघश्च मूलान्यनुसन्ततानि

कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

2. The branches of that (Tree), spreading downwards and upwards, are made stout by the *guṇas*, and they have the sense-objects as their twigs. The secondary roots, which are apt to produce actions later in the human body, spread downwards also.

Previously the *jīvas* beginning with Hiraṇyagarbha, which have the effects as their limiting adjuncts, were spoken of as being comparable to the branches. But now some speciality about them is being stated. Among them (*jīvas*), those who are 'performers of bad deeds' (see *Ch.*, 5.10.7), the wicked people, *prasṛtāḥ*, have spread out; *adhaḥ*, downwards, among the genera of animals etc. But those who are 'performers of meritorious



deeds' have spread out *ūrdhvam*, upwards, among the classes of gods and others. Therefore *śākhāḥ*, the branches; *tasya*, of that, of the Tree of the world, have spread downwards—beginning from humanity up to Viriñci, and upwards—beginning from that itself up to Satyaloka (see under 14.18). Of what kind are they? (*Guṇa-pravṛddhāḥ*) made stout (*pravṛddha*) by the *guṇas*, by *sattva*, *rajas* and *tamas* which have become transformed into the shapes of bodies, organs and objects, as by watering. Besides, they are those branches—of the Tree of the world—of which the objects (*viśaya*), (viz.) sound etc., are the twigs (*pravāla*), as it were, because of their association with the functions of the organs which are comparable to the ends of the branches, and because they are placed at the end.

Further, the secondary *mūlāni*, roots, as it were, of that Tree of the world; which are comparable to the tendencies of attachment, aversion, etc. that arise from various experiences, and which are the causes of engagement in righteousness and unrighteousness, *anusantāni*, spread; *adhaḥ ca*, downwards also—from the (use of the) word *ca*, also, 'upward' too (is understood). The tap-root, however, is Brahman Itself. Thus there is no defect. Of what kind are the secondary roots? *Karmānubandhīni*, they are those that are apt to produce later (*anubandhīni*) the actions (*karma*) characterized as righteous or unrighteous;—where?—*manuṣya-loke*, in the human body, which is endowed with Brahminhood etc. and which has eligibility—*manuṣyaloka* is derived in the sense of 'that which is human (*manuṣya*) and is a body (*loka*)'. In that body they are apt to produce actions later in abundance. For, it is well known that human beings are competent for rites and duties.

As for this Tree of the world that has been described,—

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूल-  
मसङ्गशस्त्रेण दुर्धने छित्त्वा ॥३॥

3. Its form is not perceived here in that way; nor its end, nor beginning, nor continuance. After uprooting this Peepul, whose roots are firmly fixed, with the mighty weapon of detachment,—

*Asya rūpam*, the form of this Tree of the world; *na upalabhyate*, is not perceived; *iha*, here, by the living beings staying in the world; *tathā*, in that way, (i.e.) as described to be possessing an upward root, etc.; because its nature is such that it is destroyed no sooner than it is seen, like a dream, water in a mirage, magic, or a city in the sky. Hence its *antaḥ*, end, termination, is not perceived, because it has no limitation in the sense that it will terminate in this much of time. Nor is its *ādiḥ*, beginning, perceived as 'it has begun at this point', because it is beginningless. Nor is its *sam-pratiṣṭhā*, continuance, intermediate state, perceived, because that (continuance) is dependent on a beginning and an end. Since the Tree of the world which is of this kind is difficult to be destroyed and it is the producer of all evils, therefore *chittvā*, after uprooting, pulling out along with the roots; *enam*, this, aforesaid; *aśvattham*, Peepul Tree; *svirūḍha-mūlam*, whose roots (*mūla*) are very firmly fixed (*svirūḍha*) by the beginningless nescience; *asaṅga-śastreṇa*, with the weapon of detachment—*saṅga* means desire; *asaṅga* means that which is opposed to desire, (i.e.) dispassion, in the form of renunciation of desires for progeny, wealth and the worlds; that itself is the weapon (*śastra*) because it is opposed to the world which is full of attachment and aversion; with that weapon of detachment—; *drḍhena*, which is mighty, made strong by the eagerness for the Knowledge of the supreme Self, and sharpened by repeated practise of discrimination—. That is to say, (after extirpating the Tree of the world) by resorting to renunciation of all actions after the perfection of dispassion, *śama*, *dama*, etc.—.

ततः पदं तत्परिमार्गितव्यं

यस्मिन्नाता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥

4. —that State which is beyond that (Peepul Tree) has to be sought for, entering into which they do not return again: I take refuge in that primeval Person Himself from whom has ensued the eternal Manifestation.

Thereafter, approaching a guru, *tat-padam*, that State, of Viṣṇu; which is situated beyond *tataḥ*, that Peepul Tree; *parimārgitavyam*, (i.e.) *mārgayitavyam*, has to be sought for, with the help of *vicāra* (deliberation) on the (great) Upaniṣadic sentences, as is said in the Śruti, 'That has to be known, That has to be enquired into' (*Ch.*, 8.7.1). The meaning is, that state is to be realized through *śravaṇa* etc.—what is that State?—*gataḥ*, entering; *yasmin*, into which State, through Knowledge; *na nivartanti*, they do not return; *bhūyaḥ*, again—to the world.

The Lord says how That is to be sought for: *Prapadye*, I take refuge; *tameva ca puruṣam*, in that Person Himself, who was referred to by the word 'State', by whom all this is filled (*pūrṇa*), or, in Him who resides in the city (*puri*) or the body (*pura*); who is *ādyam*, primeval, who exists from the beginning. Thus It should be sought for by taking refuge in Him alone. This is the meaning.

Who is that Person (in whom refuge is taken)? *Yataḥ*, from whom, from which Person; *prasṛtā*, has ensued, has issued, like magical elephants etc. from a magician; this *purāṇī*, eternal, everlasting, beginningless; *pravṛttiḥ*, Manifestation, the manifestation of this illusory Tree of the world—in that Person I take refuge. This is the construction.

The Lord states the other characteristics of those who through seeking move towards the State of Viṣṇu:

निर्मानमोहा जितसङ्गदोषा  
अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-  
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

5. The wise ones who are free from pride and non-discrimination, who have conquered the evil of association, who are ever devoted to spirituality, who are completely free from desires, (and) who are free from the dualities called happiness and sorrow reach that undecaying State.

*Māna* means egotism, pride. But *moha* means non-discrimination or error. *Nir-māna-mohāḥ*: those who have come out of these, who are free from pride and non-discrimination; or, those from whom these have departed. So the idea is that they are devoid of egotism and non-discrimination. *Jita-saṅga-doṣāḥ*: those who have conquered the evil of association; that is to say, those who are devoid of attachment and aversion even in the presence of the desirable and the undesirable. *Adhyātma-nityāḥ*: those who are ever devoted to spirituality, who are immersed in the thought of the real nature of the supreme Self. *Vinivṛtta-kāmāḥ*: those who are completely free from desires, those whose enjoyment of objects has completely ceased; that is to say, those who have renounced all actions through discrimination and dispassion. *Vimuktāḥ*: those who have been left; *dvandvaiḥ*, by the dualities—heat and cold, hunger and thirst, etc.; *sukha-duḥkha-saṁjñaiḥ*, called happiness and sorrow, having the names ‘happiness’ and ‘sorrow’ because of being their causes. If the other reading be *sukha-duḥkha-saṅgaiḥ*, then the meaning will be—(left by the dualities) which have *association* with happiness and sorrow. *Amūḍhāḥ*: the wise ones, those whose ignorance about the Self has been dispelled by the complete Knowledge arising from Vedānta which is the valid means of knowledge. *Gacchanti*, they reach; *tat*, that; *avyayam*, undecaying; *padam*, State, as was described.

The Lord describes that very State which has to be reached:

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।  
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥६॥



6. Neither the sun nor the moon nor fire illumines That. That supreme Light is My (State), reaching which they do not return.

*Tat*, That, the State of Viṣṇu; *gatvā yat*, reaching which; the yogis *na nivartante*, do not return; *sūryaḥ*, the sun, though possessed of the power of illuminating everything; *na bhāsayate*, does not illumine. Even after the sun has set, the moon is seen as an illuminator. Apprehending this He says, *na śāsāṅkaḥ*, nor the moon. When both the sun and the moon have set, fire is seen to be an illuminator. Apprehending this He says, *na pāvakaḥ*, nor fire. '*Bhāsayate*, illuminates' is connected with both ('moon' and 'fire'). Why is it that there is inability in the sun etc. to illuminate That? Hence He says: *Tat-dhāma*, that Light, which is self-effulgent and is the illuminator of all the material lights such as the sun; (and) *paramam*, which is supreme; is the State identical with the real nature *mama*, of Mine, of Viṣṇu. Indeed, that which is illuminated by something is not able to illumine its own illuminator. To this effect there is the Śruti:

There the sun does not shine; neither do the moon and the stars; nor do these flashes of lightning shine. How can this fire? He shining, all these shine; through His lustre all these are variously illumined (*Ka.*, 2.2.15).

Hereby are refuted (the two arguments): Is that State knowable, or is It not? In the first case, since there should be a knower distinct from the known, therefore there arises the contingency of duality. In the second case, there arises the contingency of Its ceasing to be the human goal.

Even though It is not knowable, still, since It is directly intuited by Itself, therefore the unknowableness that is spoken of in that connection here (in the present *śloka*) is with regard to the sun etc. not being Its illuminators. But that (the fact of) Its being self-intuited follows from Its being the illuminator of all, He will state in (the text), 'The light which is in the sun' (12).

Thus it is to be noted that the two halves of the (*Kaṭha*) Śruti have been explained by the two (*Gītā*) verses.

*Opponent*: Well, is it not illogical to say, 'reaching which they do not return'? If they go, then they surely return, as in the case of (going to and returning from) heaven. On the other hand, if they do not return, then they do not go! Therefore 'reaching' and 'do not return' are mutually contradictory. For it is well known in the scriptures and in the world that,

All accumulation ends in depletion; all those that rise up fall down at last; associations end in dissociations; (and) life, indeed, ends in death (*Vā. Rā., Ayodh., 105.16*).

*Counter-objection*: May it not be said that the attainment of the not-Self, but not the attainment of the Self, ends in return?

*Opponent*: No. Because even the attainment of the Self in deep sleep, as presented in the Śruti, 'O good-looking one, ... then he becomes merged in Existence' (*Ch., 6.8.1*), is seen to end in returning again. Otherwise, since a person in deep sleep becomes liberated, therefore there would be no awakening again. So, in the matter of attaining the Self (the word) 'reaching' does not fit in. Even if that ('reaching') be figurative, 'non-return' is still not reasonable.

*Reply*: When such a conclusion is arrived at, we say: Since the *jīva*, the 'goer', is non-different from Brahman, the Goal, therefore the word 'reaching' is used figuratively, because the attainment of That (Brahman), which is separated merely by nescience, has been stated to be only through Knowledge. If the *jīva* be a reflection of Brahman, then, just as the sun reflected on water goes back to the sun, the object reflected, on the removal of the water, and there is no return (as well) from there, or, if the *jīva* be a portion of Brahman delimited by the intellect, then, just as the space enclosed in a pot goes to the cosmic space on the removal of the pot, and there is no return (as well) from there, similarly, in the case of the *jīva* too it is said figuratively that it goes to its own unconditioned nature on the removal of

its limiting adjuncts, and there is no return (as well) from there; because they (the *jīva* and Brahman) are of the same nature (in reality), and because error ends with the eradication of the limiting adjuncts. (See under 7.14.)

In deep sleep, however, since the internal organ, which is the limiting adjunct of the *jīva*, continues in a subtle form in nescience—which is its own source—along with its tendencies (*bhāvanā*), latent results of actions (*karma*), and past impressions (*pūrva-prajñā*), therefore its re-emergence from that very nescience is possible. But when nescience is sublated by Knowledge, how can there be any emergence of the effect in the absence of its cause? For, the limiting adjuncts such as the internal organ are products of nescience. Therefore the cessation of nescience in the form, 'I am not Brahman', as a result of the *jīva*'s direct experience arising from the Vedantic sentence, 'I am Brahman', is referred to by (the word) 'reaching'. And since the beginningless nescience cannot spring up again when it has been sublated, the eradication of the effect, viz. the worldly state, is referred to by 'they do not return'. Thus there is no contradiction whatsoever.

It has been repeatedly stated that the real nature of the *jīva*, however, is indeed Brahman. All this is being established in the following text. As to that, since the *jīva* is identical with Brahman, therefore, when on the cessation of nescience it attains identity with That, then there is no separation from That. This is being established by the (first) half of the verse, 'A part of Myself....' But in deep sleep, since nescience continues with the impressions of all its effects, therefore the *jīva* returns to the world from that (state)—this is being established by the (other) half of the verse, '...the organs which have the mind as their sixth....' After that, in the (first) half of the (eighth) verse, '(When the master leaves)...a body,' etc., it is being established that the *jīva*—which through *Māyā* has attained worldliness even though in reality it is transcendental, and which has been made to become identified with the body by people of dull intellect—

is distinct from the body. But by (the verse), '(This one enjoys the objects by presiding over) the ears, the eyes,' etc. (9), it is established that it (the *jīva*) is different from those organs etc. of which it is the impeller towards their respective objects in the right manner.

Why is it that at the time of death etc. all do not see this (*jīva*) which is distinct from the body, because it is by nature their own Self? When such an apprehension arises, the answer, 'Though it is capable of being seen, those whose minds are distracted by objects (of enjoyment) do not see it', is being stated in the verse, '(Those who are incapable of discrimination do not see it even when) it is leaving...', etc. (10). This is elaborated in (the first) half of the verse, 'The diligent yogis...' (11), by saying that those who have the eye of Knowledge see it. 'Those who are incapable of discrimination do not see it'—this has been explained in the (latter) half of the verse, '...though (they be) diligent' (11). This is how the five verses are interconnected.

Now we shall explain the words:

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

7. A part of Myself, which though (really) eternal has become the *jīva* in the realm of embodied beings, draws (to itself) the organs which have the mind as their sixth and which abide in Prakṛti.

*Mama eva amśaḥ*, a part of Myself, of the supreme Self; which, like a part of the sun in water, or like that of space in a pot, is imagined through *Māyā* even though It is partless, is *jīvaloke*, in the realm of embodied beings, (i.e.) in the world, like a part, as it were, possessed of a false difference. And that (part), which through the limiting adjunct of being alive, *jīva-bhūtaḥ*, has become a *jīva*, has become falsely well known as an agent, an enjoyer, and a worldly being; is *sanātanaḥ*, eternal, because, even when there is a division through the limiting



adjunct, it is in reality identical in nature with the supreme Self. Therefore it is logical that, on the cessation of nescience through Knowledge, 'they', having attained Brahman which is their own true nature, 'do not return from That.'

Even though of this nature, how does it (the *jīva*) return from deep sleep? This the Lord answers: Those five organs (*indriyāṇi*), called ear, skin, eye, tongue and nose, which have the mind (*manas*) as their sixth (*manah-ṣaṣṭhāni*), which (are called *indriyāṇi* because they) as organs of perception of objects are indicative of *indra*, the Lord, the Self, (and) which on the exhaustion of the results of actions that give rise to enjoyment in the waking and the dream state, *prakṛtisthāni*, abide in Prakṛti, exist in a subtle form in Prakṛti, in nescience; it (the *jīva*) *karṣati*, draws (to itself) from Prakṛti, from nescience, for the sake of enjoyment, when the results of actions that are to lead to enjoyment in the waking state become active again; (the *jīva* draws those organs from Prakṛti) like a tortoise (drawing) its limbs. That is to say, it manifests them with the capacity for perceiving objects. Hence, though there is no return after enlightenment, nevertheless, 'returning' from nescience is not illogical. This is the idea.

When does it draw? This is being answered:

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

8. When the master leaves it and also when he assumes a body, he finally departs taking these, as a wind (carries away) odours from their receptacles.

*Yat*, (i.e.) *yadā*, when; *īśvarah*, the master, the owner, of the aggregate of the body and organs, the *jīva*; *utkrāmati*, leaves, goes out, then he draws the organs which have the mind as their sixth from the body from which he departs. In this way the second quadrant (of the verse) is construed first, because moving away

succeeds going out. Not only does he draw, but *yat*, (i.e.) *yadā*, *ca*, when; *avāpnoti*, he assumes a body different from the previous one; then, *grhītvā*, taking; *etāni*, these, organs which have the mind as their sixth; he *api*, also; *saṁyāti*, departs finally (*saṁ*), fully goes out, without having to come back. The illustration for the 'taking away' of the organs even when the body remains (behind) is: *Iva*, just as; *vāyuh*, a wind; moves away taking along *gandhān*, the odours, the subtle parts containing the odours; *āśayāt*, from their receptacles, from the locations that flowers etc. are.

Pointing out those very organs, He shows the reason why it goes away taking them along:

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।  
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

9. This one enjoys the objects by verily presiding over the ear, eye, skin and tongue, as also over the nose and the mind.

*Ayam*, this one, the *jīva*; *upasevate*, enjoys; *viṣayān*, the objects, sound etc.; *adhiṣṭhāya eva*, by verily presiding over, by taking the help of; *śrotram*, the ear; *cakṣuḥ*, eye; *sparsānam*, skin; *ca rasanam*, and tongue; *ca ghrāṇam*, as also the nose—by the (use of) *ca* are meant the motor organs and the vital forces—; *ca manaḥ*, and the mind, the sixth.

उत्कामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥

10. Those who are incapable of discrimination do not see it when it is leaving or even residing (in this body), or when it is experiencing or in association with the *guṇas*. Those with the eye of Knowledge see.

Even though it is thus in the body and capable of being

seen, still, *utkrāmantam*, when it is leaving, when it is going to another body from the former body; *vā sthitam api*, or even when it is residing in that very body; *vā*, or; *bhūñjānam*, when it is experiencing—the objects, sound etc.; or *gunānvitam*, when it is in association with the *gunas*, which are of the nature of happiness, sorrow and delusion; even though it is thus capable of being seen under all conditions, still, *vimūḍhāḥ*, those who are incapable of discriminating between the Self and the not-Self, because of having their minds carried away by the desire for enjoying seen or unseen things; *na anupaśyanti*, do not see this one. Alas, this one exists miserably! Thus the Lord laments for the unenlightened persons.

But, *jñānacakṣuṣaḥ*, those who have the eye of Knowledge, resulting from the valid means of knowledge, who are discriminating; they alone *paśyanti*, see.

‘Those with the eye of Knowledge see’—this He explains:

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

11. The diligent yogis alone see this one as existing in their own intellects. The non-discriminating ones, whose minds are not purified, do not see this one though (they be) diligent.

*Yoginaḥ ca*, the yogis alone; *yatantaḥ*, who are diligent, who strive through meditation etc.; *paśyanti*, see; *enam*, this one, the Self; *avasthitam*, as existing, as reflected; *ātmani*, in their own intellects. *Ca* is used for emphasis. *Akṛtātmānaḥ*, those whose minds have not been purified through sacrifices etc.; and who are for this very reason *acetasaḥ*, devoid of discrimination; *na paśyanti*, do not see; *enam*, this one; *api (yatantaḥ)*, even if they strive. This is the explanation of ‘Those who are incapable of discrimination do not see’.

Now, that State which the sun etc. even though capable of

illuminating everything are unable to illumine, having attained which (State) the seekers of Liberation do not return to the world again, and from which (State) the *jīvas*—imagined to be Its parts as spaces in pots etc. are of the cosmic space—are created in accordance with the limiting adjuncts and they falsely experience the worldly existence—about that State He shows that It is omnipresent and the basis of all activities; and along with that, with a view to explaining what was said before, 'For I am the basis of Brahman' (14.27), the Lord states briefly in four verses His divine manifestations:

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

12. The light which is in the sun, which is in the moon, and which is in fire, (and) which illumines the whole world—know that light to be Mine.

The (first) half of the Śruti (verse),

There the sun does not shine; neither do the moon and the stars; nor do these flashes of lightning shine. How can this fire? (*Ka.*, 2.2.15),

has been explained before by the (*Gītā*) verse beginning with, 'Neither the sun nor the moon...illumines That' (6). The (second) half of the Śruti (verse),

He shining, all these shine; through His lustre all these are variously illumined (*ibid.*),

is being explained by this (present *Gītā* verse). *Tejah*, the light, the radiance which is Consciousness by nature; *yat āditya-gatam*, which is in the sun; *yat candramasi*, which is in the moon; *ca yat*, and which light; is *agnau*, in fire; (and) which *bhāsayate*, illumines; *akhilam*, the whole; *jagat*, world; *viddhi*, know; *tat*



*tejah*, that light; *māmakam*, to be Mine. Although the light that is Consciousness by nature exists equally among the moving and the non-moving, still, since the excellence of the sun etc. is because of the excellence of the *sattva*(-*guṇa*) in them, therefore the light that is Consciousness is fully spread out there itself. Hence it is being specially distinguished by referring to them thus—‘The light which is in the sun,’ etc. This is just as, although the position of a face be the same, the face does not get reflected on wood or a wall, but it appears more and more on a mirror etc. depending on the degree of their clarity.

From the fact that, after saying, ‘The light which is in the sun,’ He mentions ‘*tejah*, light’ again in, ‘know that light to be Mine’, this (following) second implication also, meant for speaking about the divine manifestation, should be understood: ‘The light, the radiance, which is in the sun, which is capable of illuminating others, whose colour is white and brilliant, which illumines the world, (i.e.) all things having form; so also that light which is in the moon and which is in fire, which illumines the world—know that to be Mine.’ Otherwise He would have said only this much, ‘know that to be Mine’, without mentioning ‘*tejah*, light’ at all. This is the idea.

Moreover,—

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

13. And entering the earth through (My) power, I sustain the things (on it); and I nourish all the plants by becoming Soma, the essence of (all) saps.

*Ca*, and; *āviśya*, entering; *gām*, the earth, as the deity of the earth; (and) making firm the earth which is like a handful of dust, *ojasā*, through My power; *aham*, I Myself; *dhārayāmi*, sustain; *bhūtāni*, the things, the objects existing on the earth.

Otherwise the earth would have got scattered like a handful of sand, or it would have sunk down. This is according to the *mantra*-text, 'By whom the heaven is held up and the earth made firm' (*Rg.*, 10.121.5). And the text, 'He upheld the earth' (*ibid.* 10.121.1), speaks of God Himself who has assumed the state of *Hiraṇyagarbha*. Besides, *bhūtvā*, becoming; *somaḥ*, Soma; *rasātmakaḥ*, the essence of all the saps; I Myself *puṣṇāmi*, nourish; *sarvāḥ oṣadhiḥ*, all the plants, paddy, barley, etc. which grow on the earth; I make them nourishing, juicy and tasteful.

Besides,—

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

14. Taking the form of *Vaiśvānara* and residing in the bodies of creatures, I, in association with *Prāṇa* and *Apāna*, digest the four kinds of food.

*Bhūtvā*, taking the form of, becoming; *vaiśvānaraḥ*, *Vaiśvānara*, the fire in the stomach, which has been described in such *Śruti* texts as, 'This fire that is within man and digests the food that is eaten is *Vaiśvānara*' (*Br.*, 5.9.1); and *āśritaḥ*, residing in, entering into; *deham*, the bodies; *prāṇinām*, of all the creatures; *aham*, I, God Himself; (*samāyukta*) in association with, blazing together with, *Prāṇa* and *Apāna* which set it (the *Vaiśvānara* fire) alight, *pacāmi*, digest; *annam*, the food eaten by creatures; *caturvidham*, which is of four kinds, viz. those that are eaten by masticating, swallowing, sucking and licking.

Among them, that which is eaten by cutting into pieces with the teeth, (e.g.) cake etc., that is called *bhakṣya* and also *carvya*. But that which is swallowed by mixing with the tongue only, (e.g.) soup, rice, etc., that is called *bhojya*. On the other hand, what is swallowed by putting on the tongue and tasting, (e.g.) somewhat liquified molasses, mango juice, curds mixed with sugar and spices, etc., that is called *lehya*. However, what

is crushed with the teeth and only its juicy portion taken in, leaving out the remaining part, (e.g.) sugarcane etc., that is called *coşya*. This is the distinction.

He who is the 'eater' is the fire called *Vaiśvānara*, and that which is the food to be eaten is *Soma*. Thus, he who meditates on these two, viz. fire and *Soma*, as everything is not affected by the bad effects of food; this also is to be noted.

Furthermore,—

सर्वस्य चाहं हृदि सन्निविष्टो  
मत्तः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेव वेद्यो  
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

15. And I am seated in the hearts of all. From Me are memory, knowledge, and their loss. I alone am the object to be known through all the Vedas; I am the originator of the Vedānta; I am, surely, also the knower of the Vedas.

*Aham*, I, becoming the Self; am *sanniviṣṭaḥ*, seated; *hṛdi*, in the hearts, in the intellects; *sarvasya*, of all, of the living things from *Brahmā* to the vegetables, as stated in the Śrutis,

He who is such has entered into these (bodies) (*Br.*, 1.4.7),

and,

...by entering (into these three gods,) in the form of the *jīva* of each individual being, I shall clearly manifest name and form (*Ch.*, 6.3.2).

Therefore, *mattaḥ*, from Me (because of Me), because of the Self alone; is *smṛtiḥ*, the memory—of all the creatures in accordance with their fitness. (In the case of ordinary creatures)

it is a mental modification with regard to some object experienced before in the present life; and in the case of the yogis, it is with regard to objects experienced in former lives as well. Similarly, because of Me alone occurs the *jñānam*, knowledge, that is born from the contact between object and organ, and, in the case of yogis, even the knowledge of objects that are remote in time and location. Similarly, because of Me is *ca apohanam*, also the loss—of memory and knowledge of those whose minds are perturbed by desire, anger, sorrow, etc.

Having thus spoken of His own appearance as a *jīva*, He speaks of His Brahmanhood: *Aham eva*, I alone; am *vedyaḥ*, the object to be known; *vedaiḥ ca sarvaiḥ*, through the Vedas as a whole, even where they reveal the deities Indra and others, because I am the Self of all. This is in accordance with a *mantra*,

They call Agni (Fire) as Indra, Mitra and Varuṇa; (they) also (say) that he is the divine Garutmān (Garuḍa) of beautiful wings. The sages speak of Him, who is one, in various ways; they call Him Agni, Yama (Death),<sup>1</sup> Mātariśvan (Air) (*Athar.*, 9.10.28),<sup>1</sup>

and the Śruti, ‘...for He is all the gods’ (*Br.*, 1.4.6). In the form of Vedavyāsa and others (I am) *vedānta-kṛt*, the originator of the Vedānta, of the school following the purport of Vedānta. Not only this much, (but) *aham*, I; *eva*, surely; am *ca*, also; *vedavit*, the knower of the Vedas. I Myself am the knower of the meaning of all the Vedas in the form of *mantras* and *brāhmaṇas* comprising the sections on rituals, meditations and Knowledge. Hence it has been well said, ‘For I am the basis of Brahman’ (14.27).

1. ‘The wise speak of this very Agni, (and) the great Self, in various ways as Indra, Mitra, Varuṇa, Agni and the divine Garutmān. Divine, born in heaven. Garutmān is called so because He is praised, or He is one whose soul is mighty, or whose soul is great. He to whom the hymn is addressed and the oblation offered is this very (terrestrial) Agni. These two higher luminaries receive praise and oblation under this appellation incidentally only.’ See *The Nighaṇṭu and the Nirukta*, tr. Laxman Sarup.



Thus having spoken about the conditioned Self, the Lord, out of compassion, presents in three verses to Arjuna the pure unconditioned Self by eliminating the two limiting adjuncts, (viz.) 'effect' and 'cause', referred to by the words 'mutable' and 'immutable':

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।  
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

16. There are in the world these two persons—the mutable and the immutable. The mutable consists of all things; the one existing as Māyā is called the immutable.

There are *loke*, in the world; *imau*, these; *dvau*, two; *puruṣau*, persons—who are divided into two groups, and are referred to by the word 'persons' because they are the limiting adjuncts of the Person. Who are they? This He states: *Kṣarah*, the mutable; *eva ca*, and; *akṣarah*, the immutable. One 'person' is *kṣarah*, in the sense of that which is subject to mutation; it is the perishable, the totality of the effects. The second 'person' is *akṣarah*, derived in the sense of that which is not subject to mutation; it is the imperishable, the seed of the birth of the 'person' called 'the mutable'; the power of Māyā of the Lord. The Lord Himself explains the two 'persons': *Kṣarah*, the mutable; consists of *sarvāṇi bhūtāni*, all things; i.e. it is the sum total of all the created things. *Kūṭasthaḥ*: *Kūṭa* means expressing some false thing by hiding the real thing; it is synonymous with cheating and *māyā*; that which exists in that way with the two powers of covering and distortion is (called) *kūṭasthaḥ*. It is in the form of the power of Māyā of the Lord; it is the limiting adjunct in the form of the Cause. It is *ucyate*, called; *akṣarah*, the immutable, because, as the seed of the world, it is interminable.

Some, however, after explaining the word *kṣara*, mutable, as the sum total of insentient things, refer to the *jīva* by the clause, 'the *kūṭasthaḥ* is called the immutable'. That is not proper,

because it is the 'Knower of the field' Himself who is sought to be established here as the supreme Person. Therefore the proper position is only this that by the words 'mutable' and 'immutable' are meant the adjuncts, (viz.) the effect and the Cause, which are both insentient.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

17. But different is the supreme Puruṣa who is spoken of as the transcendental Self, who, permeating the three worlds, upholds (them) and is the immutable God.

*Tu*, but; distinct from these two—the 'mutable' and the 'immutable'—, untouched by the defects of the two limiting adjuncts, (viz.) the 'mutable' and the 'immutable', and naturally eternal, pure, conscious and free is the *uttamaḥ*, supreme, the best; *puruṣaḥ*, Puruṣa; who is surely *anyaḥ*, different. Extremely different from these two, the mutable and the immutable, which constitute the totality of insentient things, is the third, the totality of sentience, which is the illuminator of both. He is *udāhṛtaḥ*, spoken of; *iti*, as; *paramātmā*, the transcendental Self. He is *paramaḥ*, super-excellent, as compared with the five selves—made of food, of vital forces, of mind, of intelligence, and of bliss—which are imagined through nescience; He is real (i.e. not a product of imagination), spoken of as, 'Brahman is the tail that stabilizes' (*Tai.*, 2.5.1); and He is the *ātmā*, the Self, the indwelling Consciousness of all beings.

Hence He is spoken of as *paramātmā* in Vedānta (in the Upaniṣads), *yaḥ*, who, which supreme Self; *āviśya*, permeating, presiding over, through His own power of *Māyā*; *lokatrayam*, the three worlds—called *Bhūḥ* (the Earth), *Bhuvah* (the Intermediate Space), and *Svah* (Heaven)—, i.e. the whole universe; *bibharti*, upholds, and nourishes (them), by imparting (to them) existence and self-manifestation. Of what nature (is He)? He is *avyayaḥ*, immutable, free from all kinds of transformations; He

is *īśvaraḥ*, God, the Ruler of all, *Nārāyaṇa*. He who is the supreme *Puruṣa* is called the transcendental Self—this is the construction. This follows from the *Śruti*, 'He is the supreme *Puruṣa*, Person' (*Ch.*, 8.12.3).

For pointing out His own glory as referred to before in, 'For I am the basis of Brahman' (14.27), 'That supreme Light is My (State)' (6), etc., now, by showing the derivation of the well-known name, *Puruṣottama*, of God as explained, who is different from the mutable and the immutable, the Lord shows Himself thus—'I Myself am the supreme God of this nature':

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

18. Since I am transcendental to the mutable and am most excellent as compared with even the immutable, hence I am well known in the world and in the Vedas as the supreme *Puruṣa*.

*Yasmāt*, since; *aham*, I, the supreme God; *am atītaḥ*, transcendental; to *kṣaram*, the mutable, which being a product is perishable, a product of *Māyā*, and is the Tree of the world called the Peepul Tree; *ca*, and; (since I am) *uttamaḥ*, most excellent; *akṣarāt api*, as compared with even the immutable which is called *Māyā*, which is the Unmanifest, which is presented in the *Śruti* as, 'superior to the (other) superior imperishable (*Māyā*)' (*Mu.*, 2.1.2), with a fifth case-ending after the word *akṣara* (imperishable), and which stands as the seed of the Tree of the world and is the source of everything; *ataḥ*, hence, being superior to the mutable and the immutable, which are the two adjuncts of the *Puruṣa* and are referred to by the word *puruṣa* (in 16) through superimposition; *asmi*, I am; *prathitaḥ*, well known; *loke*, in the world; *ca vede*, and in the Vedas; as *puruṣottamaḥ*, the supreme *Puruṣa*, Person. He is surely referred to in the Veda in, 'He is the supreme Person' (*Ch.*, 8.12.3), and in the world in the poetical works of poets, such as, 'As Hari

alone is known as the supreme Person,' which are well known.

*The glory of Nārāyaṇa, the supreme Puruṣa, whose body is made up only of Existence-Knowledge-Bliss, who, out of compassion, acting like a human being taught to Pārtha the supreme realities and His own Godhood, indeed baffles comparison.*

*Some persons having pure minds and intellects strive by controlling the organs, giving up enjoyment, and practising Yoga. But I have become Liberated by tasting the glory of Nārāyaṇa, which is the essence of nectar and is shoreless.*

The Lord speaks of the result of knowing thus the derivative meaning of the name (Puruṣottama):

यो मामेवमसम्बुद्धो जानाति पुरुषोत्तमम् ।  
स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥

19. O scion of the Bharata dynasty, he who being free from delusion knows Me thus as the supreme Puruṣa, he, the all-knowing one, adores Me in every way.

O scion of the Bharata dynasty, *yaḥ*, he who; *asammūḍhaḥ*, being free from delusion, devoid of the confusion, 'This Kṛṣṇa is merely some human being'; *jānāti*, knows; *mām*, Me, God; *evam*, thus, according to the derivation of the name as shown; as *puruṣottamam*, the supreme Puruṣa, as explained before, i.e. as, 'This one is God Himself'; *saḥ*, he; *sarva-vit*, the all-knowing one—he alone is omniscient because he knows Me who am the all-pervasive Self; *bhajati*, adores; *mām*, Me; *sarva-bhāvena*, in every way, through Bhakti-yoga which is characterized by love. Therefore what was said in,

However, he who meditates on Me through the unswerving Yoga of Devotion, he, having gone beyond the *guṇas*, qualifies for becoming Brahman (14.26),



is justified. And what was said in, 'For I am the basis of Brahman', that too is more justified.

*O you who are conversant with good works, worship again and again the Light which is by nature Consciousness and Bliss, which has the colour of a rain-cloud, which is the quintessence of the Vedic utterances, which is the necklace of the women of Vraja, which is the other shore of the sea of the world to the wise, and which repeatedly incarnates for removing the burden on the earth!*

The Lord now concludes by eulogizing the purport of the chapter:

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २० ॥

20. O sinless one, this most secret scripture has thus been uttered by Me. Understanding this, anyone will become wise and have his duties fulfilled, O scion of the Bharata dynasty.

*Anagha*, O sinless one, who are free from vice; *idam*, this; *guhya-tamam*, most secret, most mystical; *śāstram*, scripture; *uktam*, has been uttered, in its entirety; *iti*, thus, in this way, in brief; *mayā*, by Me, in this chapter. *Buddhvā*, understanding; *etat*, this; any other person whosoever, *syāt*, will become; *buddhimān*, wise, possessed of Self-knowledge; *ca*, and; *kṛta-kṛtyah*, have all his duties fulfilled; he will be one by whom has been accomplished (*kṛtam*) all duties (*kṛtyam*), and for whom there remains no other duty again. Whatever is to be done by a Brahmin, whose birth is special, all that becomes accomplished when the reality of the Lord is known; but in no other way does duty cease for anyone. This is the import.

*Bhārata*, O scion of the Bharata dynasty, you, however, are born in a great family, and are yourself free from sins. Hence it goes without saying that through the qualities of your lineage

and your own virtues, you will have your duties fulfilled by knowing this. This is the idea.

*I do not know any reality other than Kṛṣṇa whose hands are adorned with a flute, whose lustre is like that of a new rain-cloud, who wears a yellow cloth, whose lips are reddish like the Bimba-fruit, whose face is beautiful like the full moon, and whose eyes are like lotuses.*

*The mind that is ever merged in the state of constant Bliss removes (all) mentations, (and) by eradicating the sorrows consequent on (repeated) births and deaths it attains at once the Reality transcending cause and effect.*

*I am that supreme Auspicious One in whom get identified all the followers of Śiva, of the Sun, of Gaṇeśa, of Viṣṇu, and the worshippers of Śakti!*

*Those fools go to hell who cannot tolerate the wonderful glory of Kṛṣṇa which is ascertained through the valid means of knowledge as well!*

## CHAPTER 16

### THE DIVINE AND THE DEMONIAL ATTRIBUTES

In the preceding chapter, in, 'The secondary roots, which are apt to produce actions later in the human body, spread downwards also' (15.2), the *vāsanās* (impressions) which get manifested in the human body according to the actions that had taken place before have been spoken of as the secondary roots of worldliness. And those (*vāsanās*), viz. divine, demoniacal and fiendish, which constitute the natures of creatures, have been indicated in the ninth chapter (in verses 12 and 13). Among them, the good *sāttvika vāsanā*, which is the source of the tendency to practise rites and duties prescribed by the Vedas as the means to Self-knowledge, constitutes the divine nature. Similarly, the bad *rājasika* and *tāmasika vāsanās*, due to which one transgresses Vedic injunctions, and which are the sources of the tendency that follows from one's natural likes and dislikes and is the cause of all evil, are called the demoniacal and the fiendish natures. And among them, demonishness arises from the predominance of attachment ensuing from excessive enjoyment of objects; and fiendishness arises from the predominance of aversion ensuing from excessive violence. This is the distinction.

Presently, however, the sixteenth chapter is begun for showing the difference between the good and the bad *vāsanās* by grouping them under two heads thus: the divine nature consists of the good *sāttvika vāsanā*, which is the source of one's engaging in scripturally enjoined actions in a manner consistent with them (scriptures); the demoniacal nature, where the demoniacal and fiendish (natures) are clubbed together, consists of the bad *rājasika* and *tāmasika vāsanās*, which is the source

of one's engaging in scripturally prohibited activities in a manner inconsistent with them (scriptures); this (difference between the good and the bad *vāsanās*) is well known in such Śrutis as, 'There were two classes of Prajāpati's sons, the gods and the demons' (*Br.*, 1.3.1). And this (showing the difference between the two *vāsanās*) is done for acquiring the good and rejecting the bad. As to that, in three verse (the Lord speaks) first of the divine nature which has to be acquired:

श्रीभगवानुवाच, the Blessed Lord said:

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।  
 दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥  
 अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।  
 दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥  
 तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।  
 भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

1. Fearlessness, perfection in purity of mind, constant steadfastness in knowledge and yoga, charity and control of the external organs, sacrifice, (scriptural) study, austerity and rectitude,—

2. —non-injury, truthfulness, absence of anger, renunciation, control of the internal organ, absence of vilification, kindness to creatures, non-covetousness, gentleness, modesty, freedom from restlessness,—

3. —maturity, forgiveness, fortitude, purity, freedom from malice, absence of haughtiness—these, O scion of the Bharata dynasty, become effective in one born with the destiny of a divine nature.

*Abhayam*, fearlessness: remaining steadfast, without any doubt, in the performance of actions prescribed by the scriptures; or, the absence of the fear, 'How shall I live alone, without any kind of acquisition?' *Sattva-samśuddhiḥ*: *śuddhi*, purity, dirtlessness, of the *sattva*, of the internal organ (is *sattva-śuddhi*);



perfection (*sam, samyak*) of that, consisting in being fit for the manifestation of the reality of God (is *sattva-samśuddhiḥ*); or (it means) complete rejection of *para-vañcana*, *māyā*, *anṛta*, etc. *Paravañcana* is cheating, bringing somebody under control through fraud; *māyā* is hypocrisy, thinking one way in the mind and behaving otherwise externally; *anṛta*, falsehood, is speaking of something differently than what one has seen, and so on. *Jñāna* is understanding the reality of the Self from the scriptures; *yoga* is making that a content of one's own realization through onepointedness of the mind; *vyavasthiti*, remaining engaged in them, constant steadfastness in them, is *jñāna-yoga-vyavasthitiḥ*.

However, if the explanation is (as follows)—*abhayam*, maintaining one's determination to extend fearlessness to all beings—and this is suggestive of the other characteristics of a *paramahansa*; *sattva-samśuddhiḥ*, freedom of the mind from the ideas of *asambhāvanā*, *viparītabhāvanā*, etc. as a result of the perfection of *śravaṇa* etc.; *jñāna*, Self-realization; *yoga*, human effort conducive to *manonāśa* and *vāsanā-kṣaya*<sup>1</sup>; *jñāna-yoga-vyavasthitiḥ*, continuance in a state that is distinguished by those two (*jñāna* and *yoga*) and is different from that of a worldly person, (i.e. the state of) *jīvanmukti*—, then it is to be noted that this 'divine nature' is the resulting state itself. Since perfect purity of the mind is not attainable without devotion to God, therefore that (devotion) too stands referred to by it ('divine nature'). And (this is so) also because in the ninth chapter, in,

On the other hand, O son of Pṛthā, the noble-minded ones, who are possessed of a divine nature and are single-minded, adore (Me) by knowing Me as the source of (all) the created things and as the Immutable (9.13),

devotion to God has been spoken of under 'divine nature'. It is to be noted that, since devotion to God is by far the most superior, therefore it has not been mentioned with 'fearlessness' etc.

1. See under 6.29, 32.

After having stated the resultant divine nature of the very fortunate *paramahamsas*, the Lord states (the characteristics) that are to be practised as disciplines by the householders and others who are inferior to them (the *paramahamsas*): *Dānam*, charity, distribution of food etc. that are one's own property, as directed in the scriptures and according to one's ability. *Damaḥ*, control of the external organs, absence of union with one's wife at times other than the proper ones, etc. The word *ca*, and, (after *dama*) is used for the inclusion of virtues that have not been mentioned (but) are characteristic of dispassion. *Yajñāḥ ca*, and sacrifices—the Vedic ones such as the Agnihotra and the Darśa-pūrṇamāsa, and the four kinds of sacrifices prescribed by the Smṛti, viz. sacrifices to the gods, offerings to the manes, offerings to beings in general, and offerings to humans—*brahma-yajña* having been referred to separately by the word *svādhyāya* (scriptural study). The word *ca*, and, (after *yajñāḥ*) is used to include virtues characteristic of those following the Path of Action (i.e. of those who are not monks). These (above-mentioned) three are meant for householders.

*Svādhyāyaḥ*, (scriptural) study, (i.e.) *brahma-yajña*, in the form of study of the *Ṛg-Veda* etc. for acquiring *adr̥ṣṭa* (unseen results not evident to the senses). Though there arises the possibility of the 'five great sacrifices' getting mentioned by the use of the word *yajña*, *sacrifice*, still, the separate mention (of *svādhyāya*) is for stating that it is a special virtue meant (only) for a Brahmacārin. *Tapah*, austerity, is of three kinds—'of the body' etc., going to be spoken of in the seventeenth chapter. They are the special virtues meant for the Vānaprasthins (those who have retired to a forest in the third stage of their life).

After having thus stated the particular virtues of the four stages of life, the Lord now states the specific virtues of the four castes: *Ārjavam*, rectitude, non-crookedness, not hiding from respectful hearers what one knows. *Himsā*, injury, consists in cutting off the means of living of creatures; not being a cause of that is *ahiṃsā*, non-injury. *Satyam*, truthfulness, speaking of things just as they had occurred, (but in a way) which does not

lead to any evil consequence. *Akrodhaḥ*, absence of anger, means quenching immediately the anger that arises when one is assailed with harsh language or is beaten. Since *dāna* has been spoken of before, therefore *tyāgaḥ* means renunciation. Since *dama* has been spoken of before, therefore *śāntiḥ* means control of the internal organ. *Paiśuna* means speaking ill of others behind their backs to other persons. Absence of that is *apaiśunam*. *Dayā*, compassion; *bhūteṣu*, for creatures in distress. *Aloluptvam*, non-covetousness, absence of excitement of the organs even in the presence of objects. *Mārdavam*, gentleness, absence of harshness, explaining (matters) to disciples and others without uttering any unpleasant word, etc., even when they vainly raise an opposite point of view, etc. *Hrīḥ*, modesty, shamefulness before others, which prevents one from beginning an evil work. *Acāpalam*, freedom from restlessness—*cāpalam* is using one's tongue, hands, etc. even when there is no need for these; absence of that (is *acāpalam*). Those beginning with 'rectitude' and ending with 'absence of restlessness' are the special virtues of a Brahmin.

*Tejaḥ*, maturity, not being overpowered by foolish people—women, boys and (such) others. *Kṣamā*, forgiveness, non-emergence of anger towards some cause of insult, even when one has the power to retaliate. *Dhṛtiḥ*, fortitude, a kind of effort that holds up the body and organs even when they are fatigued, being roused up by which the organs and the body do not get exhausted. These three are the speciality of a Kṣatriya.

*Śaucam*, purity, which is internal, consists in being free from hypocrisy, falsehood, etc. in the matter of using money etc. But the external purity brought about with earth, water, etc. is not to be understood here, because, being of the form of purity of the body, it is external and, as such, has no power of purifying a mental impression. For, those very impressions (*vāsanās*), which are differentiated as *sāttvika* etc., are sought to be presented here as 'divine' and 'demoniacal' natures. If it somehow has the characteristic of a *vāsanā*, as for instance scriptural study etc. have, then it too should surely be accepted.

*Droha* means taking up arms etc. with the intention of killing others; absence of that is *adrohaḥ*. These two are the specialities of a Vaiśya.

*Atimānitā*, haughtiness, is too much self-esteem, thinking of oneself as very highly respectable; absence of that is *na-atimānitā*, modesty before honourable persons. This is the specific virtue of a Śūdra.

The specific and the general virtues of the various stages of life and castes, which have been prescribed by such Śrutis as,

The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects (*Br.*, 4.4.22),

as the means for qualifying for *vividiṣā*<sup>1</sup>, have been referred to here synechdochically. These virtues *bhavanti*, become effective; (*abhijātasya*) in a person born with the destiny of *daivim sampadam*, a divine nature, which is constituted by a multitude of tendencies that are born of pure *sattva*, and that at the commencement of embodiment become manifest as a result of meritorious deeds. This follows from the Śrutis, 'It is followed by knowledge, work and past experience,' (*Br.*, 4.4.2), and, 'it becomes virtuous through good acts, and vicious through evil acts' (*ibid.* 4.4.5). By addressing him (Arjuna) as 'O scion of the Bharata dynasty', the Lord indicates—'Being pure on account of having been born in a holy family, you are fit for having these kinds of virtues.'

After having stated the divine nature as what should be acquired, He now states briefly in one verse the demoniacal nature as what should be rejected:

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।  
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥४॥

1. As contrasted with *vidvat-sannyāsa*. See Glossary.



4. O son of Pṛthā, religious ostentation, pride and haughtiness, anger as also rudeness and ignorance (become effective) in one born with the destiny of a demoniacal nature.

*Dambhaḥ*, religious ostentation, showing oneself to be virtuous; that itself means 'feigning virtue'. *Darpaḥ*, pride, a kind of haughtiness arising from wealth, relatives, and the like; it is the cause of (a person's) slighting eminent people. *Atimānaḥ*, haughtiness, means excessively ascribing to oneself too much respectability, which has been spoken of in the *Śatapatha Śruti*,

Both the gods and the demons are progenies of Prajāpati. Both of them competed (for ascendancy). Then the demons, because of their haughtiness itself, thought, 'Where again shall we pour oblation!' Thinking thus, they resorted to the practice of offering oblations into their own mouths. They got defeated because of their haughtiness. Therefore one should not be over-egotistic. This that is haughtiness is verily the gateway to defeat (*Śa. Br.*, 11.1.8.1).

*Krodhaḥ*, anger, is a particular kind of mental modification which takes the form of (heart-)burning, and which is the source of the tendency to harm oneself and others. *Pāruṣyam*, rudeness, the habit of speaking harshly on somebody's face. The word *ca*, *and*, (after *pāruṣyam*) is used for the inclusion of restlessness and the like which are defects in a positive way and have not been mentioned (here). *Ajñānam*, ignorance, lack of discrimination with regard to what should or should not be done, etc. The word *ca*, *and*, (after *ajñānam*) is for the inclusion of 'want of fortitude' and the like which are defects in a negative way and have not been mentioned.

Only the-defects beginning from 'religious ostentation' and ending with 'ignorance'—but not the good qualities such as fearlessness—become effective in an evil person *abhijātasya*, born with the destiny of; *āsurīm sampadam*, a demoniacal nature, which is the source of demoniacal enjoyment and is constituted

by *rajas* and *tamas*, and which consists of a multitude of inauspicious tendencies that at the commencement of embodiment become manifest as a result of evil deeds. This is the meaning. By addressing him as '*Pārtha*, O son of *Prthā*', the Lord indicates that, having been born of a pious mother, he is not destined for those (demoniacal defects).

The distinction between the fruits of these two natures is being spoken of:

दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

5. The divine nature is for Liberation, (and) the demoniacal is considered to be for inevitable bondage. Do not grieve, O son of *Pāṇḍu*! You are born with the destiny of a divine nature.

That action which is prescribed for a certain caste or a certain stage of life, and which is born of *sattva* and is bereft of any hankering for results constitutes the *daivī sampad*, divine nature, of that (caste or stage of life). That (divine nature), when it ends in purity of mind, devotion to God, and steadfastness in Knowledge and Yoga, is *vimokṣāyā*, for Liberation, from the bondage of the world; it is for final emancipation. Therefore that alone should be acquired by those desirous of the highest good. But that action which is *rājasika* or *tāmasika*, which is prohibited by the scriptures (for a certain caste or stage of life), which is motivated by a hankering for result and is associated with egotism—all that constitutes the *āsuri*, demoniacal, nature of that (caste or stage of life). Hence the fiendish nature also stands included in that itself.

That is *matā*, considered, by the scriptures and its followers; to be *nibandhāya*, for inevitable bondage, for definite worldly bondage. Therefore that is surely to be rejected by those wanting the highest good. This is the meaning.

To Arjuna who was in this doubt, 'This being so, with which

nature am I endowed?', the Lord gives consolation: *Mā śucaḥ*, do not grieve, do not sorrow, lament, with the apprehension, 'I am endowed with the demoniacal nature'; (*abhijātaḥ*) *asi*, you are born with the destiny; *daivīm sampadam*, of a divine nature; you are endued with goodness earned before, and you have a blessed future; *pāṇḍava*, O son of Pāṇḍu. It is a well known fact that the other sons of Pāṇḍu, too, have a divine nature. What, again, to speak of its being in you! This is the idea.

(*Objection:*) Well, let the fiendish nature be included in the demoniacal because of the similarity of (both having) the tendency towards actions that are prohibited by the scriptures. Still, it is reasonable that at times they can be referred to as different on account of the predominance of 'enjoyment of desirable things' and 'injury to creatures'. However, there is the human nature standing out separately as the third, as mentioned in the Śruti, 'Three classes of Prajāpati's sons lived a life of continence with their father, Prajāpati—the gods, men and demons' (*Br.*, 5.2.1). So, that also has to be spoken of either as a kind (of nature) that should be rejected or as a kind that should be adopted.

Hence (in answer) the Lord says:

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।  
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥

6. In this world there are only two (kinds of) creations of beings—the divine and the demoniacal. The divine has been spoken of elaborately. Hear about the demoniacal from Me, O son of Pṛthā.

*Asmin loke*, in this world, on the entire course of transmigration; there are *dvau eva*, only two (kinds), two types; of *bhūta-sargau*, creation of beings, creation of human beings. Which are they? *Daivaḥ*, the divine; *ca*, and; *āsurah*, the demoniacal. The idea is that there is no additional (type of) human or fiend-

ish creation. When any person, due to the predominance of tendencies created by the scriptures, becomes wholly given to righteousness by conquering the natural likes and dislikes, then he is a god (divine). But when he, due to the predominance of natural likes and dislikes, resorts to unrighteousness by suppressing the tendencies created by the scriptures, then he is a demon. Thus it is possible to have two types. Surely, there is no third category apart from righteousness and unrighteousness. So has it been said in the Śruti,

There were two classes of Prajāpati's sons, the gods and the demons. Naturally, the gods were fewer, and the demons more in number (*Br.*, 1.3.1).

As for the sentence enjoining self-control, charity and compassion (in *ibid.* 5.2.3), which commences with 'Three classes of Prajāpati's sons' (*ibid.* 5.2.1), (there) though human beings devoid of self-control, charity and compassion are veritable demons, still, they are figuratively spoken of as gods, human beings and demons by virtue of some similarity. Thus there is no scope for addition (of a third category).

Through the single letter *da* itself the instruction of self-control was imparted by Prajāpati to human beings who were devoid of self-control; the instruction of charity to those devoid of charity; the instruction of compassion to those who lacked compassion. But it is not that gods, demons and human beings as belonging to different categories are meant here, because fitness for (the study of) scriptures belongs (only) to human beings. Accordingly does it (the Śruti) conclude thus:

That very thing is repeated by the heavenly voice, the cloud, as '*Da*,' '*Da*,' '*Da*': 'Control yourselves,' 'Give,' and 'Have compassion'. Therefore one should learn these three—self-control, charity and compassion (*ibid.* 5.2.3).<sup>1</sup>

1. Three classes of Prajāpati's sons—the gods, men and demons—



So, since the human and fiendish natures become included in the demoniacal itself, therefore it has been rightly said that there are two kinds of creation of beings. Among them, *daivah*, the divine (class of created beings); has been *proktah*, spoken of, by Me to you; *vistaraśah*, in detail, in an elaborate manner—in the course of stating the characteristics of a man of steady Wisdom in the second chapter; in the course of stating the characteristics of a devotee in the twelfth chapter; in the course of stating the characteristics of Knowledge in the thirteenth chapter; in the course of stating the characteristics of a transcender of the *gunas* in the fourteenth chapter; and here as well in 'fearlessness' etc.

Now *śṛṇu*, hear, understand, so that you can destroy it; about *āsuram*, the demoniacal (class of) created beings; *me*, from Me, from My words, while it is being presented elaborately. For, rejection of something is possible when it is fully known. By addressing him as 'O son of Pṛthā', which is indicative of a relationship, the Lord points out that Arjuna is not to be treated indifferently.

In the twelve verses preceding 'I cast those...' (19), He (now) elaborates the demoniacal nature which is to be rejected, (presenting it) in the form of characteristics of (certain) creatures:

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।  
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

7. Neither do the demoniacal persons understand what is to be done and what is not to be done; nor does purity, or even good conduct or truthfulness, exist in them.

went to him for instruction. To the gods he said, 'Da', and they said, 'Yes, we have understood. You tell us: Control yourselves.' Prajāpati repeated the same syllable to the men and the demons. The former said, 'Yes, we have understood. You tell us: Give.' And the demons said, 'You tell us: Have compassion.' Satisfied with their answers, he said, 'You have understood.' (See *Br.*, 5.2.)

Neither do *janāḥ*, the persons with a demoniacal nature; understand *pravṛttim*, what is to be done, (i.e.) righteousness in the matter of engaging in actions—from the use of the word *ca*, the injunction enjoining that (actions) is also to be understood; so also, *nivṛttim*, what is not to be done, (i.e.) unrighteousness connected with withdrawal from actions—from the use of the word *ca*, the injunction prohibiting that is also to be understood. Therefore *śaucam*, purity—of two kinds (internal and external); *na vidyate*, does not exist; *teṣu*, in them; *na api*, nor even; *ācāraḥ*, good conduct, as mentioned by Manu and others; *na satyam*, nor truthfulness—speaking of what is pleasant, beneficial and factual.

Although purity and truthfulness are included in good conduct, still, they are mentioned separately on the analogy of *brāhmaṇa-parivrājakaḥ* (monk).<sup>1</sup> It is well known that the demons are indeed impure, of bad conduct, untruthful in speech, and deceitful.

(*Objection:*) Is there not the valid source of knowledge called the Veda, which is well known in the whole world to be faultless (on account of being) in the form of commands from God? And are there not also the Smṛtis, the Purāṇas, the Itihāsas (History), etc. which are grounded on the Veda? So, how can there be ignorance about what is to be done and what is not to be done, and about the authority etc. in this regard? Or, in case they have the knowledge, then since there is God who is the punisher of those who transgress (His) commands, how can there be lack of purity, good conduct, etc. in the demons by not following them (His commands)? For, God as even the

1. (According to the orthodox tradition) Brahmins alone have the right to become monks. So the word *parivrājakaḥ* by itself is sufficient to indicate a Brahmin monk; the word *brāhmaṇa* becomes redundant. It is nevertheless used for indicating a Brahmin's special qualities of learnedness, piety, etc. Similarly, here purity and truthfulness are to be understood as being of a very outstanding degree.

punisher of the wicked is well known in the world and in the Veda.

Hence He says (in answer):

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।  
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥८॥

8. They say that the world is unreal, it has no basis, it is without a God. It is born of mutual union brought about by passion! What other (cause can there be)?

*Te*, they, the demoniacal persons; *āhuh*, say; the *jagat*, world; is *asatyam*, unreal; it is that in which there does not exist *satyam*, truth, (i.e.) the valid source of knowledge called the Veda—the meaning of whose content cannot be sublated and which presents the Real—and the Purāṇas etc. grounded on it. Although the Veda, just as it exists, is a matter of direct perception, still, since its authority is not admitted (by the demons), therefore there is nonexistence of those (scriptures which are) characterized as authoritative.

For this very reason it is *apratiṣṭham*, without a basis; it is that which has no ground, the means of regulation, in the form of righteousness and unrighteousness; similarly, (it is) *anīśvaram*, without a God; it is that which has no God, the Controller, who is the giver of the fruits of good and bad actions. They do not admit the validity of the Veda owing to the obstacle of strong vice. Consequently, because of the non-recognition of virtue and vice taught by it and the non-admission of God, they, through wilful activities, become deprived of the human goal. This is the meaning.

If it is held that, the world is without a supreme God who rules Prakṛti with the help of virtue and vice which can be known only from the scriptures, then how could that (world) originate in the absence of a cause? Having this apprehension in mind the Lord says: (The demoniacal persons say) *aparaspara-sambhūtam*, (it is) born of mutual union; the world has originated

from the union of men and women impelled by passion! It is *kāma-haitukam*, which is the same as *kāma-hetukam*: it is devoid of any cause other than passion. Are not virtue etc. also there as the cause? The Lord says, (the demoniacal view is) No; *kim anyat*, what other unseen<sup>1</sup> cause can there be? That is, it does not exist at all. Even if some unseen (cause) is admitted, since it ends in nature after proceeding a little, so let the variety in the world be verily natural. For when a seen cause is possible, there is no scope for imagining something unseen. Hence, passion alone is the source of creatures; nothing else such as something unseen, God, etc. This is what they say. This is the Lokāyatika (materialistic) view.

Apprehending that (some may think), 'This view, like the scriptural view, is surely desirable!', the Lord says:

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युप्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

9. Holding on to this view, (these people) who are of depraved character and poor intellect, who are given to fearful actions and are harmful, take birth for the ruin of the world.

*Avaṣṭabhya*, holding on to, relying on; *etām*, this, aforesaid; *dr̥ṣṭim*, view of the Lokāyatikas; (these people) *naṣṭātmānaḥ*, who are of depraved character, who have fallen from the practices needed for the next world; *alpa-buddhayaḥ*, who are of poor intellect, whose tendencies are to work only for objectives that are visible; *ugra-karmāṇaḥ*, who are given to fearful actions, who are cruel; and *ahitāḥ*, harmful, inimical; *prabhavanti*, take birth, as tigers, snakes, etc.; *kṣayaāya*, for the ruin; *jagataḥ*, of the world, of the multitude of creatures. So the meaning is that,

1. *Adṛṣṭa*, unseen result: Merit or demerit attaching to a person's conduct in one state of existence and the corresponding reward or punishment with which he is visited in another.



since this view is the cause leading to the lowest state, therefore it is to be shunned by all means by those aspiring for the highest good.

And when they as a result of some action get born as human beings, then,—

काममाश्रित्य दुष्पूरं दम्भमानमदाश्रिताः ।  
मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

10. Giving themselves up to insatiable desires, filled with vanity, pride and arrogance, adopting bad objectives due to indiscrimination, and having impure practices, they engage in actions.

(*Āśritya*, giving themselves up to) *kāmam*, desires, hankering for various perceptible things; which are *duṣpūram*, insatiable, impossible to be satisfied; filled with (*anvitāḥ*) vanity (*dambha*)—with a show of piety though they are impious—, pride (*māna*)—show of respectability though they are not worthy of respect—, and arrogance (*mada*)—ascription of some kind of excellence though they lack in excellence—, which is a cause of showing disrespect to great persons; *grhītvā*, adopting; *mohāt*, due to indiscrimination—but not from the scriptures; *asadgrāhān*, bad objectives, in the form of unholy resolves such as, 'We shall attract women by worshipping this deity with this *mantra*', 'We shall acquire great wealth by worshipping this deity with this *mantra*'; and *aśuci-vratāḥ*, having impure practices—they are those who resort to practices involving impure places such as a cremation ground, conditions created by art, etc., as taught by the 'left-handed' Tantric scriptures which involve unholiness; *pravartante*, they engage in actions;—'in any and every un-Vedic activity such as worship of the minor deities which brings a perceptible result'—this portion is understood.

This sort of people 'fall into a foul hell'—this is how the construction is (to be) made with what comes later (in 16).

The Lord describes those very ones again:

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

11. Beset as well with innumerable cares which end (only) with death, engrossed in the enjoyment of desirable objects (taking that) as the highest goal, (and) feeling sure that this is all,—

(Beset with) *cintām*, cares, in the form of thinking about the means of acquiring and protecting what is needed for oneself; *aparimeyām*, which are innumerable, immeasurable, since the objects are unlimited; *pralayāntām*, which end only with death, i.e. which continue throughout life—. Not only do they, having impure practices, engage in actions, but *upāśritāḥ*, they are beset with cares; *ca*, as well. The word *ca* is used thus in a conjunctive sense. Although they are ever engaged in multitudinous thoughts, they are never occupied with the thought of the next world. But they are *kāma-upabhoga-paramāḥ*, engrossed in the enjoyment of desirable objects (taking that) as the highest goal (*parama*). Things that are craved for are *kāmāḥ*, viz. the perceptible objects such as sound; (such persons are) those to whom enjoyment of those (objects) itself is the supreme human goal, and not righteousness etc.

Why do they not desire the excellent happiness of the next world? To that the Lord answers: *Niścītāḥ*, feeling sure, having this kind of certitude; *iti*, that; *etāvat*, this is all. Whatever is seen verily constitutes happiness; there is no other happiness that can be enjoyed after the fall of this body, because there is no enjoyer beside this body. In conformity with this is the aphorism of Bṛhaspati, 'A person is a body having sentience', and (there is also the aphorism), 'Enjoyment alone is the sole human goal.'

Those demons who are of this kind,—

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।  
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥१२॥

12. —bound by hundreds of shackles in the form of cravings, (and) having lust and anger as their highest resort, they strive to amass heaps of wealth through foul means for fulfilling lust.

*Āśā* means the craving for things the means to which are impossible, or for things the means to which are unknown. They (cravings) themselves are like bondages because they are causes of bondage. Bound (*baddhāḥ*), as it were, by hundreds (*śataiḥ*), by multitudes, of them, carried away by being pulled hither and thither after detracting them (those persons) from the highest good, (and) *kāma-krodha-parāyaṇāḥ*, having lust (*kāma*) and anger (*krodha*) as their highest (*para*) resort (*ayana*)—i.e. they are those who are constantly swayed by the desire for union with women and by the desire for harming others; *īhante*, they strive for, try to accomplish; *artha-sañcayān*, amassing heaps of wealth; *anyāyena*, through foul means, by stealing others' wealth, and so on; *kāma-bhogārtham*, for fulfilling lust, but not for righteousness.

By using the plural number in *sañcayān*, heaps of wealth, covetousness in the form of an increasing thirst for acquiring things has been shown inasmuch as desire for it (wealth) continues even after wealth has been acquired!

By talking of (their) realm of fancy, the Lord describes this kind of persistence of their thirst for wealth:

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम् ।  
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥१३॥

13. 'This has been gained by me today; I shall acquire this desired object. This is in hand; again, this wealth also will come to me.'

*Idam*, this, wealth; *labdham*, has been gained, by this method; *mayā*, by me; *adya*, today, now. *Prāpsyē*, I shall acquire, very quickly; *idam*, this, that other; *manoratham*, desired object, which is pleasing to the mind. *Idam*, this, which was accumulated before itself in my house; *asti*, is in hand. *Punaḥ*, again; *idam*, this; plentiful *dhanam*, wealth; *api*, also; *bhaviṣyati*, will come, in the coming year. Those who are thus full of thirst for wealth 'fall into a foul hell.' This is how it is to be constructed with the later (verse 16).

Thus after describing (their) covetousness, (now) through the very mention of the motives behind that, He describes their anger:

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।  
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ १४ ॥

14. 'That enemy has been killed by me, and I shall kill the others as well. I am the lord, I am the enjoyer; I am well established, mighty and happy.'

*Asau*, that; very formidable *śatruḥ*, enemy, named Deva-datta; *hataḥ*, has been killed; *mayā*, by me; *ca*, and hence; now *haniṣye*, (i.e.) *haniṣyāmi*, I shall kill, easily; all *aparān api*, the other enemies as well. The meaning of '*api*, as well' is, 'Nobody will escape death from me.' The use of *ca*, *and*, indicates, 'Not only shall I kill them, but I shall seize their wives and wealth also.' 'How can you have such power, for there can be enemies who are equal to or mightier than yourself?' Hence he (the demoniacal person) says: *Aham*, I; am *īśvaraḥ*, the lord, not merely a man, in which case there could be someone equal to or superior to me. What will these poor ones do? There is none equal to me in any way!

Through this motive he (the demoniacal) describes (his own) lordliness:...because *aham*, I; am *bhogī*, the enjoyer, possessed of all the accessories of enjoyment; *aham*, I; am



*siddhah*, well established, blessed with such helpers as sons, servants, and others; and I myself am *balavān*, mighty, very spirited; and *sukhī*, happy, entirely without disease.

‘May not someone be equal to you in respect of riches and lineage?’

Hence he (the demoniacal person) says:

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।  
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥१५॥  
अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।  
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

15. ‘I am wealthy and high-born. Who else is there similar to me? I shall perform sacrifices, I shall give, I shall rejoice.’ Thus they are diversely deluded by non-discrimination.

16. Bewildered by numerous thoughts as a result of being caught in the net of delusion, (and) engrossed in the enjoyment of desirable objects, they fall into a foul hell.

I myself *asmi*, am; *ādhyah*, wealthy; and also *abhi-jana-vān*, high-born. Therefore *kah*, who; *anyah*, else; *asti*, is there; *sadrśah*, similar; *mayā*, to me? The idea is, there is none! ‘Somebody may be equal (to you) in matters of sacrifices and charities?’ Hence he says: *Yaksye*, I shall perform sacrifices; even in sacrifices I shall defeat others. *Dāsyāmi*, I shall give wealth, to flatterers and dancers. And from that *modisye*, I shall rejoice, I shall become joyous; I shall derive pleasure in the company of female dancers and others.

*Iti*, thus, they come under a succession of diverse delusions (*vimoha*) because of non-discrimination (*ajñāna*).

(*Aneka-citta-vibhrāntāḥ*) diversely (*vi*) bewildered (*bhrānta*) by the many thoughts as described, by those respective wicked resolves; as a result of *moha-jāla-samāvṛtāḥ*, being caught in the net of delusion—*moha*, delusion, is the inability to distinguish between what is beneficial and what is not; that

itself is the net (*jāla*) because it is the cause of bondage through its nature of enmeshing; fully (*sam*) covered (*āvṛta*) by that, surrounded on all sides, as fish are by a net made of thread; i.e. brought under the control of others, and for this very reason, *prasaktāḥ*, engrossed; *kāma-bhogeṣu*, in the enjoyment of desirable objects; even in those that are causes of harm to them; immersed only in that alone, (and thus) having their sins increased every moment, *patanti*, they fall; *narake*, into hell, such as the *Vaitaraṇī*; *aśucau*, which are foul, filled with faeces, urine, phlegm, etc.

(*Objection:*) Is it not that, since even among them some are found to have a tendency towards Vedic rites such as sacrifices and charity, therefore their falling into hell is unjustifiable?

The Lord says, No.

आत्मसम्भाविताः स्तब्धा घनमानमदान्विताः ।  
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

17. Self-conceited, haughty, filled with pride and intoxication of wealth, they perform sacrifices which are so in name only, with ostentation and regardless of the injunctions.

*Ātma-sambhāvitāḥ*, self-conceited, honoured, adored, by themselves—but by none of the holy men—, thinking, ‘We are endowed with all the good qualities; *stabdhāḥ*, haughty, without humility; as a result of being *dhana-māna-mada-anvitāḥ*, filled with pride and intoxication (*mada*) of wealth: filled with those pride—ascription of extreme respectfulness to oneself—which arises from wealth, and the intoxication—the idea of disrespectfulness towards others, even towards superiors and others—which results from that (pride); *te yajante*, they perform sacrifices; *nāma-yajñaiḥ*, which are sacrifices in name only—(i.e.) without being initiated into those that are real (sacrifices), or through sacrifices which merely give them such appellations

(*nāma*) as Somayāji (one who has performed a Soma-sacrifice), (and) which lack in the enjoined subsidiary rites and processes and performances; *dambhena*, with ostentation, with a show of righteousness, but not with faith; and *avidhi-pūrvakam*, regardless of the injunctions. Hence they do not derive the results of those (sacrifices). This is the meaning.

Of the demoniacal persons, who engage in activities with the resolves, 'I shall perform sacrifices; I shall give,' etc., in which religious ostentation, egotism, etc. are prominent, even the external spiritual disciplines such as sacrifice, charity, etc. do not become fruitful. As for the internal spiritual disciplines such as knowledge, dispassion, adoration of God, etc., they are surely far away from them! This the Lord says:

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।  
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

18. Resorting to egotism, power, arrogance, desire and anger, (and) hating Me in their own and others' bodies, (they become) envious.

Egoism in the form of the idea, 'I', is common to all. However, *ahaṅkāram*, egotism, is the idea of one's own greatness that arises from ascribing to oneself these (aforementioned) qualities. Similarly, *balam*, power, is a certain kind of physical ability which is the cause of defeating others; *darpaṁ*, arrogance, in the form of disrespect towards others, is a kind of mental defect which is the cause of ignoring superiors, kings, and others; *kāmaṁ*, desire, is the craving for a thing one wants; *krodham*, anger, is the dislike for things one does not want. From the use of the word *ca*, and, is to be understood *mātsarya*, jealousy, in the form of intolerance of others' qualities. *Samśritāḥ*, they resort (to these and) other similar great defects.

May it not be that even the depraved persons such as these will not fall into hell on being purified through devotion to You?

The Lord says, No. As a consequence of (their) ill luck getting ripe (to yield its results), *pradviṣantaḥ*, hating—hating Me means transgressing My, God's, injunctions in the form of the Śrutis and the Smṛtis because of being averse to performing what is stated in them; it is well known in the world that transgressing the orders of kings and others tantamount to hating them; doing that (to)—; *mām*, Me, God, the Lord; *ātma-para-deheṣu*, in their own and others' bodies—in the bodies of their own, of those demoniacal persons, and of others—of their sons, wives, and others, which are objects of endearment; (hating Me) who exist as the Witness of their intellects and actions, who am even the object of great endearment—.

Well, why do not their superiors and others advice them? To this the Lord says: *Abhya-sūyakāḥ*, (they become) envious, they find defects such as cheating etc. in the qualities of compassion etc. of the superiors and others treading the Vedic path. Therefore, being devoid of all spiritual disciplines, they fall into hell itself. This is the meaning.

The other explanation of this portion, *mām ātma-para-deheṣu*, is: They perform sacrifices hating (*pradviṣantaḥ*) Me (*mām*) who exist in their own (*ātma*) and others' (*para*) bodies (*deha*) as a part of (the supreme) Consciousness. Since there is a lack of faith in the sacrifices that are performed with religious ostentation, therefore only unnecessary suffering comes to oneself from initiation (into those sacrifices). So also, because of injuring even animals etc. (in such sacrifices) in violation of the injunctions, the net result is mere hostility towards Consciousness (*jīva*).

Another explanation is: Hating—on account of mistaking Me to be a human being and so on—*mām*, Me, in My own body (*ātma-deha*) which is not indwelt by a *jīva*, (but) which is a body of the Lord created through His divine play and called Vāsudeva and so on; so also, hating Me in the bodies of others (*para-deha*), in the bodies of devotees called Prahlāda and so on, where I am always manifest. This is how it is to be construed. It has already been said in the ninth chapter:



Not knowing My supreme nature as the Lord of all beings, foolish people disregard Me who have taken a human body.

Of vain hope, of vain actions, of vain knowledge, and senseless, they become verily possessed of the bewildering disposition of fiends and demons (11-12).

And elsewhere also (it has been said),

The unintelligent,... think of Me to be some unmanifest entity that has become embodied! (7.24).

And thus from their hatred towards one who is to be adored, it does not become possible for them to attain purity through devotion. This is the meaning.

'They may be saved at some time through Your grace?' To this the Lord says, No.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।  
क्षिपाम्यजन्मशुभानामुरीष्वेव योनिषु ॥ १९ ॥

19. I cast those hateful, cruel, constant evildoers, the vilest of human beings, verily into the (nether) worlds, (and later I throw them) into the demoniacal wombs.

*Aham*, I, who am God, the dispenser of the results of all actions; *kṣipāmi*, cast, throw; *tān*, those, who are opposed to the virtuous path; *dviṣataḥ*, who are hateful—of pious people and of Me as well; *krūrān*, who are cruel, who are bent on doing harm; and hence, *narādhamān*, who are the vilest of human beings, very condemnable; (and) *ajasram aśubhān*, constant evildoers; *eva*, verily; *samsāreṣu*, into the (nether) worlds, into the paths leading to hell. And after they pass through hell, I throw them—this is to be supplied—*āsuriṣu*, into the demoniacal, very cruel; *yonīṣu*, wombs, for instance, of tigers, snakes, etc., in

accordance with their respective actions and tendencies. The meaning is, there is no compassion from Me, from God, towards hostile persons of this kind. In conformity with this is the Śruti,

On the other hand, those who were performers of bad deeds here, they will attain bad births indeed in a quick manner—birth as a dog, or birth as a pig, or birth as a Caṇḍāla (*Ch.*, 5.10.7).

The meaning of the Śruti is that those who were *kapūya-caraṇāḥ*, performers of bad deeds, attain *kapūyām yonim*, bad births, *abhyāśaḥ ha*, quickly indeed.

Thus, since they follow the results of actions done in past lives, therefore God has no partiality or cruelty. Thus there is the aphorism of the great sage (Vyāsa),

No partiality and cruelty (can be charged against God), because of (His) taking other factors into consideration. For, so the Vedas show (*B. S.*, 2.1.34).

And this being so, the Lord makes them do only evil works, because their causes are there in them. Although He is compassionate, He does not destroy them (the causes), because in them (the demoniacal persons) there is no accumulation of virtue which is the destroyer of those (causes); He does not make them accumulate virtue, because they are unfit (for that). Indeed, the Lord does not make barley sprout on rocks! May it not be that, because of His Godhood He can make the unfit fit? Were He to (so) will, He could certainly do so, because His will is unfailingly fulfilled. But He does not will (so), because He is not favourably disposed towards those transgressors of His commands, who are inimical to His devotees and are evil-minded. Hence has it been said in the Śruti,

This One indeed makes him do good work when He

wants to lift (him) up; this One indeed makes him do bad work when He wants to cast (him) down (*Kau.*, 3.8).

He becomes favourable to those in whom there do exist causes that gladden (Him), such as obedience to His commands. But He does not become favourable to those in whom there is the reverse of that. When there is a cause, there is an effect; when there is no cause, there is no effect. This being so, what partiality is there? This also follows from the aphorism,

But the agentship (of the *jīva*) is derived from God, for that is what is stated in the Vedic texts (*B. S.*, 2.3.41).<sup>1</sup>

If, proceeding to the bitter end, you impute some partiality, then (the answer is), God being the great Master of *Māyā*, that is no defect!

Is it not that, for them also there will come gradually the highest good at the end of many births?

The Lord says, No!

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।  
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

20. Those who enter into the demoniacal wombs births after births, (they) the fools, without reaching Me at all, O son of Kuntī, attain conditions lower than that.

Those who have at any time *āpannāḥ*, entered; *āsurīm yonim*, into the demoniacal wombs; *janmani janmani*, births after births, in every birth; they, *mūḍhāḥ*, the fools, who are non-discriminating due to the preponderance of *tamas*; *yānti gatim*,

1. e.g. 'He who dwells in the *jīva* and controls the *jīva* from within' (*Śa. Br.*, 14.6.7.30; see *Br.*, 3.7.3-23). Also see the full *Kau.* text quoted above.

attain conditions; *adhamām tataḥ*, lower than, inferior even to, that; *aprāpya*, without reaching; *mām*, Me. That is, there is not even a hope of reaching Me. Hence the meaning is, 'without reaching the Vedic path taught by Me'. The word *eva*, at all, points out that (births as) animals, vegetables, etc. are naturally unfit for attaining the Vedic path. So, becoming naturally unfit to attain the Vedic path because of having extreme predominance of *tamas*, they successively go from the previous inferior births to the lowest vile births. This is the meaning.

By referring to His own relationship through the address, 'Kaunteya, O son of Kuntī', He indicates, 'You (Arjuna) have escaped from this.'

Since those who have once entered a demoniacal womb get successively still lower and lowest births, but they do not have the power of remedy on account of having extreme predominance of *tamas*, therefore, so long as one is in possession of a human body, those who are seekers of the highest good should very quickly cultivate the divine disposition according to their mite, even through great toil, so as to avoid the demoniacal natures which are sources of extreme suffering. Otherwise, since one becomes unfit for spiritual disciplines when bodies of animals etc. are attained, there will never be any escape. In this way a great calamity will result. This is the substance of the whole topic. So it has been said:

He who does not treat here itself the disease of hellishness, what will he do after going with his disease to a place where there is no medicine?

'Is it not that the demoniacal nature is infinitely diversified? How can it be eradicated even in a whole human life?' Having this apprehension, the Lord, summarizing that (matter), says:

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।  
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

21. This door to hell, which is of three kinds—passion,



anger and also greed, is a source of one's own destruction. Therefore one should forsake these three.

*Idam*, this; *dvāram*, door—that which is instrumental in attaining; *narakasya*, to hell; which is *trividham*, of three kinds, which is the root of the demoniacal nature as a whole; is *ātmanah nāśanam*, a source of one's own destruction; it takes one to the very lowest of births by bringing about one's unfitness for all the human goals. What is that (door)? Hence He says: *Kāmaḥ*, passion; *krodhaḥ*, anger; *tathā*, and also; *lobhaḥ*, greed. These have been explained before. Since all these three are the sources of all evils, *tasmāt*, therefore; *tyajet*, one should forsake; *etat trayam*, these three. By the very rejection of these three, the demoniacal nature as a whole also becomes rejected. And it is to be understood that the rejection of these three means preventing, through discrimination, any of them (passion etc.) producing its effect even when it has arisen, and its non-emergence after that.

What will happen to one who rejects these three? As to that, the Lord says:

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥२२॥

22. O son of Kuntī, a person who is freed from these three doors to *tamas* strives for what is good for oneself. Thereby he attains the highest Goal.

*Kaunteya*, O son of Kuntī; the person who is *vimuktah*, freed from; *etaiḥ*, these; *tribhiḥ*, three—passion, anger and greed; *tamo-dvāraiḥ*, which are doors to *tamas*, which lead to hell; *ācarati*, strives for; *ātmanah śreyaḥ*, what is good, what is beneficial, for oneself as taught in the Vedas. Being indeed bound by passion etc. previously, he does not do what is good, through which the human goal could be attained; and he performs what

is not good, because of which could result a fall into hell. Now, being freed from those obstacles, he does not do what is bad, and does what is good. *Tataḥ*, as a result of that; after experiencing the joys of this world, *yāti*, he attains; *parām gatim*, the highest Goal, Liberation, through perfect wisdom.

Since the Scripture alone is instrumental in one's not doing what is bad and doing what is good—for they are known from the scriptures alone, therefore,—

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

23. Ignoring the scriptural instructions, he who acts wilfully, he does not attain success, nor happiness, nor the excellent Goal.

*Śāstra*, scripture, is that by which is taught, enjoined, by which are taught some objectives not known before; i.e. the Vedas, as also the Smṛtis, Purāṇas, etc. which are based on them (Vedas). (*Śāstra-vidhi* means) the *vidhi*, the instruction, connected with that (*śāstra*); they (*vidhis*) are words in the Potential Mood, such as 'one should do', 'one should not do', which have the nature of inducing and restraining (a person); they are the sources of the knowledge of what is to be done and what is not to be done, and are called 'injunctions' and 'prohibitions'. The word *vidhi* is used for indicating that, in addition even to the injunctions and prohibitions there is the scripture presenting Brahman.

*Utsṛjya*, ignoring; those *śāstra-vidhim*, scriptural instructions, due to lack of faith; *yaḥ*, he who; *vartate*, acts; *kāma-kārataḥ*, wilfully, only according to one's own wishes—does not perform even what is enjoined, and performs even what is prohibited; *saḥ*, he; *na*, does not attain; *siddhim*, success, fitness for reaching the highest human Goal, purity of mind, even though he undertakes works; *na sukham*, nor happiness of

this world; *na*, nor even; *parām*, the excellent; *gatim*, Goal, either heaven or Liberation.

Since this is so,—

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

24. Therefore the scripture is your authority in the matter of determining what is to be done and what is not to be done. After understanding actions as presented by the scriptural instructions, you ought to perform (your duty) here.

Since the person who, acting contrarily to the scripture, undertakes works under the impulsion of desire becomes unfit for all the human goals, of this world and of the next, *tasmāt*, therefore; only *śāstram*, the scripture, the Vedas—and the Smṛtis, Purāṇas, etc. dependent on them; is *pramāṇam*, the authority, the teacher; *te*, for you, who are desirous of the highest good; *kārya-akārya-vyavasthitau*, in the matter of determining what is to be done and what is not to be done; but nothing else such as one's own imaginations, the words of the Buddha, and so on is your authority. This is the idea.

And thus, *jñātvā*, after understanding; *karma*, actions, both the enjoined and the prohibited, as stated by the scriptural instructions, by the Vedic words in the Potential Mood etc. which are in the form of inducements or restraints, such as, 'You should do', 'You should not do'; *arhasi*, you ought; *kartum*, to perform, i.e. till purification of the mind, what is beneficial, (viz.) the duty of a Kṣatriya, such as fighting etc., avoiding what is prohibited; *iha*, here, in this field which is suited for actions.

Thus, in this way, in this chapter has been shown—by way of showing the division of the two natures—that one who is desirous of the highest good should, with faith, become devoted to the scriptures and become constantly engaged in practising what has been instructed therein, discarding passion, anger and

greed, the defects which are at the very root of all the demoniacal characteristics, which lead to all that is evil, and which are obstacles to all that is good.



## CHAPTER 17

### EXPOSITION OF THE THREE KINDS OF FAITH

The performers of actions are of three kinds. Some, even though aware of the scriptural instructions, ignore them for want of faith, and perform anything merely through wilfulness. They are the demons, being unfit for all the human goals. But some, after knowing the scriptural instructions, undertake with faith what is enjoined, avoiding what is prohibited, in accordance with those (instructions) themselves. They are the gods, being fit for all the human goals. This has been established at the end of the preceding chapter. But those who, by ignoring scriptural instructions through laziness etc., undertake verily with faith what is enjoined, avoiding what is prohibited, in conformity merely with the behaviour of the elders, do they—as a consequence of being endowed with a similarity with the demons in so far as they ignore the scriptural instructions, and with a similarity with the gods in so far as they perform actions with faith—fall into the category of the demons or of the gods? Thus, noticing the presence of the characteristics of both, and not finding anything that decides in favour of one of the alternatives, (Arjuna said) doubtfully:

अर्जुन उवाच, Arjuna said:

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।  
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१॥

1. O Kṛṣṇa, what is the steadfastness, however, of those who imbued with faith adore by ignoring the instructions of the scriptures? Is it (born of) *sattva*, or (of) *rajas* and *tamas*?

Ye, those, who were not taken note of in the preceding chapter, who are not followers of the scriptures as the gods are; but who on account of laziness etc., *utsrjya*, ignoring, neglecting; *śāstra-vidhim*, the scriptural instructions, the injunctions of the Śrutis and the Smṛtis; *yajante*, adore, perform worship etc. of the gods; not without faith like the demons, but *anvitāḥ*, imbued; *śraddhayā*, with faith, following the practices of the elders; *kā*, what; *tu*, however; is the *niṣṭhā*, steadfastness; *teṣām*, of theirs, who because of neglecting the scriptural instructions but having faith are different from the gods and the demons defined before? Of what kind is that persistence of theirs in such actions as adoration, which is independent of scriptural instructions and is based on faith; *kṛṣṇa*, O Kṛṣṇa—(which word derivatively means) One who draws away the sins of devotees—?

Is it *sattvam*, born of *sattva*? If that is so, then they are gods, being endowed with *sattva*. *Āho*, or—this is used to indicate an alternative; is it *rajastamaḥ*, born of *rajas* and *tamas*? If that is so, then they, being possessed of *rajas* and *tamas*, are demons. One alternative is *sattva*, the other is *rajas* and *tamas*. The word *āho* is used for showing a division of this kind.

Those who, ignoring scriptural instructions, worship with faith, they differ according to the difference of (their) faith. Among them, those who are imbued with the faith born of *sattva* are gods; they are competent for the disciplines set forth in the scriptures, and they come to have their fruits. But those who are imbued with the faith born of *rajas* and *tamas* are demons; they are neither competent for the scriptural disciplines, nor do they come to have their fruits. Desiring to remove Arjuna's doubt by making the distinction thus, (the Lord speaks of) the different kinds of faith:

श्रीभगवानुवाच, the Blessed Lord said:

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥

2. That faith of the embodied ones, which is born of their own nature, is verily threefold—possessed of *sattva*, of *rajas*, and of *tamas*. Hear about it.

*Sā*, that; *śraddhā*, faith; *dehinām*, of the embodied ones; being imbued with which they worship by ignoring scriptural instructions, is *svabhāvajā*, born of their own nature. *Svabhāva* means one's good and bad *samskāras* (impressions) of righteousness and unrighteousness which were acquired in past lives and which produce one's present life. That (*svabhāva*) is of three kinds, viz. born of *sattva*, of *rajas*, and of *tamas*. The *śraddhā*, faith, generated by that; *bhavati*, is; *trividhā*, threefold; *sāttvikī rājasī ca tāmasī iti*, possessed of *sattva*, of *rajas*, and of *tamas*, because an effect conforms to its cause. But that (faith) of the enlightened persons, which in their present life is born of scriptural impressions only, is of one kind; it is verily possessed of *sattva*, because its cause is of one kind. It is not possessed of *rajas* and *tamas*. This is the implication of the first *ca*.

However, that (faith) which is common to the creatures in general and is independent of the scriptures is born of their own nature. That itself is of three kinds due to the threefoldness of nature. This is the implication of the word *eva*, *verily*. The last *ca* is for conjoining the three kinds (of faith) mentioned. Since the discriminative knowledge arising from scriptures, which prevails over nature (*svabhāva*) called 'impressions born previously', does not exist in the embodied beings who disregard the scriptures, therefore their faith becomes threefold according to (their) nature. *Śṛṇu*, hear; about; *tām*, that faith (which arises thus). And after hearing, you yourself understand clearly the godly and the demoniacal natures. This is the meaning.

After having stated that the diversity of faith arises from the diversity of the efficient cause in the form of previous impressions existing in the internal organ, (now) He speaks of its diversity that arises even from the diversity of its material cause, the internal organ:

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।  
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥३॥

3. O scion of the Bharata dynasty, the faith of all the creatures is formed in accordance with their internal organ. This person is made of faith as the dominant factor. Whichever faith he has, he is verily that.

(Here) by *sattva* is meant the internal organ—which is produced by the uncompounded five great elements having the three *guṇas* among which *sattva* predominates—, because it (the internal organ) has the nature of illumination. That (internal organ), again, has sometimes an abundance of *sattva* alone, as in the case of gods. Sometimes its *sattva* is overpowered by *rajas*, as in the case of Yakṣas and others. Sometimes its *sattva* is overpowered by *tamas*, as in the case of ghosts, goblins and others. In the case of human beings, however, it is generally a mixture. That (internal organ), again, is made to have a predominance of *sattva* by subduing *rajas* and *tamas* through discriminative knowledge acquired from the scriptures. But *śraddhā*, the faith; *sarvasya*, of the creatures as a whole, who are devoid of the discriminative knowledge that is acquired from the scriptures; *bhavati*, is formed; *sattva-anurūpā*, in accordance with their internal organ (*sattva*). It becomes diverse according to the diversity of the internal organ; (i.e.) in the internal organ in which *sattva* (*guṇa*) predominates, it (faith) becomes possessed of *sattva*; when that has a predominance of *rajas*, it becomes possessed of *rajas*; but when that has a predominance of *tamas*, it becomes possessed of *tamas*.

(The address,) 'O *bhārata*, scion of the Bharata dynasty', implying 'one born in a high family' or 'one immersed (*rata*) in Knowledge (*bhā*)', indicates possession of pure *sattva*.

As for your question, 'What is the steadfastness...of those...?', listen to the answer to that: *Ayam puruṣaḥ*, this person, who is devoid of scriptural knowledge, who is suited for actions, who is endowed with an internal organ constituted by the three



*guṇas*; is *śraddhā-mayaḥ*, made up of faith as the dominant factor; in him faith is made to be in abundance. (The suffix) *mayat* is used to state that it (faith) is made to be in abundance (see *Pā. Sū.*, 5.4.21); (this is) as in (the expression), '*annamayāḥ yajñāḥ*, a sacrifice in which food has been made plentiful'. Therefore, *yaḥ yat-śraddhaḥ*, whichever faith, as possessed of *sattva*, *rajas*, or *tamas*, he has; *saḥ*, he; is *saḥ eva*, verily that, verily in conformity with that faith—possessed of *sattva*, *rajas*, or *tamas*. The idea is that, 'steadfastness' stands explained through (the explanation of) *śraddhā* itself.

When a 'faith' becomes known, it will indicate the (corresponding) steadfastness. When the question arises, Through what means is that (faith) to be known?, He says that it is to be inferred on the ground of such activities as worship of gods etc.:

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।  
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥

4. Those having *sattva* (quality) worship the gods; those having *rajas*, the demi-gods and the ogres; and other people who are possessed of *tamas* worship ghosts and the hosts of spirits.

Those *janāḥ*, people, who are devoid of the discrimination that arises from the scriptures; who *yajante*, worship, through their natural faith; *devān*, the gods, the Vasus, the Rudras, and others who are possessed of *sattva*; *anye*, they form a distinct class, and are to be known as *sāttvikāḥ*, possessed of *sattva*. And those who worship the demi-gods (*yakṣas*), (viz.) Kubera and others, and the ogres (*raṁṣas*), (viz.) *Niṛṛti* and others, who are possessed of *rajas*; (*anye*) they form a distinct class and are to be known as *rājasāḥ*, possessed of *rajas*. Those, again, who worship *pretān*, ghosts—Brahmins and others who fall from their caste-duties acquire aerial bodies after the fall of their (present) bodies, and they become the ghosts called *Ulkāmukha*,

Kaṭa, Pūtana, and so on; or they (*pretas*) are a class of Piśācas as mentioned by Manu; *ca bhūta-gaṇān*, and the hosts of spirits, (viz.) the Seven Mothers, and others, who are possessed of *tamas*; (*anye*) they form a distinct class and are to be known as *tāmasāḥ*, possessed of *tamas*. The word *anye* is connected with all the three to express distinction.

Thus, the steadfastness born of *sattva* etc. in the case of those who ignore the scriptures has been determined in terms of their activities. Some among them, even though possessed of *rajas* and *tamas*, come to have *sattva* as a result of the ripening of virtue they had earned before, (and so) become eligible for scriptural disciplines. But those who, because of their evil and obstinate inclinations, and because of such defects as association with wicked people, which accrues from the ripening of their bad fate, do not give up their tendency to *rajas* and *tamas*, they, having fallen from the scriptural path and having taken to evil ways, become sufferers of sorrow alone here and hereafter. This He says in two verses:

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।  
 दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥  
 कर्शयन्तः शरीरस्थं भूतग्रामचेतसः ।  
 मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

5. Those persons who, being fully identified with religious ostentation and pride, (and) being possessed of the power to endure (suffering), which results from (their) attachment to the desired objects, undertake severe austerities not sanctioned in the scriptures,—

6. —(and who) being non-discriminating, emaciate the aggregate of the elements in the body, and, verily, (emaciate) Me as well who reside in the body—know them to be possessed of a demoniacal conviction.

*Ye janāḥ*, those persons who; (*dambha-ahankāra-sam-*

*yuktāḥ*) being fully identified—fullness (*sam*) of identification (*yoga*) consists in the inability to bring about separation easily—with these, (viz.) *dambha*, religious ostentation, and *ahankāra*, pride, bad self-esteem in the form, ‘I alone am the best’; (and *kāma-rāga-bala-anvitāḥ*) being possessed of (*anvitāḥ*) that power (*bala*) to endure very intense sorrows which results from attachment (*rāga*) to *kāma*, any object sought for; Or, *kāma* (implies) desire for a sense-object; *rāga*, intense attachment in the form of constant perseverance for that (*kāma*); *balam*, obstinacy in the form, ‘I must achieve it’—being possessed of (*anvitāḥ*) those; and, for this very reason, not refraining even when they notice intense sorrow, *tapyante*, undertake; *ghoram tapaḥ*, severe austerities, which are distressing to others as well as to oneself, such as climbing on to a heated stone-slab, etc.; which are *aśāstra-vihitam*, not sanctioned in the scriptures, the Vedas, either directly or inferentially, or (undertake austerities) that are set forth in the precepts of the Buddhists and others, which are not (considered to be) scriptures—.

And who *acetasaḥ*, being non-discriminating, devoid of discrimination; *karśayantaḥ*, emaciate, through useless fasting etc.; *śarīrastham bhūta-grāmam*, the aggregate of the elements—earth etc.—which exists in the body, which has become transformed into the group of body and organs; and who, by emaciating the body which is an object of enjoyment, *eva*, verily; emaciate *mām ca*, Me as well; *antaḥ-śarīra-stham*, who reside in the body, as the enjoyer; or, who by transgressing (My) commandments belittle *mām*, Me, who am God, the Witness of the intellect and its functions; and who *antaḥ-śarīra-stham*, reside in the body as the inner Controller; *viddhi*, know, for the sake of rejection; *tān*, them, who are opposed to all earthly enjoyments, who experience a lowly state hereafter, and who are deprived of all the human goals; *āśura-niścayān*, to be possessed of a demoniacal conviction, to be those whose convictions are erroneous and opposed to the purport of the Vedas, to be demons because, even though they appear as human beings, they do demoniacal works.

Since the conviction is demoniacal, therefore all the modifications of the mind that are initiated by it are demoniacal. And it is to be noted that, since the demoniacal nature of human beings, who by birth do not belong to the class of demons, arises from their acts alone, therefore it has not been directly said, 'know them to be demons.'

The position being that those who are possessed of *sattva* are gods, but those who are possessed of *rajas* and *tamas* are demons because of their contrary disposition, He states the three-foldness of food, sacrifice and austerity so that those which are possessed of *sattva* may be accepted, and those possessed of *rajas* and *tamas* rejected:

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।  
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

7. Food also, which is dear to all, is of three kinds; and so also are sacrifices, austerity and charity. Listen to this classification of them.

Not only is faith of three kinds, (but) *api*, even; *āhārah*, food; which is *priyaḥ*, dear; *sarvasya*, to all; *bhavati*, is; verily *trividhaḥ*, of three kinds. Since everything is made of the three *guṇas*, a fourth kind is impossible. As food which is meant for a perceptible purpose is of three kinds, similarly sacrifice (*yajña*), austerity (*tapas*) and charity (*dāna*) also, which are meant for an imperceptible purpose, are of three kinds. As to that, in, 'We shall expound *sacrifice*: the offering of things in honour of gods', it has been defined by the Kalpakāras<sup>1</sup> that offering of things in honour of the gods is (called) sacrifice. And that, having been enjoined through (the two words) *yajati* and *juhoti*, is of two kinds, viz. *yāga* and *homa*. The *yāgas* are those in which offerings are made while standing and with *mantras* that end with the

1. Authors of rules on rituals or ceremonies.



word *vaṣaṭ*, and in which are used the *mantras* called *yājyā* and *puronuvākyā*. The *homas* are those in which offerings are made while sitting and with *mantras* that end with the word *svāhā*, and in which the *mantras* called *yājyā* and *puronuvākyā* are not used. What has been explained thus by the Kalpakāras is referred to by the word *yajña*, sacrifice.

*Tapah*, austerity, means emaciating the body and the organs; (they are, e.g.) *Kṛcchra*, *Cāndrāyaṇa*,<sup>1</sup> etc. *Dānam*, charity, means renouncing one's own proprietorship (over some wealth), resulting in its becoming someone else's property. *Śṛṇu*, listen; to *imam*, this; *bhedam*, classification; *teṣām*, of them, of food, sacrifice, austerity and charity—(according to the difference) created by *sattva*, *rajas* and *tamas*—, as is being expounded by Me.

The classification of food, sacrifice, austerity and charity is being elaborated in fifteen verses. Among them, the classification of food (is stated) in three verses:

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥

8. Foods that augment life, firmness of mind, strength, health, happiness and delight, and which are succulent, oleaginous, substantial and agreeable are dear to those in whom *sattva* predominates.

Those *āhārāḥ*, foods, which are to be chewed, sucked, licked, or drunk; which augment (*vivardhanāḥ*), which are specially (*vi*) instrumental in the increase (*vardhana*) of, these—*āyuh*, long life; *sattva*, firmness of mind, which makes it remain undisturbed even in the face of intense sorrow; *bala*, strength,

1. *Kṛcchra*, bodily mortification; *Cāndrāyaṇa*, a fast regulated by the moon, the food being diminished everyday by one mouthful for the dark fortnight, and increased in like manner during the bright fortnight.

physical ability, which causes the absence of fatigue in duties suited for one; *ārogya*, health, absence of disease; *sukha*, contentment in the form of happiness after eating; *prīti*, delight, absence of disinclination at the time of eating, (i.e.) intensity of desire (to eat); and which are *rasyāḥ*, succulent, palatable, mostly containing sweet juices; *snigdhaḥ*, oleaginous, containing either natural or added oil; *sthirāḥ*, substantial, in the form of juices etc. that will last long in the body; *hr̥dyāḥ*, agreeable, free from perceptible and imperceptible defects such as bad smell, impurity, etc.; are (*priyāḥ*) dear to those in whom *sattva* predominates. Persons having an abundance of *sattva* are to be known through these signs, and these are to be taken by those desiring to have a predominance of *sattva*. This is the meaning.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

9. Foods that are excessively bitter, sour, salty, hot, pungent, dry and burning, and which produce pain, sorrow and disease are dear to one in whom *rajas* predominates.

The word *ati*, *excessively*, is to be connected with all the seven beginning with *kaṭu*. *Kaṭuḥ* means bitter, because pungent juice has been referred to by the word *tīkṣṇa*. As to that, the excessively bitter are Nimba etc. Those which are excessively sour (*amla*), salty (*lavaṇa*), and hot (*uṣṇa*) are well known. The excessively pungent (*tīkṣṇa*) are chilly etc. The excessively dry (*rūkṣa*) are Kaṅgu (a kind of Panic seed), Kodrava (*Bājrā*), etc., which are devoid of oil. The excessively burning (*vidāhinaḥ*) are mustard etc. which produce an agonizing sensation. These (foods) produce (*pradāḥ*) pain (*duḥkha*)—distress for the time being—, sorrow (*śoka*)—the mental pain which follows—, and disease (*āmaya*), through an imbalance of the constituents of the body. Foods of such a kind are *iṣṭāḥ*, dear; *rājasasya*, to one in whom *rajas* predominates. Persons in whom *rajas* predominates are to be known through these signs,

and these (foods) are to be avoided by those in whom *sattva* is in abundance. This is the meaning.

यातयामं गतरसं पूति पर्युषितं च यत् ।  
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

10. Food which is half-cooked, lacking in essence, putrid and stale, (and) that which is ort, (that which is) unfit for sacrifice, etc. is dear to those in whom *tamas* predominates.

*Yāta-yāmam* means that (food) which has been half-cooked, because that (food) which has lost its essence has been referred to by the word *gata-rasam*; this is the interpretation in the (Śaṅkara's) Commentary. *Gata-rasam*, lacking in essence, (i.e.) dry. Some others say that *yāta-yāmam* means rice etc. that after being cooked have been kept away for three hours or more and have become cold; *gata-rasam* means that which has lost its essence, (e.g.) skimmed milk etc.

*Pūti*, putrid; *paryuṣitam*, stale, cooked overnight. By the word *ca* are included the fruit of *Dhattūra* (the white-thorn apple), etc. which intoxicate immediately. *Yat ucchiṣṭam*, that which is ort, remnant of food eaten by someone, which is well known as impure; *amedhyam*, that which is unfit for sacrifice, for instance, impure meat etc. By the words *api ca*, etc., are included the unwholesome diets mentioned in the books of physicians. *Bhojanam*, food, that is of this kind; is dear (*priyam*) to one in whom *tamas* predominates. The idea is that this (food) should be avoided from a great distance by those with a predominance of *sattva*. Since it is very well known that this kind of food produces pain, sorrow and disease, therefore it has not been stated in so many words.

And here have been stated seriatim the three classes of food thus—the group of food items that are succulent etc. are *sāttvika*; the group of food items that are bitter etc. are *rājasika*; and the group of food items that are half-cooked etc. are *tāmasika*. It is to be noted that, among them the foods belonging to the other

two groups are opposed to the *sāttvika* group. To explain: Excessive bitterness etc. are opposed to succulence etc., because that kind of foods are unpalatable. Dryness is opposed to oleaginousness. Since pungency and burningness are opposed to nourishment of the bodily elements, therefore they are opposed to substantiality. Excessive hotness etc. are opposed to agreeability. Productiveness of disease is opposed to long life, firmness of mind, strength and health. Productiveness of pain and sorrow is opposed to happiness and delight. Thus the opposition to the group of *sāttvika* foods is clearly noticeable in the group of *rājasika* foods. Similarly, in the group of *tāmasika* foods also, lack of essence, the fact of being half-cooked, and staleness are, respectively, opposed to succulence, oleaginousness and substantiality. Putridness, the fact of being a leftover, and unfitness for sacrifice are opposed to agreeability. Opposition to long life, firmness of mind, etc., however, is quite obvious. So far as the *rājasika* group is concerned, the opposition is on the perceptible level alone. But so far as the *tāmasika* group is concerned, the opposition is both on the perceptible and the imperceptible levels. This is the distinction.<sup>1</sup>

Now He speaks in three verses of the three kinds of sacrifices coming next in order:

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।  
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥

11. That sacrifice which is in accordance with the scriptures, (and which is) performed by persons who do not hanker after results, with a mental resolve that it is surely to be performed, is *sāttvika*.

A sacrifice such as the Agnihotra, Darśa, Pūrṇamāsa,

1. The bad effects of *rājasika* food end with this life, but those of *tāmasika* food pursue one in the hereafter as well!



Cāturmāsyā and Jyotiṣtoma is of two kinds—*kāmya*, optional, and *nitya*, compulsory. The *kāmya* are those which have been enjoined along with their results, and which are to be performed according to the principal rules by collecting all the necessary accessories. The *nitya* are those which have been enjoined without relating them to any result, but only as a consequence of the fact of (a person's) being alive and so on, and which are to be performed even according to the secondary rules—if it be impossible to collect all the necessary accessories—by using substitutes, and so on.

As to that, *yajñah*, the sacrifice; *yaḥ*, which; is *vidhi-drṣṭaḥ*, ascertained in accordance with the scriptures; and *ijyate*, is performed; *aphala-ākāṅkṣibhiḥ*, by those who do not hanker after results, by those who have turned away from performing the *kāmya*(-*yajñas*), desiring (only) purification of their minds; *manaḥ samādhāya*, with a mental resolve; *iti*, that; for the sake of avoiding sin, the sacrifice *yaṣṭavyam eva*, has surely to be performed, by adopting substitutes even if it is not possible to collect all the accessories, because it has been enjoined on the ground that one has the need to live and so on<sup>1</sup>; *saḥ*, that, the performance of the *nitya*(-*yajña*) in accordance with the scriptures and for purification of the mind; should be known as *sāttvikah*, *sāttvika*.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

12. But that (sacrifice) which is performed having in view a result, as also for religious ostentation, know that sacrifice to be *rājasa*, O greatest among the descendants of Bharata.

1. It is held by some that the *nitya-karmas* do not produce any result, but one has to still perform them because non-performance entails sin. That is to say, just because one has to live, he should fill up his days with religious acts such as sacrifices; otherwise he will get engaged in doing something evil. Others hold that *nitya-karmas* purify the mind.

*Tu*, but—used for indicating the difference from the performance of the *nitya*(-yajñas); *yat*, that (sacrifice) which; is *ijyate*, performed; *abhi-sandhāya*, having in view; a desirable *phalam*, result, heaven etc., but not purification of the mind; (and *dambhārtham*)—*dambha* means a show of one's religiosity in public; for that purpose—.

*Api* and *ca eva* are used to indicate three types (of this sacrifice) through alternation and conjunction: Two alternative standpoints are, 'by verily (*eva*) hankering for a result hereafter, even (*api*) though not for religious ostentation' and 'even (though) (*api*) there is no seeking for results hereafter, (still) surely (*eva*) for religious ostentation'. The other conjunctive standpoint is, 'even (*api*) for a result hereafter and (*ca*) even for religious ostentation'.

*Tam*, that; *yajñam*, sacrifice which is performed thus, in accordance with the scriptures (and) with a motive for seen and unseen results, (but) without having in view purification of the mind; *viddhi*, know; to be *rājasam*, *rājasa*, so that it may be rejected; *bharata-śreṣṭha*, O greatest among the descendants of Bharata. This (word of address) is for indicating (Arjuna's) fitness (for having the *sāttvika* characteristics).

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणाम् ।  
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

13. They call that sacrifice *tāmasa* which is contrary to (the scriptural) instructions, in which there is no distribution of food, which is without (proper) *mantras*, in which fees are not paid (to the priests), and which is devoid of faith.

Noble people *paricakṣate*, call; that *yajñam*, sacrifice; *tāmasam*, *tāmasa*; which is contrary (*hīna*) to what is taught in the scriptures (*vidhi*); in which there is no distribution (*a-sṛṣṭa*) of food (*anna*); *mantra-hīnam*, which is without (proper) *mantras*, as regards both intonation and letters;<sup>1</sup> in which the prescribed fees (*dakṣiṇā*) are not paid, because of spite against the priests,

and so on; and which is devoid of faith (*śraddhā-virahitam*). This (sacrifice) is of five kinds as qualified singly by each of the (five) adjectives, viz. 'being contrary to (the scriptural) instructions' etc.; and it is of one kind by combining all the adjectives. Thus there are six (kinds). It should be known that the *tāmasa* sacrifice can be of many different kinds through the combination of two, three, or four of the adjectives. In the *rājasa* sacrifice, even though there is absence of purification of the mind, still, there is an *apūrva* which will produce a result, because it has been performed according to the scriptures. But in the *tāmasa* sacrifice there is no *apūrva* at all, because it is performed contrarily to the scriptures. This is the distinction.

(Now) in order to state the differences due to *sattva* etc. in austerity which comes next in order, He speaks in three verses of its threefoldness in accordance with the difference arising from its being physical, oral and mental:

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।  
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥१४॥

14. The worship of gods, of the twice-born, of venerable persons, and of the wise, (and) purity, straightforward behaviour, celibacy, and non-injury—(these) are said to be physical austerity.

The gods (*deva*) are Brahmā, Viṣṇu, Śiva, Sun, Fire, Durgā, and others; *dvija* are the twice-born, the Brahmins; the venerable persons (*guru*) are father, mother, teachers and (such) others; the wise (*prājñā*) are the learned people who are versed in the meanings of the Vedas and their subsidiary scriptures; their worship (*pūjanam*), (i.e.) salutation, service, etc. in accordance with the scriptures; *śaucam*, purity, cleansing the body with earth

1. i.e. when the proper cadences are not observed, and the letters are pronounced wrongly.

and water; *ārjavam*—He will speak of non-crookedness by (using) the word *bhāva-samśuddhiḥ* under mental austerity; physical *ārjava*, however, means the habit of acting consistently (in a straightforward way) with regard to what is enjoined and prohibited, by engaging in and withdrawing from them (respectively); *brahmacaryam*, celibacy, not engaging in prohibited union; *ahiṃsā*, non-injury, absence of injuring creatures in a way not sanctioned by the scriptures;—from the (use of) *ca* are to be understood non-stealing and non-acquisition as well; (these) are *śārīram*, physical, (in the sense that) they are accomplished by the agent etc. (ref. 18.14) among which the body is the principal; but not that they are accomplished only with the body, for He will say, ‘...of it these five are the causes’ (18.15). The physical *tapah*, austerity; is *ucyate*, spoken of thus.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।  
स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

15. That speech which causes no pain, which is true, agreeable and verily beneficial, as well as the practice of study of the scriptures, is said to be austerity of speech.

*Yat vākyaṃ*, that speech; *anudvegakaram*, which causes no pain to anyone; which is *satyaṃ*, true, which has its basis on valid proof and whose meaning is not contradicted; which is agreeable (*priya*), pleasant to the hearer at that time (of hearing); beneficial (*hita*), giving happiness at the end;—the word *ca*, and, is meant to combine the adjectives—(i.e.) (that sentence) which is qualified by the four adjectives beginning with ‘not being a cause of pain’, and which does not lack in even one of the adjectives, as for example (the sentence), ‘Be calm, my son. Practise study and yoga. That way will accrue your good’, etc.—is *vāṇmayam tapah*, austerity of speech, like the physical. *Svādhyāya-abhyasanam ca*, practice of study of the scriptures, study of the Vedas according to the rules, as well; *ucyate*, is said



to be, austerity of speech. The word *eva* is to be explained as having been used for emphasizing the combination of the previous (four) adjectives.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।  
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

16. Tranquillity of the mind, gentleness, silence, complete control of the mind, full purity of the heart—this kind of austerity is called mental.

Tranquillity (*prasāda*), purity, of the mind (*manas*), freedom from mental perturbation caused by the thought of worldly objects; *saumyatvam*, gentleness, cheerfulness of mind, wishing well of the whole world, and not thinking of what is prohibited; *maunam*, silence, the attitude of a *muni* (a silent one), thinking of the Self with concentration, called *nididhyāsana*—according to the Commentary (of Śaṅkara), *maunam* means control of the mind, which is the cause of the control of speech; *ātma-vinigrahaḥ*, complete (*vi*) control (*nigraha*) of all the modifications of the mind (*ātmā*), the *nirodha-samādhi* called *asamprajñāta*; and (*bhāva-saṁsuddhiḥ*)—purity (*śuddhi*) of the heart (*bhāva*), freedom from such dirts as passion, anger, greed, etc., (is *bhāva-śuddhi*); that purity of the heart is qualified by fullness (*sam*), the non-recurrence of impurity—according to the Commentary, that (*bhāva-saṁsuddhiḥ*) means ‘absence of trickery while dealing with others’; *iti etat tapaḥ*, this kind of austerity; is *ucyate*, called; *mānasam*, mental.

Now in three verses He shows the threefoldness—according to *sattva* etc.—of austerity which has been stated to be of three kinds according to the classification of physical, oral and mental:

श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः ।  
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

When that threefold austerity is undertaken with supreme faith by people who do not hanker after results and are self-controlled, they speak of it as *sātvika*.

What are that aforesaid: *trividham*, threefold; *tapah*, austerity, the physical, oral and mental; *taptam*, is undertaken; *paramā*, with a mind full of a faith; *parayā*, which is supreme, which is devoid of the taint of the doubt of invalidity; *naraiḥ*, by people who are eligible, who are without the hankering for results and honour, who are of controlled minds, who remain unmoved in success and failure: the noble people *pariśuddhā*, speak of it as *sātvikam*, *sātvika*.

सकलमपूजार्थं तपो दम्पेन चैव यत् ।

किञ्चो नदिह प्रोक्तं राजसं चलमध्रुवम् ॥१८॥

That austerity which is undertaken for praise, honour and worship, and merely with ostentation, is spoken of as *rājasa*, *rājasa* and in this world, transitory and uncertain.

That *tapah*, austerity; *yat*, which; is *kṛiyate*, undertaken; *pramāṇa-pūjārtham*;) *sātvika* means a praise such as, 'This Brahmin is pious and a man of austerity', voiced by non-discriminating people; *māna*, honour, is (one's being respected by another's getting up, salutation, etc.); *pūjā*, worship, is washing of feet, offering flowers, gifts of wealth, etc.; for that purpose; *at*, and, *eva*, merely, *dambhena*, with ostentation, religiosity—*at*, not with a mind full of faith; is *pramāṇa*, spoken of as; *rājasa*, *rājasa*, by the noble people; as fruitful only *ika*, in this world, not in the other world; *calam*, as transitory, having a result that lasts for a very short time; *adhruvam*, as uncertain, having no surety about its fruitfulness.

पूजणहेमादयो यत्प्रीत्या किञ्चित् तपः ।

सकलमपूजार्थं वा तत्प्राप्तयुवात्मनः ॥१९॥

19. That austerity which is undertaken with foolish intent (and) by causing pain to oneself, or for the destruction of another, is said to be *tāmasa*.

*Tat*, that; *tapah*, austerity; *yat*, which; is *kriyate*, undertaken; *mūḍha-grāheṇa*, with a foolish intent, with a foolish resolve taken through extreme non-discrimination; (and) *pīḍayā*, by causing pain; *ātmanah*, to oneself, to the aggregate of the body and organs; *vā*, or; *utsādanārtham*, for the destruction; *parasya*, of another—in the form of black magic; is *udāhṛtam*, said to be; *tāmasam*, *tāmasa*, by the noble people.

Now He shows in three verses the threefoldness of charity which comes next in order:

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

20. That gift is referred to as *sāttvika* which gift is given with the idea that it ought to be given, to a non-benefactor, and at the (proper) place, (proper) time and to a (proper) person.

The *dānam*, gift, for instance, a gift equal to one's weight; *yat*, which; is *dīyate*, given; *iti*, with the idea, with the conviction, that; because of scriptural injunction, *dātavyam*, it ought to be verily given—but not with a motive of getting a reward; *anupakāriṇe*, to a non-benefactor, to one who does not give anything in return; and *deśe*, at the (proper) place, in holy places such as Kurukṣetra; *kāle*, at the (proper) time; at auspicious times such as during the solar eclipse; *ca*, and; *pātre*, to a (proper) person—the Locative case being used to imply the Dative—. To what kind of a non-benefactor is it given? To one who is deserving (*pātre*), and is endued with learning and austerity. Or *pātre* means 'to a protector', for the scripture says that only one who, by virtue of his learning and austerity, is capable of protecting oneself and the giver should accept (a

gift). *Tat*, that; *dānam*, gift, which is of this kind; is *smṛtam*, referred to; as *sāttvikam*, *sāttvika*.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।  
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

21. But the gift which is given expecting reciprocation, or, again, with a desire for (its) result, and which is given grudgingly, that is considered to be *rājasa*.

*Tat*, that; *dānam*, gift, which is different from the *sāttvika* one; *yat*, which; *diyate*, is given; *pratyupakārārtham*, expecting reciprocation, for a perceptible result thus, 'This one will benefit me at some other time'; *vā punaḥ*, or, again; *uddiśya*, with a desire for; (its) *phalam*, result, such as heaven; *ca*, and; which is given *parikliṣṭam*, grudgingly—which is such that it is fraught with remorse thus, 'Why was so much spent?'; is *smṛtam*, considered, to be *rājasa*.

अदेशकाले ग्रहानमपात्रेभ्यश्च दीयते ।  
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

22. That gift which is made at an improper place and time, and to undeserving persons, without proper treatment and with disdain, is declared to be *tāmasa*.

*Tat*, that; *dānam*, gift; *yat*, which; *diyate*, is given; (*adeśe*) at an improper place, which either naturally or due to contact with wicked people is a seat of sin and unholy; (*akāle*) at an improper time, at any time that is not well known as a source of virtue, or during the period of (one's) impurity; and *apātrebhyaḥ*, to undeserving persons—a dancer, a rogue, and others—who are devoid of learning and austerity; *asatkṛtam*, without proper treatment—without sweet words, washing of feet, showing honour, and so on—, even though the place, time and person be perfect; and *avajñātam*, with disdain, with in-



sult to the recipient; is *udāhṛtam*, declared, to be *tāmasa*.

Thus then, by speaking of the threefoldness of food, sacrifice, austerity and gift, it stands stated that those among them that are *sāttvika* should be adopted, but those that are *rājasa* and *tāmasa* are to be avoided. As regards food, since its result is perceptible (here itself), therefore there should be no apprehension of its having no result owing to a deficiency in any part. But as for sacrifice, austerity and gift, whose results are imperceptible (here), there will be an absence of their result (hereafter) if no *apūrva* is generated owing to (some) deficiency in their accessories. Thus there arises the contingency of their becoming useless even when they are *sāttvika*, because the lapses of the performers are many. Therefore, for the rectification of those lapses, the Lord instructs out of compassion a general expiation in the form of uttering God's name, '*Om-tat-sat*' :

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

23. This threefold designation of Brahman—*Om-tat-sat*—was borne in mind (by the knowers of Vedānta). The Brahmins and the Vedas and the sacrifices were ordained with that in the days of yore.

*Brahmaṇaḥ*, of Brahman, of the supreme Self; the *trividhaḥ*, threefold—that which has three (*tri*) limbs (*vidha*) is *trividhaḥ*; *nirdeśaḥ*, designation—*nirdeśa* is that by which something is indicated; a word of denotation, i.e. a name—; which is *iti*, this, of this form—*Om-tat-sat*; *smṛtaḥ*, was borne in mind—by the knowers of Vedānta. From the (use of the) singular number it follows that, like the *praṇava* (*Om*), this is a single name with three limbs. Since this designation of Brahman was borne in mind by the ancient great sages, therefore it should be borne in mind by persons of this time as well. Such an injunction is thought of here, as is done in, '*Vaṣaṭ-kartuḥ prathama-bhākṣaḥ* :

The priest who utters the word *vaṣaṭ* at the end of the offering will have the first morsel', etc., in accordance with the aphorism (of Jaimini), 'But the sentences (are to be considered as injunctions) because of their being *apūrva*, unique (i.e. not mentioned before)' (see *Jai. Sū.*, 3.5.21).<sup>1</sup> And from the combination of that (*Om-tat-sat*) with the activities, (viz.) sacrifices, gifts and austerities, the result that follows is the removal of their deficiency. This is on the analogy of the mutual dependence of one chariot-rider who has lost his horses and another who has got his chariot burnt.<sup>2</sup> This follows from the *Smṛti*,

The Śruti says, 'Whatever defects may arise in the sacrifices due to the errors of the performers, that becomes rectified through the mere remembrance of Viṣṇu ((*Br. Yā. Sm.*, 7.34).

(It is so) also because the noble people act in that very way.

1. *Vaṣaṭkartuḥ prathama-bhakṣaḥ* has no verb in it in the Potential Mood so as to make it an injunction. Now, the eating of the morsel has not been mentioned in any previous text (of the Śruti), and so it is *apūrva*, unique. And being so, it cannot be treated as an injunction which would take the form, 'The first morsel shall be eaten by the priest who utters the word *vaṣaṭ*.' But according to Jaimini's aphorism, an injunction has to be accepted here on the very basis of its being an *apūrva*.

It is to be noted that the priest who offers oblations with the word *vaṣaṭ* at the end of the offering keeps the residual portion of the offering in a vessel. After the sacrifice is finished, the whole residual portion accumulated in the vessel has to be eaten by some priests. Of these priests the utterer of *vaṣaṭ* must be the first—this is the injunction.

Similarly, from the use of the word *smṛtaḥ*, *was borne in mind*, which is unique in this context, it must be accepted that an injunction is conveyed by it to the effect that persons of the present age also bear in mind this name during sacrifices, austerities and gifts.

2. A chariot-rider who has lost his horses needs them, and another chariot-rider whose chariot has got burnt needs a chariot. So, combining together, the two men get their needs fulfilled. Similarly, *Om-tat-sat* needs its application, and the deficiencies in sacrifices, austerity and gifts need to be corrected. So, by combining them the needs of both get fulfilled.

The epithet of Brahman is being praised for the sake of stating its power of removing the defects in rites: *Brāhmaṇāḥ*, the Brahmins—this is suggestive of the persons of the three (upper) castes—; the Brahmins and others, who are the *agents*; *vedāḥ*, the Vedas, which are the *means*; and *yajñāḥ*, the sacrifices, which are the *actions*; *vihitāḥ*, were ordained, by Prajāpati; *purā*, in the days of yore; *tena*, with that, with the help of the epithet of Brahman which takes the place of the *means*. Therefore, being instrumental in the creation of sacrifices etc., this name which is possessed of great power is capable of removing their defects. This is the meaning.

Just as by the explanation of *a*, *u* and *ma*, *Om* which is composed of them becomes explained, similarly, through an explanation of the syllable *Om*, the word *tat* and the word *sat*, the Lord now proceeds to explain in four verses the epithet of Brahman which is composed of them, for eulogizing it highly. Among them, He explains the first syllable *Om*:

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

24. Therefore the acts of sacrifice, charity and austerity, (performed) as prescribed through injunctions, of those who are followers of the Vedas commence always after uttering the syllable *Om*.

Since in such Śrutis as, 'Om is Brahman' (*Tai.*, 1.8.1), *Om* is well known as the name of Brahman, *tasmāt*, therefore; *yajñā-dāna-tapaḥ-kriyāḥ*, the acts of sacrifice, charity and austerity; *vidhāna-uktāḥ*, as prescribed through injunctions, as taught by the scriptures on injunctions; *brahma-vādinām*, of those who are followers of the Vedas; *pravartante*, commence, proceed perfectly without defects; *satatam*, always; *om iti udāhṛtya*, after uttering the syllable *Om*. The excellence of the praise consists in this: When from the utterance of even one part of which (name)

the defects are removed, what to speak of the utterance of the entire name!

The Lord explains the second word *tat*:

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।  
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांक्षिभिः ॥ २५ ॥

25. After (uttering) the word *tat*, acts of sacrifice and austerity, as also the various acts of charity, are performed without seeking for results by persons aspiring for Liberation.

After uttering (*udāhṛtya*) *tat iti*, *tat* which is a name of Brahman well known from such Śruti texts as, '*Tattvamasi*, That thou art' (*Ch.*, 6.8.7); *yajña-tapaḥ-kriyāḥ*, acts of sacrifice and austerity; *ca*, as also; *vividhāḥ*, the various; *dāna-kriyāḥ*, acts of charity; *kriyante*, are performed; *anabhi-sandhāya*, without seeking for; *phalam*, results, (but only) for purification of the mind; *mokṣa-kāṅkṣibhiḥ*, by persons aspiring for Liberation. Therefore this is very praiseworthy.

The Lord explains the third word *sat* in two verses:

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।  
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

26. This word *sat* is used with regard to the state of existence and with regard to the state of goodness. Similarly, O son of Pṛthā, the word *sat* is used with regard to an auspicious rite.

*Sat iti etat*, this word *sat*, which is a name of Brahman well known from such Śrutis as, 'O good-looking one, in the beginning this was *sat*, Existence, alone' (*ibid.* 6.2.1); is *prayujyate*, used, by noble persons; *sadbhāve*, with regard to the state of existence, with regard to the existence of something whose reality is in doubt; *ca*, and; *sādhubhāve*, with regard to the state.



of goodness, with regard to the goodness of something whose goodness is in doubt. Therefore the meaning is that this (name) is capable of bringing about the goodness of sacrifices etc. and the state of existence of their results by removing their defects. *Tathā*, similarly, as in the case of the states of goodness and existence; *sat-śabdah*, the word *sat*; *yujyate*, is used; *praśaste*, with regard to an auspicious; *karmani*, rite, such as marriage, which is productive of immediate happiness without obstruction; *pārtha*, O son of Pṛthā. Therefore this name is capable of producing immediately the fruits of sacrifices etc. without obstruction by removing their defects. So it is more laudable. This is the meaning.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।  
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

27. And the steadfastness in sacrifice, austerity and charity is spoken of as *sat*. And even the action meant for these is, verily, called as *sat*.

*Sthitih*, the steadfastness, the state of remaining engrossed; *yajñe tapasi dāne ca*, in sacrifice, austerity and charity; that also is *ucyate*, spoken of; *sat iti*, as *sat* by men of learning. *Karma ca eva*, and even the action; *tadarthīyam*, meant for these, which is concerned with those sacrifice, charity and austerity, and is conducive to them;—or, *tadartham* means that which has as its subject-matter that Brahman Itself whose name is under discussion, (i.e.) knowledge of the absolute Brahman; that action which is conducive to that (knowledge) is *tadarthīyam*; or *tadarthīyam* means action done with an attitude of dedicating it to God—; is *eva*, verily; *abhidhīyate*, called *sat*. Therefore the name *sat* which is capable of removing the defects in actions is more praiseworthy. When even each single part of the name is of this kind, what to speak of the greatness of that whole name, *Om-tat-sat*. This is the meaning in gist.

(*Objection:*) If the defects that arise due to the lapses of those who, by ignoring scriptural injunctions through laziness and following merely the conduct of the elders, perform sacrifice, charity and austerity with faith alone can be eradicated with the name of Brahman, *Om-tat-sat*, then even in the case of the demons, who wilfully perform somewhat of sacrifice etc. without faith and regardless of the scriptural injunctions, the defects will be eradicated through that itself! So, what need is there of faith which is the cause of (the sacrifice etc.) being *sāttvika*?

Hence He says in answer:

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।  
असदित्युच्यते पार्थ न च तत्रेत्य नो इह ॥ २८ ॥

28. O son of Prthā, whatever is offered into fire and (whatever is) given in charity, as also whatever austerity is undergone or whatever is done without faith, is called impious because that does not bear fruit in the other world, nor here.

*Yat*, whatever; is *hutam*, offered as oblation into fire; whatever is *dattam*, given in charity, to Brahmins; whatever *tapah*, austerity; is *taptam*, undergone; and whatever other action is *kṛtam*, done, for instance eulogy and salutation; *aśraddhayā*, without faith;—all that which is done without faith—is *ucyate*, called; *asat iti*, impious. Therefore it is not possible to bring it to a state of piety through the epithet *Om-tat-sat*, because it is in every way unfit for that, just as a sprout cannot be made to grow out of a stone! O son of Prthā, hear why it is called *asat*: *Ca*—used in a causative sense—, because; *tat*, that; *na pretya*, does not bear fruit in the other world, since it, being devoid of merit, does not produce *apūrva*; *na iha*, nor (does it produce) fame even here, in this world, since it is condemned by holy people.

So, since whatever is done without faith is devoid of results here or hereafter, therefore one should undertake *sāttvika* sacrifice etc. with *sāttvika* faith alone for the purification of

one's mind. Of sacrifice etc. of this kind alone, which are performed with faith and are *sāttvika*, if perchance a doubt arises about their defects, then their meritoriousness should be brought about through the name of Brahman. This is the real import. According to the Commentary (the meaning is): Even sacrifices etc. which are not *sāttvika* and are defective, but which are undertaken with faith, are turned into *sāttvika* ones and made meritorious through the utterance of the name of Brahman.

Thus then, what stands established in this chapter is this: Arjuna had the doubt, 'Are those who ignore the scriptures due to laziness etc. but engage in actions (sacrifice, charity, etc.) through faith, following only the conduct of the elders, demoniacal on account of their affinity with the demons by virtue of disregarding the scriptures, or are they divine because of their similarity with the gods by virtue of their faith?' With regard to the points involved in this doubt, the Lord has ascertained that those who perform *rājasa* and *tāmasa* sacrifices etc. with *rājasa* and *tāmasa* faith are demons, having no eligibility for the means of scriptural knowledge; but those who perform *sāttvika* sacrifices etc. with *sāttvika* faith are gods, having eligibility for the means of scriptural knowledge. This has been done by showing the threefoldness of food etc. in the course of showing the threefoldness of faith.

## CHAPTER 18

### EXPOSITION OF THE YOGA OF MONASTICISM

In the previous chapter it has been said that, those who perform actions are of three kinds in accordance with the threefoldness of faith and the threefoldness of food, sacrifice, austerity and charity. This was done for adopting those that are *sāttvika*, and avoiding the *rājasa* and *tāmasa* ones. Now, however, the three classes of *sannyāsins* also have to be spoken of by stating the threefoldness of monasticism. As to that, since the renunciation of all actions that follows as a fruit after the Knowledge of Reality has been explained in the fourteenth chapter as being the same as the transcendence of the (three) *guṇas*, therefore it does not come within the purview of the classification according to *sattva*, *rajas* and *tamas*. Even that renunciation of all actions which occurs for the sake of (acquiring) the Knowledge of Reality before it dawns, and which is undertaken for deliberating (*vicāra*) on the (great) Upaniṣadic sentences with a desire to know Reality has been explained as 'becoming desireless' in, 'O Arjuna, the Vedas have the effect of the three *guṇas* as their object. You become desireless,' etc. (2.45). But since that renunciation of actions by those in whom the Knowledge of Reality has not dawned and by those in whom the desire to know Reality has not arisen, which was explained as 'secondary' in, '...he is a monk and a yogi,' etc. (6.1), can possibly be of three kinds, therefore, with a view to knowing its characteristics,—

अर्जुन उवाच, Arjuna said:

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।  
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१॥



1. O mighty-armed Hṛṣīkeśa, O slayer of (the demon) Keṣi, I want to know severally the truth about *sannyāsa* as also *tyāga*.

Renunciation of some actions (which are done with a desire for result) while accepting some (other) actions (which are done without any desire for result), (which is resorted to) by those who are ignorant, in whom the desire to know Reality has not arisen, and who are really eligible for actions, is referred to by the word *sannyāsa* by virtue of its possessing the characteristic of partial renunciation.

*Ichchāmi*, I want; *veditum*, to know; *tattvam*, the truth, the real nature; *prthak*, severally, as classified according to *sattva*, *rajas* and *tamas*; *sannyāsasya*, of *sannyāsa* of this kind, of the giving up of actions in some way, which is resorted to for purification of the mind by ignorant persons who are eligible for actions. I want to know the truth *tyāgasya ca*, about *tyāga* also. Are the meanings of the words *sannyāsa* and *tyāga* of different classes as the words 'pot' and 'cloth' are, or are their meanings of the same class as are the words *brahmin* and *parivrājaka* (monk)?<sup>1</sup> In the first case, I want to know the truth about *tyāga* separately from *sannyāsa*. If it be the second case, then merely the secondary differences created by limiting adjuncts should be stated; by the explanation of one only, both will become explained.

By the two addresses, '*Mahābāho*, O mighty-armed one' and '*Keṣi-niṣūdana*, O slayer of (the demon) Keṣi', have been shown (the Lord's) latent power of repelling external adversities and the potent power of bringing about results. By (the address) *Hṛṣīkeśa* is implied (His) power of removing internal disturbances. This is the difference. (And) the three words of address are a result of extreme love.

Here there are two questions of Arjuna. The source of the first question is the doubt arising from the possibility of (*sannyāsa*) possessing the three *guṇas* because of the similarity

1. The orthodox view is that a Brahmin alone can be a monk. So either word refers to a person of that caste.

with the aforesaid sacrifice etc. (which too are) undertaken by one eligible for actions, and from the impossibility of (*sannyāsa*) possessing the three *guṇas*, because, being designated by the word *sannyāsa*, it has a similarity—in the form of transcendence of the *guṇas*—with the two kinds of *sannyāsa* (*vividiṣā* and *vidvat*). Of the second (question), however, the source is the doubt arising from the words *sannyāsa* and *tyāga* being synonymous, and from the statement that, as renunciation of actions and (renunciation) of results, they are different.

In order to solve the last (question), (the Lord states) the answer on the analogy of 'the needle and the pan'<sup>1</sup>:

श्रीभगवानुवाच, the Blessed Lord said:

काभ्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।  
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

2. The learned ones know *sannyāsa* to be the giving up of actions done with a desire for reward. The adepts call the abandonment of the results of all works as *tyāga*.

*Kavayah*, the learned ones, some who are capable of discerning subtle things; *viduḥ*, know; *sannyāsam*, *sannyāsa*; to be *nyāsam*, the giving up; *karmanām kāmyānām*, of actions done with a desire for reward, (i.e.) of those which are enjoined in connection with desire for fruit—such rites as Iṣṭi<sup>2</sup>, Paśu (animal-sacrifice) and Soma, which are unsuitable for purification of the mind.

1. This maxim conveys the idea that when two things, the one easy and the other difficult, are required to be done, the easier should be first attended to, as when one has to prepare a needle and a pan, one should first take in hand preparing the needle since it is the easier of the two.

2. An oblation consisting of cereals, butter, fruits, etc., opposed to the animal-sacrifice and the Soma-sacrifice; the new moon (*Darśa*) and the full moon (*Pūrṇamāsa*) sacrifices are typical of this class.

The Brahmins seek to know It which is such through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate experience of sense-objects (*Br.*, 4.4.22)—

by this sentence it is taught that the *nitya(-karmas)*—(viz.) the duties of a Brahmacārin (Celibate) implied by the words 'study of the Vedas', the duties of a Gr̥hastha (Householder) implied by the words 'sacrifices' and 'charity', and the duties of a Vānaprastha (Forest-dweller) implied by the words 'austerity consisting in a dispassionate experience of sense-objects'<sup>1</sup>—are through the medium of the ever-desired<sup>2</sup> dissipation of sins (i.e. purification of the mind) for the Knowledge of the Self. And it should not be said that, since it (the above purport) is obtained from this text itself—'Knowledge arises in people from the dissipation of sinful acts' (*Mbh.*, *Śā.*, 204.8)—, therefore the Vedic injunction is useless. For, if the injunction be not there, then (a doubt may arise that), even when the *nitya-karmas* are performed, Knowledge may or may not arise. But when the injunction is there, (there will be no doubt that) Knowledge will certainly arise. Thus this is meant as a regulating injunction (*niyama-vidhi*). Therefore, the *nitya-karmas* themselves being enjoined either for (the acquisition of) Knowledge or for (acquiring) the desire for Knowledge, one who wants Knowledge through purification of the mind and the rise of the desire for Knowledge should perform the *nitya-karmas*, to be sure, with an attitude of dedication to God. But the *kāmya-karmas* together with their results must be rejected. This is one view.

1. i.e. remaining satisfied with what comes unasked.

2. This is according to the Bengali translation by Pandit Bhutanatha Saptatirtha. He has taken the reading *nityehitena*. Dharmadatta Sharma takes the reading *nityasya pāpakṣayeṇa*..., (implicitly rejecting *nityehitena*, and) explicitly rejecting another reading, *nityena hi tena*. Some others read *nityasya nityena hi pāpa-kṣayeṇa dvāreṇa*, which may be translated as, '...because the *nitya(-karmas)* are the means for dissipating sins', in place of 'through the medium of...sins'.

The other view is: *Vicakṣaṇāḥ*, the adepts; *prāhuḥ*, call; *sarva-karma-phala-tyāgam*, the abandonment of the results of all works; as *tyāgam*, *tyāga*. Those who are adepts in *vicāra* call as *tyāga* 'the abandonment of each of the declared results of all the *nitya*(-karmas) and the *kāmya*(-karmas); (i.e.) their performance with a view to purifying the mind, along with the hankering for Knowledge (*vividiṣā*). As in, 'The sacrificial stake is made of *Catechu*', and, 'For one who desires strength, one makes the sacrificial stake of *Cātechu*', the same *Catechu* is meant for a sacrifice and also for a human purpose owing to the difference in the sources of its knowledge, because one is read in the context of a sacrifice and the other has connection with a result, similarly it is reasonable that Agnihotra, Iṣṭi, Paśu and Soma sacrifices, all of which are read in the *Śatapatha-Bṛāhmaṇa* and which have been presented by fresh injunctions (i.e. *apūrva-vidhis*) have connection with their individual results according to their (respective) injunctions, and also have connection with *vividiṣā* according to the injunction in, '...sacrifices, charity,' etc. (*Br.*, 4.4.22). For there is the aphorism, "The reason why the same object serves two purposes is that the injunctions are different" (*Jai. Sū.*, 4.3.5). So it has been said in the *San̥kṣepa-Śārīraka*:

The sentence, '...sacrifices,' etc. (*Br.*, 4.4.22) enjoined by the *Śatapatha*(-*Bṛāhmaṇa*), taking up the sum total of rites and duties (viz. sacrifice, austerity, etc.) which are established by each of the injunctions originating them, applies them to the accomplishment of a person's *vividiṣā* only (1.64).

Therefore, even the *kāmya*(-karmas) should be undertaken for purification of the mind, without hankering for (their) results (mentioned in the scriptures). Indeed, such rites as the Agnihotra etc. do not have any intrinsic distinction in the forms of *kāmya* and *nitya*. However, when the hankering for the results is abandoned (by a person), whence can come the distinction which is (usually) created by the difference in the motives of the per-



former? And in, 'The threefold results of actions—the undesirable, the desirable, and the mixed' (12), He will say that the *nitya-karmas* have their individual results.

The meaning of the first half (of the verse) is: Since the *nitya(-karmas)* alone have a connection with *vividiṣā*, therefore the *kāmya(-karmas)*, together with their results, are to be renounced in their entirety. The meaning of the latter half (of the verse) is: Since the *kāmya* and the *nitya* are connected with *vividiṣā* according to the aphorism, '...the injunctions are different' (*Jai. Sū.*, 4.3.5), therefore even though they are performed in their forms as such for the sake of that (*vividiṣā*), only the hankering for their respective results are to be renounced. This very fact is stated by the writer of the *Vārtika*:

By the sentence, '(The Brahmins seek to know) It which is such through the study of the Vedas...' (*Br.*, 4.4.22), an injunction will be given to the effect that the *nitya*, viz. study of the Vedas, etc., are meant for the generation of the knowledge of the unity of the Self.

Or, what is conveyed by the sentence, 'The Brahmins seek to know It which is such...' (*ibid.*), is that all the rites and duties are meant for generating *vividiṣā*, because a separate injunction is there (to that effect) (*Br. Vā.*, *Sa.*, 321–2).

Thus, the meaning of the word *sannyāsa* is 'renunciation of the *kāmya-karmas* together with their results'; the meaning of the word *tyāga* is 'the renunciation of the hankering for the results of all actions without exception'. So, unlike the words 'pot' and 'cloth', the words *sannyāsa* and *tyāga* do not have meanings that belong to different classes, but the meaning of both is verily the same—renunciation of the hankering for results while performing actions for the purification of the mind. Thus is answered one question of Arjuna.

In order to answer the second question, He now speaks of the different standpoints in that connection with a view to

determining the threefoldness of the meaning of the words *sannyāsa* and *tyāga*:

न्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

3. Some learned persons say that action, beset with evil (as it is), should be given up, and others (say) that actions such as sacrifice, charity and austerity should not be given up.

All actions, being causes of bondage, are *doṣavat*, beset with evil. So, *eke*, some; *manīṣiṇaḥ*, learned persons; *prāhuḥ*, say; *iti*, that; *karma*, action; *tyājyam*, should be given up, even by those eligible for them. Or, *doṣavat*, like defects—just as such defects as attachment etc. are given up, similarly—action should be given up by even those in whom understanding has not arisen, in whom *vividiṣā* has not dawned, who are competent for actions. This is one view. The second view in this connection is: *Ca apare*, and other learned persons; say *iti*, that; *yajña-dāna-tapaḥ-karma*, actions such as sacrifice, charity and austerity; *na tyājyam*, should not be given up, by those who are eligible for works, with a view to generating *vividiṣā* through purification of the mind.

When such a divergence of views arises,—

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

4. O the most excellent among the descendants of Bharata, hear from Me the firm conclusion regarding that *tyāga*. For, O greatest among men, *tyāga* has been clearly declared to be of three kinds.

*Bharata-sattama*, O the most excellent among the descendants of Bharata; *śṛṇu*, hear; *me*, from Me; *nīścayam*, the firm

conclusion—which was arrived at by the ancient teachers; *tatra tyāge*, regarding that *tyāga*, which was asked for by you, which is resorted to by those eligible for actions, which is referred to by the words *sannyāsa* and *tyāga*; i.e. with regard to the renunciation of actions that is preceded by a hankering for results. What is so difficult to be known in that respect? Hence He says: *Hi*, for; *puruṣa-vyāghra*, O greatest among men; *tyāgaḥ*, *tyāga*, resorted to by those eligible for actions, the renunciation of actions that is preceded by a desire for results; is *samprakīrtitaḥ*, clearly declared; to be *trividhaḥ*, of three kinds, according to the predominance of *tamas* etc. Or, *tyāga*, which is of the form of a specific absence, has been clearly declared to be of three kinds—according to the absence of the *attributive*, absence of the *substantive*, and absence of both. To explain: One kind of ‘renunciation of actions that is preceded by a desire for results’ is where, even though actions (the *substantive*) persist, there is an absence of (the *attributive*) ‘desire for results’;<sup>1</sup> the second (kind occurs) from the giving up of actions even when the desire for results persists;<sup>2</sup> and the third (arises) from the giving up of desire for results and actions. Among them, the first one, which is *sāttvika*, is to be adopted. But the second one, which is to be avoided, is of two kinds—that which is resorted to with a feeling of pain is *rājasā* (i.e. it has a predominance of *rajas*); that which is resorted to through contrary understanding<sup>3</sup> is *tāmasā*. Up to this, where the *tyāga* is resorted to by one who is eligible for actions, is the subject-matter of Arjuna’s question.

However, the third (kind of *tyāga*), in the form of transcendence of the *guṇas*, which is practised by one who is not eligible for actions, is not the subject-matter of Arjuna’s question. That

1. ‘Actions’, the *substantive*, is what is qualified; what qualifies it is ‘desire for results’, the *attributive*.

2. Here the *substantive*, ‘actions’, is absent, whereas the *attributive* portion, ‘desire for results’, is present.

3. Wrong understanding of one’s duties, i.e. considering what is one’s duty to be not a duty.

too is of two kinds from the standpoints of *discipline* and *result*. One among them is this: After the mind has become pure through the *sāttvika tyāga* in the form of 'performance of actions by giving up desire for results', those actions, which are the means to that (purification), are given up, like the giving up of husking after the grains have been separated from the husk. This (*tyāga*) is undertaken for practising *vicāra* on Vedānta, called *śravaṇa*, which is the means to the Knowledge of the Self, by one whose mind is pure, in whom has arisen the desire for Knowledge, and who is devoid of hankering for results. It is a spiritual *discipline* and is called *vividiṣā-sannyāsa* (renunciation of actions for the sake of Self-knowledge). The Lord will speak of this later on in, '...supreme perfection in the form of realization of Brahman' (49).

The second, however, which is in the form of a *result* (itself), is the spontaneous, total renunciation of hankering for results and actions by one in whom has dawned the Knowledge of the Self in the beginning of the present life itself, on account of perfection in the practice of spiritual disciplines undertaken in previous lives, and who is self-fulfilled. That is called *vidvat-sannyāsa* (renunciation of actions and desire for results by an enlightened person). That, however, has been explained earlier in the two verses beginning with 'But that man who rejoices only in the Self' (3.17), and it has been elaborated variously with the help of the characteristics of a man of steady Wisdom (2.55-7), etc.

'Since the truth about *tyāga* is thus very difficult to know, and you too had said, "I want to know...the truth...about *tyāga*" (1), therefore know it from Me, from the omniscient One's, words.' This is the idea. Through the two words of address have been expressed the excellence due to lineage and the excellence due to valour, for indicating surpassing competence.

Which is that firm conclusion? The Lord says in two verses that it is the second of the two sides constituting the two opposing views:



यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।  
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

5. Since sacrifice, charity and austerity are verily the purifiers of the wise, (therefore) actions such as sacrifice, charity and austerity are not to be abandoned; they are surely to be undertaken.

(The word) *ca* (has been used) in the sense of causality. *Maniṣinām*, of the wise, of those who do not entertain desire for results; (*ca*) since sacrifice, charity and austerity are *pāvanāni*, the purifiers, by washing away the dirt of sin which is an obstruction to Knowledge, and by imbuing the virtuous quality in the form of fitness for the rise of Knowledge—. Sacrifice, charity and austerity themselves *eva*, verily, become purifiers in the case of only those who do not entertain desire for results. The purification that is implied here is that of the qualified (viz. the wise) through the purification of the adjunct (viz. the mind). Therefore such *karma*, actions, as sacrifice, charity and austerity that are shorn of the desire for results; *na tyājyam*, are not to be abandoned, by those who are eligible for actions and are desirous of purifying the mind; but *tat*, they; are *kāryam eva*, surely to be performed. Although from the fact that they are not to be given up it naturally follows that they must be performed, still, for showing high regard it has been said again, 'they are surely to be performed'.

Or the meaning is: Since they are *kāryam*, enjoined (by the scriptures) as duties; therefore *na tyājyam eva*, they are surely not to be given up.

If sacrifice, charity and austerity have the power of purifying the mind, then they, even when performed with desire for results, will purify that (mind). What is the need for giving up the hankering for results?

Hence He says:

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥

6. But even these actions have to be undertaken by renouncing attachment and (the hankering for) results. This is My firm and best conclusion, O son of Pṛthā.

The word *tu, but*, is used for dispelling the doubt. Although the *kāmya(-karmas)* also, by virtue of their being *dharma*<sup>1</sup>, bring about purification, still, that (purification) is useful merely for the enjoyment of their fruits, (but it is) not conducive to Knowledge. So it has been said by the writer of the *Vārtika*:

Purification does occur through the *kāmyas* as well. But that is meant merely for success in getting enjoyment. Surely, through such a body as that of a village hog one does not enjoy the results befitting Indra! (*Br. Vā., Sa., 1130*).

But *me, mama, My; niścitam*, firm conclusion; is *iti*, this: Even though they are causes of bondage when preceded by the desire for results, still, *etāni*, these; *karmāṇi*, actions, sacrifice etc., which bring about the purification that is conducive to Knowledge; *kartavyāni*, have to be performed, for purification of the mind by the seekers of Liberation; *tyaktvā*, by renouncing; *saṅgam*, attachment, the deep-seated idea, 'I am doing it thus'; *ca*, and; *phalāni*, the results hankered after.

Hence, O son of Pṛthā, among the two views—whether actions should be renounced or not by those who are eligible for actions—, My firm and *uttamam*, best, conclusion is that they are not to be given up. What was said in, 'hear from Me the firm conclusion regarding that' (4), that firm conclusion which is such is summed up (here).

*This view of the most revered one (Śaṅkarācārya) has*

1. See Glossary.

been stated (here). But it is not comprehended by people of dull intellect, because they are not familiar with the Commentary.

This being so, His own view, 'and others (say) that actions such as sacrifice, charity and austerity should not be given up' (3), has been established. Now He commences to refute the contrary view, 'Some learned persons say that action, beset with evil (as it is), should be given up' (ibid.), through an explanation of the three kinds of *tyāga* referred to before (in 4):

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

7. The abandoning of the *nitya-karmas* is not justifiable. Giving up that through delusion is declared to be due to *tamas*.

The *tyāga* (of the *kāmya-karmas*) resorted to by one who is desirous of knowing the means of eradicating the cause of bondage is surely justifiable, because the *kāmya-karmas* are defective on account of not being causes of purification of the mind, and being causes of bondage. *Tu*, but; *sannyāsaḥ*, the abandoning; *niyatasya karmaṇaḥ*, of the *nitya-karmas*, which are blameless by virtue of being causes of (the mind's) purification, by seekers of Liberation, by those who want purification; *na upapadyate*, is not justifiable, according to both reason and the scriptures, because they must be performed for the sake of purification of the mind. And so it has been said earlier, 'For the sage who wishes to ascend to yoga, action is said to be the means' (6.3).

*Objection:* Is it not that the followers of the Sāṅkhya philosophy have said that, like the *kāmya-karmas* the *nitya-karmas* also, (viz.) *Darśa*, *Pūrṇamāsa*, *Jyotiṣṭoma*, etc., are blameworthy since they involve injury to paddy, animals, etc.? And it is not proper to say that since the cruelty involved in sacrifices is enjoined by specific injunctions such as, 'They pound the paddy' (*Āp. Śr. Sū.*, 1.19.11), 'One should immolate the animal in honour of Agni and Soma' (*Tai. Sam.*, 6.1.11),

therefore the general prohibition (of cruelty), 'One should not injure any creature', applies to cruelty other than those related to these (*nitya-karmas*); because the injunction and the prohibition can be reconciled without any conflict, on the ground that they deal with different subject-matters. For, the prohibition implies that injury spells evil consequences for man, but not that it (injury) does not go to fulfil a sacrifice. And the injunction implies that it (injury) goes to fulfil a sacrifice, but not that it has no evil consequence. And thus, since 'being the fulfiller of a sacrifice' and 'being the cause of evil to man' can both coexist, therefore injury, even though enjoined for fulfilling a sacrifice, really stands prohibited. So, all sacrifices such as Darśa, Pūṇamāsa, Jyotiṣṭoma, etc., which involve injury, are really evil.

It indeed stands proved that, as in the case of the Śyena-sacrifice<sup>1</sup>, even what is enjoined may involve a prohibition, and even what is prohibited may involve an injunction. Just as Śyena etc., even though enjoined by such injunctions about black magic as, 'Anyone who is after black magic shall undertake the Śyena-sacrifice' (*Āp. Śr. Sū.*, 22.4.13), are verily causes of evil since they come under the purview of the prohibition, 'One shall not injure any creature', and only one who is swayed by likes and dislikes, etc. and is prepared to face the evil consequence of that is entitled to perform them, so also is it in the case of Jyotiṣṭoma etc. Thus it has been said in the *Mahābhārata*:

Japa (repetition of certain sacred *mantras*), however, is declared to be the best religious practice among all the religious practices, because the sacrifice in the form of *japa* is performed without injury to any creature.

Even when it is said by Manu in praise of friendliness and non-injury,

A Brahmin will attain perfection merely through *japa*,

1. See Glossary.



irrespective of his undertaking or not any other practice; there is no doubt about this. Brahminhood is said to consist in friendliness (*Ma. Sm.*, 2.87),

it is verily the evil in injury that has been set forth. And since purification of the mind becomes accomplished in a higher degree through this kind of *japa* of Gāyatrī etc., therefore the *nitya-karmas* such as the Jyotiṣṭoma etc., which involve injury etc., should be eschewed like the Śyena-sacrifice etc. by one who, even though qualified for rites and duties, is unwilling to incur evil.

(*Reply:*) When such is the conclusion, we say: The injury involved in performing a sacrifice is not a source of evil, because prohibition has no application with regard to something that has been enjoined. To explain: When an injunction gives rise to an inducement (in a person) in the form of (his) understanding of something as the means to attain the object of (his) strong desire (e.g. heaven etc.), then, since that (understanding) cannot arise with regard to a thing that leads to evil (ultimately), therefore by implication it also stands understood that something which is the subject-matter of that (injunction) itself, something which comes within the purview of that inducement, cannot be a means of producing evil. Hence it is not logical that the subject-matter of an injunction can be a source of evil.

Indeed, 'that which is needed for a sacrifice' is not what is directly meant by an injunction, in which case there could be no contradiction;<sup>1</sup> but (what is directly meant by an injunction is) the inducement itself. However, it is a different matter that the inclination of a person, which is the aim (*karma*, object) of the inducement, (i.e. the inclination which follows from the inducement) sometimes has for its object the sacrifice also, which appears to be the human goal by virtue of its being the means to

1. Contrary to the *Opponent's* view, there is a contradiction involved in the scriptural statements cited. And so, following the Mīmāṃsā rule, in such a case the specific injunction nullifies the general rule of prohibition.

the human goal.<sup>1</sup> And the inclination of a person, which arises due to the presence of a strong desire, does not indicate that the contemplated result is worthy of desire; neither does it deny that it is unworthy of desire; but it takes the help of just whatever is available (as the means to the end). Since one is spontaneously inclined towards objects of a strong desire, therefore one does not wait for an injunction with regard to heaven etc.<sup>2</sup> Hence it is quite justified that black magic in the form of death of an enemy, which is the result of the Śyena-sacrifice that is enjoined, is a source of evil, because a result does not come under the purview of the inclination produced by an injunction.<sup>3</sup> On the other hand, the inducement resorts to the most expedient means (*karāṇa*)—in the form of the meaning of the verbal root (e.g. *yaji*)—which is the aim (*karma*, *object*) of the inclination produced by an injunction. And that inducement (which arouses the understanding of something as the means to the fulfilment of a strong desire) does not become concerned with anything that is a cause of evil (ultimately).

Hence, a sentence expressing prohibition in general, which

1. For instance, consider the injunction, '*Svargakāmo yajeta*: One desirous of heaven should perform a sacrifice.' When a human being who is desirous of attaining heaven hears this, he feels inclined to undertake the sacrifice. The Mīmāṃsakas explain the process thus: The Veda, through the Optative suffix *ta* after *yaji* (in *yajeta*), conveys its intention to arouse an inclination to undertake a sacrifice in a person desirous of heaven. This intention, insofar as it is a form of activity, must have an *object*, *karma*. The 'inclination' induced in the person is its *object*. This inclination, too, itself being a kind of activity must have an aim (*karma*, *object*) and also a means (*karāṇa*, defined as 'the most expedient means'). The sacrifice, implied by the verb *yaji*, is the *karāṇa*, and heaven is its *object*. Since a person always resorts to the most expedient means to attain a desired result, one who hears the injunction proceeds to perform the enjoined sacrifice. See under verse 18.

2. But the injunctions, by making a person know that a sacrifice etc. are the means to heaven etc., become effective in producing the inclination in a person to undertake sacrifice etc. though they are tiresome and expensive.

3. See *Mīmāṃsā-Paribhāṣā*, tr. Swami Madhavananda, pp. 58-9.

is nullified by a specific injunction, is concerned with the non-Vedic kind of cruelty arising from likes, dislikes, etc., and is not relevant to sacrifices. Thereby it is proved that the Jyotiṣṭoma-sacrifice etc. are not evil, because there is difference between the Śyena and the Agniṣomiya (sacrifice in honour of Agni and Soma). If prohibition includes even what is sanctioned by the injunctions, there arises the contingency of 'taking up the Ṣoḍaśi vessel' becoming the cause of harm, because there is the prohibition, 'In the sacrifice (with Soma juice) called Atirātra, the Ṣoḍaśi vessel (containing the Soma juice) is not taken up' (*Tai. Sam.*, 6.6.11.4). Thus this (objection) is of no consequence. This is the view of Kumārila Bhaṭṭa.

But the view of Prabhākara is that, since the inclination to (undertake something as) the means to a fruit follows from desire itself, therefore an injunction is not the inducer. Hence, since the Śyena-sacrifice falls within the purview of an inclination born of desire, therefore the injunction is indifferent to this, and so the injunction does not deny its harmfulness. But as regards the injury involved in the Agni-Ṣomiya-sacrifice, which is a part of the (principal) sacrifice (Soma-yāga), the injunction alone is the inducer, because there is an absence of desire owing to its not being a means to the fruit.<sup>1</sup> And that (injunction) denies that its own subject-matter is the source of evil. Thus, the injury that is primary (i.e. an end in itself) produces evil, but not so when it is (secondary and) meant for a sacrifice. Hence Jyotiṣṭoma etc., (merely) because they are mixed with injury, are not evil.

Thus the two views are similar. But there is a distinction only with regard to this much: According to the view of the followers of Prabhākara, Śyena-sacrifice etc. are evil because they are excluded by the use of the word *artha* occurring in the aphorism, '*Dharma* (the righteous acts) are those which yield good results (*artha*) and are undertaken on the authority of an injunction'<sup>1</sup> (*Jai. Sū.*, 1.1.2). But according to the view of the

1. i.e. this injury merely goes to complete a rite; it is not impelled by passion.



followers of Kumārila Bhaṭṭa, since only the result of the Śyena-sacrifice, (viz.) black magic, is a source of evil, therefore it (the result) is unrighteous. But the Śyena-sacrifice itself, which is enjoined and is a means to what is desired, surely has righteousness. However, that the eating of *kalañja*<sup>2</sup>, etc. come to be ruled out by the word *artha* is because the acts themselves are prohibited. But the good people do not talk of the Śyena-sacrifice etc. as righteous, because they are causes of evil from the point of view of their results. So it has been said:

That act is said to be *dharma* which even from the point of view of its (ultimate) result is not connected with evil and is the source of happiness alone (*Śl. Vā.*, 268–9, on *Jai. Sū.*, 1.1.2).<sup>3</sup>

According to the view of the Logicians, however, the implications of an injunction are these three—(something enjoined by it is) achievable through effort; it is a source of a good result; and it is not a cause of evil. As to that, with regard to the injury involved in a sacrifice (enjoined by an injunction), since there is no direct prohibition and there is no instruction about expiation, therefore it (that injury) is not a cause of evil inasmuch as the injunction, in the same way that it teaches of its being achievable through effort and its being a source of a good result, teaches even of its not being a source of evil. But in the case of the Śyena-sacrifice etc., since black magic is directly prohibited and an expiation (too) is prescribed, it is understood that they are sources of evil. So, in these cases the injunction

1. The Śyena-sacrifice etc., though enjoined, are producers of *an-artha*, evil, and not of *artha*, good. Therefore Jaimini has used the word *artha* in the aphorism for excluding such sacrifices from what a person should undertake.

2. *Kalañja*, meat of an animal or bird killed with a poisoned weapon. It also means red garlic or tobacco. It is the spiritual evil resulting from the eating of such things that is meant, and not any possible physical evil.

3. See p. 916.



does not imply this much alone (i.e. the injunction does not imply that they are not sources of evil). In this way the distinction between the Śyena and the Agnī-Śomīya sacrifices is justified.

However, the followers of the Upaniṣads generally rely on the views of Kumāriḷa Bhaṭṭa for practical purposes. In line with this is the aphorism enunciated by the venerable Bādarāyaṇa:

If it be argued that rites (involving killing of animals) are unholy, we say, no, since they are sanctioned by scriptures (*B. S.*, 3.1.25).

*Objection:* May it not be said that the Jyotiṣṭoma-sacrifice etc. are unholy because they are mixed with the injury etc. occurring in the Agnī-Śomīya-sacrifice etc.?

*Reply:* No, because it is known from the words of the injunction, 'One should immolate the animal in honour of Agni and Soma' (*Tai. Sam.*, 6.1.11), etc. This is the literal meaning of the words (of the aphorism). However, the sentence praising *japa* does not convey the sense that injury involved in a sacrifice is evil, because that (sentence) is not meant for conveying that idea with regard to it (sacrifice). Therefore the understanding of the Sāṅkhyas of an injunction as a prohibition, the understanding of what is not a cause of evil as a cause of evil, the understanding of what is righteous as something unrighteous, and the understanding of what is to be performed as something not to be performed are delusions in the form of error.

Therefore that *parityāgaḥ*, abandoning of the *nitya-karmas*; *mohāt*, through delusion; *parikīrtitaḥ*, is declared to be; *tāmasaḥ*, based on *tamas*; for, delusion is the same as *tamas*.

Even in the absence of the aforementioned delusion,—

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।  
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

8. Should one relinquish actions from fear of physical suffering, (thinking) thus, 'This is merely painful', he, having resorted to renunciation due to *rajas*, will surely not acquire the fruit of renunciation.

*Yat*, that; one, though qualified for actions on account of not having one's mind purified, *tyajet*, may relinquish; *karma*, the *nitya-karmas*; *kāya-kleśa-bhayāt*, from fear of physical suffering; thinking *iti*, thus; 'This (action) is *eva*, merely; *duḥkham*, painful'; such a giving up is due to *rajas*. For pain is the same as *rajas*. Therefore, *kṛtvā*, by resorting; to that kind of *rājasam tyāgam*, renunciation due to *rajas*; *saḥ*, he, that person who, even though free from delusion, has a predominance of *rajas*; *na eva labhet*, will surely not acquire; *tyāga-phalam*, the fruit of the renunciation based on *sattva*, which is characterized as steadfastness in Knowledge.

It has been shown that the renunciation of actions that is due to *tamas* and *rajas* is to be avoided. What kind (of it), again, should be resorted to? It is being said that the renunciation should be due to *sattva*:

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

9. That the *nitya-karma* is undertaken with the understanding that it has to be performed, O Arjuna, by surely giving up attachment and the fruit, that renunciation is considered to be due to *sattva*.

*Yat*, that; the *niyatam karma*, *nitya-karma*; even though no fruit of it is heard in the context of the injunctions, *kriyate*, is undertaken—until the purification of (one's) mind; with the understanding *iti*, that; *kāryam eva*, it has to be performed; *tyaktvā eva*, by surely giving up; *saṅgam*, attachment, the deep-rooted idea of agentship; *ca*, and; *phalam*, the fruit; *saḥ*, that;

*tyāgaḥ*, renunciation; is *mataḥ*, considered; as *sāttvikah*, due to *sattva*; it is approved as acceptable according to the good people.

*Objection:* Is it not that the *nitya-karmas* have no fruits at all? How is it said, '...by giving up the fruit'?

The *answer* is: From this very utterance of the Lord it is understood that the *nitya-karmas* have fruits. For, performance of a fruitless action is impossible. Thus, in,

As when a mango tree is grown for fruits, shade and fragrance follow as a (natural) consequence, thus when righteousness is practised (other) desirable ends follow as a (natural) consequence (*Āp. Dh. Sū.*, 1.20.3),

Āpastamba shows that the *nitya-karmas* have incidental results. And the *Smṛti* speaking of sin arising from the non-performance (of the *nitya-karmas*) shows that the *nitya-karmas* have the result of avoidance of sin. Such *Śruti* texts as, 'One removes sin through righteousness. Hence they say that righteousness is the highest' (*Ma. Nā.*, 17.6), and,

Through any sacrifice that one may perform, or through the Darvi-homa, one verily comes to have a purified mind. Hence they say, 'Should anyone ask, "Who is superior—the one who sacrifices to the gods or the one who sacrifices to the Self?"', then he should answer, "The one who sacrifices to the Self." ' He indeed is called a sacrificer to the Self who knows, 'This limb of mine is purified through this; this limb of mine is developed through this' (*Śa. Br.*, 11.2.6.13),

show that the result of the *nitya-karmas* is purification of oneself, consisting in the destruction of the sins which are obstacles to Knowledge and in the generation of virtue in the form of fitness for Knowledge. Giving up the desire for that (result), they (*nitya-karmas*) are to be performed. This is the purport.

What was said before, that the words *tyāga* and *sannyāsa* do not convey meanings belonging to different categories as do

the words 'pot' and 'cloth', but their meaning is verily 'the giving up of actions that is preceded by a desire for fruits', that should not be forgotten. There the renunciation of actions out of delusion or from fear of physical pain, even when there does exist the desire for fruits, has been condemned as due to *rajas* and *tamas*, because it is in the form of a specific absence caused by the absence of the *substantive*.<sup>1</sup> As for the abandonment of the desire for fruits even when actions persist, that is a specific absence caused by the absence of the *attributive*, and it is praised as being due to *sattva*.

Thus, since the specific absence is equally present in that (abandonment of actions) which is caused by the absence of the *substantive* and that which is caused by the absence of the *attributive*, therefore there is no contradiction between the previous (verses 7 and 8) and the later (verse 9).<sup>2</sup> And we have also said that what (specific absence) is created by the absence of both (the *substantive* and the *attributive*) is not to be counted among the three kinds (discussed above), because it is free of all the *guṇas*.

Such being the case, (this criticism that)—the Lord's obvious ineptitude is revealed on the ground that He, having promised, 'for, O greatest among men, *tyāga* has been clearly declared to be of three kinds' (4), and then, (after) showing two

1. See discussion under 18.4. 'Action' is the *substantive*, and 'desire for results' is the *attributive*. Renunciation of actions out of delusion or from fear of physical pain, even when the desire for results persists, is caused by the absence of the *substantive*. The abandonment of actions through delusion is due to *tamas*, and the abandonment of actions through fear of physical pain is due to *rajas*.

2. Though in both the cases there is a specific absence, still, under the verses 7 and 8 the absence in question is created by the absence of the *substantive*, whereas under verse 9 it is created by the absence of the *attributive*. Thus, though the condemnation in the verses 7 and 8 is tantamount to a condemnation of the specific absence, and the eulogy of the abandonment of attachment and desire is tantamount to a praise of the specific absence, still, there is no contradiction since the two specific absences are distinct.



kinds of renunciation of actions, has shown—inconsistently with the promise—the third kind (of renunciation) that has the characteristics of ‘performance of actions’, just as there can be no such statement as, ‘Three Brahmins are to be fed—(respectively) two are followers of the Kāṭha and the Kaundinya recensions (of the Veda), and the third is a Kṣatriya!’—has been refuted. For, all the three kinds (of renunciation) have been explained before as coming under the same category because of their common feature of being renunciation in the form of specific absence. Therefore it is to be noted that ferreting out the Lord’s ineptitude is itself a great ineptitude!

So that the renunciation due to *sattva* may be accepted, He states its result which is in the form of ‘steadfastness in Knowledge’ arising from purification of the mind:

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।  
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

10. The man of renunciation who has become fully imbued with *sattva*, who is enlightened, and who is freed from doubts does not hate unbefitting action, nor does he become attached to befitting activity.

He who is a *tyāgī*, man of renunciation, who is endowed with the *tyāga* due to *sattva*, and who is a performer of the enjoined actions, with a view to purifying the mind after giving up in the aforesaid manner the deep-rooted sense of agentship and hankering for results; he, when he becomes *sattva-samāviṣṭaḥ*, fully imbued through and through with *sattva*—*sam*, wholly, through the absence of impurity in the form of *rajas* and *tamas* which are impediments to Knowledge; *viṣṭaḥ*, permeated; *ā*, through and through, with no inconstancy in (its) result; with *sattva*, with a mental perfection that is the source of discrimination between the Self and the not-Self—; i.e. when, as a result of the performance of the *nitya-karmas* dedicated to God, his internal organ

becomes purified by the refinement in the form of accumulation of the holy quality characterized as 'fitness for the rise of Knowledge', and in the form of being a remover of the impurity of sin, then he becomes *medhāvī*, enlightened.

*Medhā* is nothing but the Knowledge of the Self's identity with Brahman, in the form, 'I am Brahman', which is generated by the deliberation, called *śravaṇa*, on the Upaniṣadic sentences that is accompanied by the inseparable concomitant accessories—*śama*, *dama*, withdrawal from all actions (*uparati*), approaching a teacher, etc.—and that is accompanied by the accessories called *manana* and *nididhyāsana* which are helpful towards (its final) result (Knowledge).<sup>1</sup> It (that Knowledge of identity) arises through the instrumentality of the Upaniṣadic sentences and is free from all the doubts about (its) unauthoritativeness; (and) it is not related to anything other than Consciousness. One who is ever endowed with that (*medhā*) is a *medhāvī*. (That *tyāgī*) becomes (a *medhāvī*) a man of steady Wisdom.

Then he becomes *chinna-saṁśayaḥ*, freed from doubts—when through the *medhā* in the form of enlightenment, 'I am Brahman', the ignorance about that (identity with Brahman) is eradicated, he becomes freed from the effects of that (ignorance), viz. doubt and error. And then, due to his having transcended all the duties, he *na dveṣṭi*, does not hate, does not consider as unfavourable; *akuśalam karma*, unbecfitting action, whether it be *kāmya* or *niṣiddha*; *na*, nor; does he *anuṣajjate*, become attached to—he does not entertain; *kuśale*, befitting action, the *nitya-karmas*, because he has attained fulfilment as a result of having become free from the ideas of agentship etc. Thus there is the Śruti:

When that Self, which is both the high and the low, is

1. *Śravaṇa* is strengthened by *manana* and *nididhyāsana*, because by these are removed *asambhāvanā* and *viparīta-bhāvanā*. As a result, this *śravaṇa*, in the form of deliberation on the Upaniṣadic sentences, becomes oriented towards Self-knowledge. *Manana* and *nididhyāsana*, being helpful to *śravaṇa* in this way, become its associates.

realized, the knot of the heart gets untied, all doubts become solved, and all of one's actions become dissipated (*Mu.*, 2.2.8).

Since such is the result of renunciation due to *sattva*, therefore one should resort to that itself, even if great effort is needed.

This being so, it has been said that renunciation of all actions is possible for one who has known the Self, because of the absence (then) of likes and dislikes which are the causes of the tendency to activity. Now is being stated the reason why it is impossible for an unenlightened person to renounce actions:

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

11. Since it is not possible for actions to be given up entirely by one who holds on to a body, therefore he, on the other hand, who renounces the results of actions is called a man of renunciation.

One who as a result of the unsublated ideas, 'I am a man', 'I am a Brahmin', 'I am a householder', etc., holds on (*bhṛt*) to the body (*deha*) which is the resort of agentship and enjoyership in the form of castes, stages of life, etc.—the causes of the eligibility for actions—, and which is an aggregate of the gross and the subtle bodies and the organs; one who possesses and nourishes that (body) which, under the influence of the impressions created by the beginningless nescience, is imagined to be fit for empirical use, looking upon it as real even though it is unreal, and as identified with himself even though it is different from himself,—he is a *deha-bhṛt*. He is one in whom the self-identification with the body, which is the determinator of one's eligibility for work, remains unsublated.

*Hi*, since; *karmāṇi*, actions; *na śakyam*, (rather) *na śakyāni*, are not possible; *tyaktum*, to be given up; *aśeṣataḥ*, entirely, without leaving a remnant; *deha-bhṛtā*, by that holder of the

body, who is devoid of discriminative knowledge, who is constantly engaged in actions owing to the abundance of likes and dislikes which are the sources of the tendency to activity—for, it is impossible to give up the effects when the totality of the causes is present—, therefore *yaḥ tu*, he, on the other hand, who is unenlightened, who is eligible for actions, who through the Lord's grace has given up the fruits of actions even while engaged in them for purification of (his) mind; *saḥ*, he; *abhidhiyate*, is called; *tyāgī iti*, a man of renunciation—in a secondary sense—for eulogy, even though he is not a man of renunciation (in the primary sense). 'Tu, on the other hand' is used to highlight the rarity of such a person.

The idea is: Since the giving up of actions in their totality, however, is possible only by that holder of the body who has visualized the supreme Reality, therefore he alone is a man of renunciation in the primary sense.

*Objection:* May it not be asked as to what is the difference, so far as the result is concerned, between one who is a holder of the body, who is devoid of the knowledge of the supreme Self, who, even though a performer of actions, is a *sannyāsin* in a secondary sense because of his having given up the hankering for the results of actions, and the one who is possessed of the Knowledge of the supreme Self, who is free from self-identification with the body, who has given up all actions, and who is a *sannyāsin* in the primary sense, on the non-acquisition of which (result) one (the former) is so (a *sannyāsin*) in a secondary sense, whereas on the acquisition of which the other (the latter) is so in a primary sense? However, since abandonment of the results of actions is common to both, therefore some other distinction has to be pointed out.

The answer is:

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।  
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥



12. The threefold results of actions—the undesirable, the desirable and the mixed—accrues after death to those who do not resort to renunciation, but never to those who resort to monasticism.

*Atyāginām*, to those who do not resort to renunciation, who continue in actions even though they have given up the fruits of actions, who are unenlightened, who are *sannyāsins* in a secondary sense, who die before the purification of the mind that culminates in *vividiṣā*; *phalam karmanah*, the results of actions done previously, (that is to say) re-embodiment, which (result, *phala*) is illusory—for, the derivative meaning (of *phala*) is 'that which ceases to exist on account of its being unsubstantial'; *bhavati*, accrues; *pretya*, after death.

The singular in *karmanah* is used to signify the class, because a single act cannot have a result of three kinds. That result is, again, *trividham*, of three kinds, since actions are of three kinds. Of a sinful act (the result is) *aniṣṭam*, harmful, productive of an undesirable experience, of the kind (one has) in hell or in being born as an animal etc.; of a virtuous act (the result is) *iṣṭam*, agreeable, productive of a desirable experience, of the kind (one has) in being a god etc.; but (the result) of an act that is a mixture of the two, virtue and vice, is *miśram*, mixed, associated with desirable and undesirable (experiences), of the kind (one has) in being a human. Thus they (results) are of three kinds. The repetition (of *trividham* after having said, 'the undesirable, the desirable and the mixed') is for showing that they are to be rejected.

After having thus stated that, in the case of those who are *sannyāsins* in a secondary sense, taking up of other bodies after the fall of the (present) bodies is unavoidable, the Lord says that, in the case of those who are *sannyāsins* in the primary sense, when nescience and its effects cease as a consequence of the direct perception of the supreme Self, there is only Liberation after the fall of their (present) bodies (*videha-kaivalya*): *Tu*, but; *na kvacit*, never, at no place or time; *sannyāsinām*, to those who resort to monasticism. To those who are possessed of the Knowl-

edge of the supreme Self, who are *sannyāsins* in the primary sense, who are monks belonging to the class called *parama-haṁsa*, there never comes after death the result of actions, (viz.) re-embodiment, which is undesirable, desirable, or mixed. The word *tu* is used for emphasizing this. For, when nescience is extirpated through enlightenment, actions, which are its (of nescience) results, get uprooted. Thus there is the Śruti:

When that Self, which is both the high and the low, is realized, the knot of the heart gets untied, all doubts become solved, and all one's actions become dissipated (*Mu.*, 2.2.8).

There is also the aphorism of the great sage:

On the realization of That, there occur the non-attachment and destruction of the subsequent and previous sins, respectively, because it is declared so (*B. S.*, 4.1.13),

which shows that, from the realization of the supreme Self there follows eradication of actions without any trace. Thus, the distinction in the (respective) result stands stated, that for those who are *sannyāsins* in the secondary sense there occurs transmigration again, whereas for those who are *sannyāsins* in the primary sense there is Liberation.

In this context someone says: In such verses as,

He who performs the obligatory actions without depending on the results of actions is a *sannyāsin*, etc. (6.1),

since the word *sannyāsin* has been used with regard to those who renounce the results of actions, therefore here the performers of actions themselves are mentioned by the word *sannyāsin* on the common ground of 'renunciation of the fruits (of actions)' being common. And for them, who are possessed of the *sattva* quality, there is no possibility of getting an undesirable result, because, on account of their performing the *nitya-karmas* and not perform-

ing the *niṣiddha-karmas*, sin is impossible; nor even is a desirable result possible, for they do not perform the *kāmya-karmas*, and the fruit is renounced by virtue of dedication to God. Hence the mixed result too does not accrue. In this way, the three kinds of results of actions are impossible. Therefore has it been said:

One who wants Liberation shall not engage himself in (those that are) the *kāmya* and the *niṣiddha karmas* among them (actions). He should perform the *nitya* and the *naimittika karmas* for avoiding evil.

He should be answered: The canon of word and the law of causation have not been ascertained by you. To explain: "Between the secondary and the primary meanings, the idea of duty should arise with regard to the primary one"—this is 'the canon of word. For example, in the injunction, 'They resort to the Piṇḍa-pitṛ-sacrifice in the afternoon (*aparāhṇe*) of the *amāvāsyā*'<sup>1</sup>, the word *amāvāsyā* has its primary meaning of 'time'.<sup>2</sup> And in such injunctions as, 'he who, having known thus, performs the *amāvāsyā* (sacrifice)...', it has the secondary meaning of the sacrifice that falls due at that time. There (in the first injunction), if by the word *amāvāsyāyām* is understood a sacrifice, then since the *pitṛ-yajña* (which is a separate sacrifice in honour of the manes) becomes a part of it, it should not be imagined that it (*pitṛ-yajña*) has a (separate) result. In this case the (first) injunction has the advantage of brevity. In this way a *prima facie* view has been raised by Kātyāyana<sup>3</sup> in, 'Or it is a

1. lit. new moon day.

2. Because the primary meaning of 'time' comes to the mind first, and because *amāvāsyāyām* and *aparāhṇe*, indicating time, are used in the seventh case.

3. According to Kātyāyana, the word *amāvāsyā* occurring in the first injunction stands for the main sacrifice, of which the Piṇḍa-pitṛ-sacrifice is a part. And this view of his is supported by the second injunction where *amāvāsyā* signifies a sacrifice. In the present context Jaimini does not deal with the second text.



part because of being mentioned together' (*Kā. Śr. Sū.*, 4.1.30). (On the other hand, according to Jaimini) since the secondary meaning is preceded by the presence of the primary meaning,<sup>1</sup> and since the primary sense (of *amāvāsyāyām*) is unobstructed here (in the first injunction), therefore 'time' itself is understood by the word *amāvāsyā*; and the cumbrousness of assuming a (fresh) result (of *pitṛ-yajña*) later on<sup>2</sup> is to be admitted for its correctness;<sup>3</sup>—arguing logically it has been thus concluded by Jaimini in, 'Since the *pitṛ-yajña* has its own time, therefore it should not be a part' (*Jai. Sū.*, 4.4.19).

This being the position, since the word *sannyāsin* conveys the primary meaning of 'one who renounces all actions', and since it conveys the secondary meaning of 'one who is a performer of actions' on the common ground of renunciation of the results, and since the primary sense is unobstructed (here), therefore, according to the canon of word, it becomes established that by the word *sannyāsin* he alone (one who renounces all actions) should be understood.

And the law of causation is that, when the totality of causes is there, the production of the effect (also) is there.<sup>4</sup> Thus, even in the case of a person who has become freed from the fruits of

1. Usually it is the primary meaning of a word that flashes first in the mind. The secondary meaning is taken only when there is a bar to the former.

2. At the first hearing of this injunction the hearer finds that no fruit is mentioned. But after hearing it he desires to know what the result is. So, the fault of *gaurava*, cumbrousness, occurs later.

3. An opponent of Jaimini may say that, if the *pitṛ-yajña* is an independent sacrifice, then a result for it has to be fancied, whereas if it forms a part of the *amāvāsyā*-sacrifice, no separate result need be imagined. But this objection is ruled out because the general rule of the Mīmāṃsakas is that, when an independent sacrifice is mentioned without reference to its result, heaven should be accepted as the result; for, this is what all ritualists desire.

4. A pot is produced from earth when the assemblage of its causes, viz. earth, a potter, his wheel, stick, and his action-induced turning of the wheel, etc. are there, unless there is some other hindrance to the process.



(his) actions by virtue of (his) having dedicated them to God, and who passes away in the course of performing the *nitya-karmas* for purification of the mind, what can prevent his taking up (any of) the three kinds of bodies in accordance with the results of actions earned previously? For, the Śruti says:

...he, O Gārgī, who departs from this world without knowing this Immutable, is miserable (*Bṛ.*, 3.8.10).

Finally, for the rise of Knowledge which is the result of purification of the mind, a fit body, too, is certainly necessary for that (rise of Knowledge)!

For this very reason it has been decided in the sixth chapter, in, '...the man fallen from Yoga is born in the house of the pious who are prosperous' (6.41), that for a seeker of Knowledge who resorts to *sannyāsa*, who is referred to by the phrase 'the man fallen from Yoga', who passes away in the midst of his practice of *śravaṇa* etc., taking up of a body that is suited for the acquisition of Knowledge is unavoidable. When taking up of a body is necessary in the case of a person who is unenlightened even though he has renounced all actions, what need it be said of an unenlightened person who is a performer of actions! Therefore it is established according to the law of causation that an unenlightened person must have rebirth. And the learned ones have excelled in refuting the view that a single action leads to a single birth.<sup>1</sup> Hence, the explanation by the most venerable Commentator, as related (above), is verily superior.

Thus this is the substance here: On the removal of the ignorance about the Self through the Knowledge of the identity

1. See Ś.'s commentary on *B. G.*, 6.41 ff.; also on *B. S.*, 3.1.8: ... It cannot be said that though the results of actions be many and have to be enjoyed in different births, still, owing to the fact that they constitute a single class from the comprehensive view that all of them are dormant, they become simultaneously ready for producing results on the eve of a single death, and thus they bring about a single birth. For, such an assertion goes against the ordination of particular results for particular works....

of the Self with Brahman—which (Knowledge) is unanalyzable, which is generated by the (great) Upaniṣadic sayings, (and) whose authenticity is determined through contemplation, and which is devoid of all kinds of doubts about (its) invalidity—, when there comes about the direct realization of the Self as the self-effulgent Brahman which is a non-agent, a non-enjoyer, supreme Bliss, nondual, and the Reality, then the one who is a *sannyāsin* in the highest sense, who is free from such effects of that (ignorance) as the sense of agentship etc., who becomes pure and shorn of duality on account of all actions having been uprooted, does not experience again the rebirth that has for its cause nescience, actions, etc., because all errors become eliminated on the elimination of their source (nescience).

On the other hand, the person who is under nescience, who has the ideas of agentship etc., who holds on to a body, may be of three kinds. One is he who resorts as he pleases to (actions that are) *kāmya*, *niṣiddha*, etc. owing to the dominance of the shortcomings such as attachment etc., and who is ineligible for the scriptures dealing with Liberation. The other, however, is he whose defects such as attachment etc. have become slightly attenuated as a result of merit earned before, and who, being unable to give up all actions, gives up the *niṣiddha* and the *kāmya* (actions) and resorts to the *nitya* and the *naimittika* actions for purification of the mind, giving up the hankering for (their) results, and who thus becomes a *sannyāsin* in the secondary sense, eligible for the scriptures teaching Liberation. He is the second one. After that is the third, called the *vividiṣā-sannyāsin*, in whom has arisen the search for Knowledge (*vividiṣā*) as a result of purification of the mind through the performance of the *nitya* and the *naimittika karmas*, and who after renouncing all actions according to the injunctions approaches a guru established in Brahman, with a desire to acquire through *śravaṇa* etc. the Knowledge which is the means to Liberation.

It is well known to all that the first one among them is subject to transmigration. (The fruit that comes) to the second one, however, has been explained (before under the present

verse) by saying, '...the undesirable,' etc. But (the fruit that comes) to the third one has been decided in the sixth chapter by raising the question, '(O Kṛṣṇa, failing to achieve perfection in Yoga, what goal does one achieve) who, though possessed of faith, is not sufficiently diligent' (6.37). For the unenlightened person the state of transmigration is certain, because the totality of causes exists. That, however, is unfavourable to Knowledge in the case of some, and favourable to Knowledge in the case of some (others)—this is the distinction. For the man of Knowledge, on the other hand, Liberation comes naturally owing to the absence of the cause of transmigration. Thus these two categories have been briefly dealt with in this verse.

For the one among them who is devoid of the Knowledge of the Self it has been said in, 'Since it is not possible for one who holds on to a body to give up actions entirely' (11), that the cause of his transmigration is the impossibility of giving up actions. As to that, what is the reason for the impossibility of giving up actions by an unenlightened person? It is identifying oneself with the 'group of five', viz. the locus etc., which is the source of activity. The Lord elaborates this idea in four verses. In the first among them, He says that the five factors, viz. the locus etc., which are known on the authority of the Upaniṣads, should certainly be understood so that they can be rejected:

पञ्चेमानि महाबाहो कारणानि निबोध मे ।  
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

13. O mighty-armed one, learn from Me these five causes for the accomplishment of all actions, which have been spoken of in the Vedantic scriptures (presenting) termination of actions.

*Mahābāho*, O mighty-armed one; *nibodha*, learn—be attentive to learn; *me*, from Me, from the words of Mine who am omniscient and the most authoritative person; *imāni*, these, which are going to be stated; *pañca*, five; *kāraṇāni*, causes; *siddhaye*,



for the accomplishment; *sarva-karmaṇām*, of all actions.

Since these which are very difficult to be understood cannot be known by one with an inattentive mind, therefore, making his mind alert, He eulogises them. By the use of the word *mahābaho*, He indicates, for the purpose of eulogy itself, that only a good person is capable of knowing (them).

Are these (five), which are surely unauthentic, to be known from Your words?

The Lord answers: No. *Proktāni*, they have been spoken of; *sāṅkhye kṛtānte*, in the Vedantic scriptures on termination of actions. *Sāṅkhya* means the Vedantic scriptures in which are fully spoken of, discussed in detail, such subject-matters as the *jīva*, Brahman, their identity, and *śravaṇa* etc. which are conducive to the understanding of that (identity), which are to be known in order to attain the unsurpassable human Goal and to destroy all evils.

Why are (even) those five causes of action—which are not the Self, which are unreal and are well known in the world—propounded in that (scripture) which teaches only the entity called the Self? Hence occurs *kṛtānte* as an adjective of ‘scriptures’. By *kṛta* is meant action (work). (So, *kṛtānte* means) that (scripture) in which (is mentioned) its (works’) termination that comes about through the rise of the Knowledge of Reality. (The five causes) which are verily well known in the world, which though verily not the Self are accepted as the Self through a superimposition of false ignorance, (they) are spoken of in that scripture (which teaches) about the termination of actions as fit to be rejected, so that their sublation may come about through the Knowledge of the reality of the Self. For when action, which is indeed a characteristic of something else (i.e. non-Self), is said to have been superimposed on the Self through nescience, then, through the sublation of that (nescience) by the Knowledge of the pure Self, action is brought to an end.

Therefore, in order to establish that the Self has no relationship with actions, the five causes of actions, which are surely not the Self and have been imagined through *Māyā*, have been



restated in the Vedantic scriptures. Thus it does not violate the fact that the nondual Self alone is the purport (of Vedanta), because they have been treated elsewhere merely as associated with that (purport).<sup>1</sup> Here also in the text, 'O son of Pṛthā, all actions in their totality culminate in Knowledge' (4.33), it has been established that Knowledge is the point of culmination of all actions. Therefore it is proved that the scriptures on Knowledge are the culminating point of actions.

Following the statement that the five causes of action, which are based on valid proof, are to be known as things to be discarded so that the non-agentship of the Self may stand established, when the curiosity arises as to which they are, then the Lord speaks of their nature in the second verse:

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

14. The locus; similarly, the agent; similarly, the different kinds of organs; similarly, the many and distinct activities; (and) similarly, the divine, which is here surely the fifth.

*Adhiṣṭhānam*, locus, body, is the basis for the manifestation of likes, dislikes, happiness, sorrow, awareness, etc. *Tathā kartā*, similarly, the agent: As the locus is not the Self, is material, and is imagined through *Māyā*, as are a house, a chariot, etc. in the dream state, *tathā*, similar, is the *kartā*, the agent, the egoism which is identified with the ideas, 'I act', etc., which is an effect of the five uncompounded great elements, which has a predominance of the power of knowledge, which has for its synonyms *ahaṅkāra* (egoism), *antaḥkaraṇa* (internal organ), *buddhi* (intellect), *viññāna* (understanding), etc., which through a superimposition of the

1. In order to propound the nondual Self, one has to show what It is not. Thus, factors which are not the Self become associated with the purport of the Vedantic scriptures.

idea of identity is the cause of the attribution of such characteristics as agentship etc. to the Self, which is not the Self, which is material and is imagined through Māyā. This is the import of the word *tathā*. That is, since the gross body, even though believed to be the Self by the Materialists, has been determined to be not-Self by other investigators, therefore it is easy to ascertain on the basis of that illustration that the agent also, who is believed to be the Self by the Logicians and others, is not the Self.

*Karaṇam ca*, similarly, the organs, ear etc., which are the means of perceiving sound etc.—the word *ca* being used to bring in the sense of *tathā*; are *prthagvidham*, of different kinds, twelve in number, viz. five sense-organs, five motor-organs, mind and intellect. In the group of organs, the mind and the intellect are particular modifications (of egoism), whereas egoism, the possessor of the modifications, is the *agent* himself. The semblance of Consciousness, however, is present in common everywhere.

*Ca*—used for bringing in the sense of *tathā*—, similarly; *ceṣṭāḥ*, movements, in the form of activities, which are the effects of the compounded five great elements and in which the power of action predominates, and which are called *Prāṇa*, *Apāna*, *Vyāna*, *Udāna* and *Samāna*, spoken of as being made of air because of the predominance of action; are *vividhāḥ*, many, of various kinds, well known to be of five or ten varieties; and *prthak*, distinct, unmixed. Those which are called *Nāga*, *Kūrma*, *Kṛkara*, *Devadatta* and *Dhanañjaya* are verily included in those (*Prāṇa* etc.)

In this context some say that, since during deep sleep, when even the agent, viz. the internal organ, stands withdrawn, the activity of *Prāṇa* is noticed, and since it is spoken of as distinct, therefore *Prāṇa* is very much different from the internal organ. The learned ones say that the same entity, possessed of the power of action and the power of knowledge, which is a limiting adjunct creating *jīva*-hood and which is an effect of the uncompounded five great elements is spoken of as *Prāṇa* from the point of view of the predominance of the power of action, and as the internal organ from the point of view of the predominance of the power of knowledge. In the Śruti,

He deliberated, 'As a result of whose departure shall I rise up? And as a result of whose continuance shall I remain established?' He created Prāṇa (*Pr.*, 6.3-4),

it has been said that in the matter of (the *jīva*'s) departure (from the body) etc., Prāṇa acts as the limiting adjunct.<sup>1</sup> Similarly, in such Śruti texts as,

...associated with the intellect, and being identified with dreams, it (*jīva*) transcends this world—the forms of death (ignorance etc.),

...it thinks, as it were, and shakes, as it were (*Br.*, 4.3.7),

the intellect (*buddhi*) has been spoken of as acting as the limiting adjunct in the matter of (the *jīva*'s) departure (from the body) etc.

In case the two limiting adjuncts are independent, there arises the contingency of a division in the *jīva*. Therefore it is only on the basis of the unity of *buddhi* and Prāṇa that their being the limiting adjuncts in the matter of departure (from the body) is justified. And the mention of difference is due to the difference in power. And even though they are one, there is no contradiction in the fact that in deep sleep, in spite of the aspect constituted by the power of knowledge becoming withdrawn, there is a perception of the aspect constituted by the power of action, because this is borne out by experience, and because, even when everything (including Prāṇa) disappears according to the view that things are true only during their perception (*dr̥ṣṭi-sr̥ṣṭi*),<sup>2</sup> the perception of the body possessed of the activity of Prāṇa thus, 'This one is in deep sleep', is an imagination of others. Therefore it is proper from either point of view to mention

1. The departure of the Prāṇa is attributed to the *jīva*.

2. According to this view the Self alone is real. Other things exist only during their perception, not before or after. Though to the sleeper everything vanishes, his body with an active Prāṇa can be perceived by others.

them (the power of knowledge and of action) separately.

*Ca*—used for bringing in the sense of *tathā*—, similarly; *daivam*, the divine, the assemblage of the favourable deities; which is *atra*, here, in the group of causes; *pañcamam*, the fifth, going to make up the number five. The word *eva*, in association with the word *tathā*, is for determining accurately that all the five are not-Selfs, material, imaginary, and so on.

Among them, Earth is the deity of the body which is the basis of the agent, the organs and the activities, because in the Śruti text,

...when the vocal organ of a man who dies is merged in Fire, the nose in Air, the eye in the Sun, the mind in the Moon, the ear in the Quarters, the body in the Earth (*Br.*, 3.2.13),

Earth, as presiding over the body, has been mentioned along with Fire and others who are the presiding deities of speech etc. The presiding deity of the agent, of egoism, is Rudra, who is well known in the Purāṇas etc. And the presiding deities of the organs are quite well known—of hearing, touch, vision, taste and smell (the deities) are (respectively) the Quarters, Air, Sun, Varuṇa (Water) and the (two) Aśvins; of speech, hands, feet, anus and the generative organ are Fire, Indra, Upendra, Mitra and Prajāpati; of the mind and the intellect are Moon and Bṛhaspati; of the five vital forces, which are characterized by activity, are Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa, and Īśāna, who are well known in the Purāṇas. According to the Commentary (of Śaṅkarācārya), ‘*Daivam*, the divine, i.e. the Sun and the others, who are the presiding deities of the eye etc.’, it (*daivam*) is suggestive of the deities of the locus etc. as well.

Having stated their nature, He (now) states in the third verse that those five are the causes of action:

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥



15. Whatever action a man performs with body, speech and mind, be it proper or its reverse, of it these five are the causes.

Action, which is of three kinds as done through body, speech and mind, which has the characteristics of being either enjoined or prohibited, is well known in the Dharma-śāstra. And it has been said by Akṣapāda<sup>1</sup>, 'Engagement (in action) means the activities of speech, *buddhi*, and body' (*Gau. N. Sū.*, 1.1.17), (where) *buddhi* stands for 'mind'. Therefore it is said from the point of view of their predominance that, *yat*, whatever; *karma*, action; *naraḥ*, a man; *prārabhate*, performs, through body, speech, or mind;—('man' is mentioned) because the scriptures are fit to be followed by man (alone);—what kind of action?—*nyāyāyā vā*, proper, righteous, as prescribed by the scriptures; *vā*, or; its *viparītam*, reverse, unrighteous, not prescribed by the scriptures; and those that are instinctive movements such as closing the eyes etc., or any other act that is a means for living and is comparable to an enjoined or prohibited action—all these are included in what is 'proper and its reverse', because they are all effects of righteous and unrighteous actions done before; *tasya*, of it, of all actions without exception; *ete*, these; *pañca*, five, the locus etc: as spoken of; are *hetavaḥ*, the causes.

Since these themselves are the agents of action, therefore agentship does not belong to the Self. Hence, He now states the result of ascertaining what the locus etc. are:

तत्रैवं सति कर्तरिमात्मानं केवलं तु यः ।  
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

16. Since this is so with regard to that, anyone who, owing to the imperfection of his intellect, sees the Self, which is verily absolute, as the agent, that man does not see (properly); he has a polluted intellect.

1. Another name of the sage Gautama.

*Evam sati*, since this is so; *tatra*, with regard to that, with regard to all the actions spoken of before;—(i.e.) since they have the five causes, viz. locus etc., since they are accomplished by them, *yaḥ*, anyone who; *paśyati*, sees, imagines, through nescience, as one would (imagine) a rope as a snake; *ātmānam*, the Self, which is the Illuminator of the entire gross creation, which is of the nature of Existence and Self-manifestation, which is the self-effulgent supreme Bliss, which cannot be sublated; which is *tu*, verily, from the highest point of view; *kevalam*, absolute, unattached, indifferent, a non-agent, immutable and nondual, and which, however, through nescience is reflected in the locus etc. like the sun reflected in water; to be *kartāram*, the agent, the basis of action, even though It is the Witness; by imagining the Illuminator of that locus etc. as non-different from them, thinking, 'I myself am the agent of the activities of the locus etc.', as one would think of the sun itself as moving when the water moves, *saḥ*, he; even though seeing (It) thus, *na paśyati*, does not see the Self in reality; because superimposition is a creation of the ignorance about one's own nature.

What is the reason here that he, through error, sees verily contrariwise, not as It is in reality? Hence the Lord says: *Akrta-buddhitvāt*, owing to the imperfection of his intellect, owing to his not having an intellect in the form of discrimination generated by scriptures, instructions of a teacher, and logic. Indeed, never is the error of (thinking a rope as) a snake removed without the direct perception of the reality of the rope. Thus, so long as the very firm direct realization, 'I am Brahman which is Truth, Knowledge, Infinite, which is a non-agent and a non-enjoyer, which is supreme Bliss, immutable and nondual', does not arise through the scriptures, instructions of a teacher, and logic, how can the false ignorance and its effects be sublated?

Why is it that this kind of direct realization itself is not generated through deliberation on the great sayings of the Upaniṣads after approaching a guru? Hence the Lord says: *Durmatih*, he has a polluted intellect; he is one whose intellect has been sullied, polluted, by sin which is a hindrance to

discrimination. Therefore, as a result of being devoid of discrimination between the eternal and the ephemeral, etc. due to his having an impure mind, he becomes unfit for the Knowledge of Reality. So, through nescience he imagines the Self to be an agent, even though It is not an agent, and to be non-absolute, even though It is absolute, and he continues to be a transmigratory being fit for actions, holding on to a body, possessing an imperfect intellect, and unable to give up work on account of self-identity with the (five) agents of action; and through a succession of births and deaths, he experiences for ever the fruits of actions which are undesirable, desirable and mixed. Hereby is explained, on the ground of possessing a polluted mind, the (standpoint of the) Logician, who views the self which is distinct from the body etc. as the sole agent.

But someone else, (on the ground of the use of the word *kevala*, *absolute*) says: The Self as absolute is not the agent. However, on getting mixed up with the locus etc. It really becomes the agent itself. He who sees the Self which is the agent (in such a mixed up state) to be the *kevalam*, absolute; is *durmatih*, one with a polluted mind.

That is not so, for it is illogical that the Self, which from the highest standpoint is free from all actions and is unattached, can become mixed up with the locus etc. However, since through nescience It can (appear to) become mixed up (with the locus etc.), like the sun etc. reflected in water, therefore Its agentship also is of that kind only. And this is also because the locus etc. too are effects of nescience. The word *kevala*, however, reiterates the naturally existing unattached and nondual character of the Self as the reason for having a polluted mind in the case of one who sees agentship (in the Self). Thus there is no fault (in our view).

Thus then, by the four verses are explained the three quarters of the verse,

The threefold results of actions—the undesirable, the



desirable and the mixed—accrues after death to those who do not resort to renunciation (12).

Now He explains in one verse the fourth quarter, 'but never to those who resort to monasticism' (ibid.):

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।  
हत्वापि स इमौल्लोकात्र हन्ति न निबध्यते ॥१७॥

17. He who has not the idea of egoism, whose internal organ is not tainted, he does not kill; neither does he become bound, even by killing these creatures!

*Yasya*, the one who is the opposite of the person mentioned before; who, on the attenuation of sins—the obstacles to discrimination—by virtuous actions, has mastered the four spiritual disciplines, viz. discrimination between the eternal and the ephemeral things, etc.<sup>1</sup>, who, as a result of the instructions of the scriptures and teachers, and deliberation, has attained the direct realization of the identity of the Self with Brahman which is a non-agent, a non-enjoyer, self-effulgent, supreme Bliss, and nondual, (and) in whom *na*, there does not arise, when nescience, together with its effects, has been sublated; *bhāvaḥ*, the idea in this form, 'I am the agent'—.

Or, the meaning is: The one whose *bhāvaḥ*, innate nature; *na ahaṅkṛtaḥ*, is untouched by egotism, is not liable to be referred to by 'I', because when egoism is sublated what remains is one's own pure nature. Or, *ahaṅkṛtaḥ* means the nature of egoism; (*nāhaṅkṛtaḥ* means) he who has no self-identity with that, because it has been sublated through discrimination. Even when there is a *bādhita-anuvṛtti*<sup>2</sup>, (he thinks,) 'These five factors

1. *Sādhana-catustaya*; see under 6.37.

2. Recurrence of what has been sublated. Even after one becomes liberated in this very life, actions of the body, mind, etc. may continue due to *prārabdha*, as a wheel detached from a moving car continues to move by itself due to past momentum.



themselves, locus etc., which through Māyā are imagined in me who am the Self of all, are the agents of all actions. They are illumined, through an imaginary relationship, by me who am self-effulgent Consciousness and am unattached. I, however, who am free from the two limiting adjuncts having the power of action and of knowledge, am not the agent, but I am the Witness of the agents and their activities. I am pure, unrelated to all causes and effects, immutably eternal, without a second, and free from all transformations, as is evident from such Śruti texts as,

...for this infinite Being is unattached (*Br.*, 4.3.15).

(He is) the Witness, the bestower of intelligence, the Absolute, and devoid of (the three) qualities (*Śv.*, 6.11).

He is without the vital force and without a mind; He is pure and superior to the (other) superior imperishable (*Māyā*) (*Mu.*, 2.1.2).

The Self is...birthless, infinite and constant (*Br.*, 4.4.20).

It becomes (transparent) like water, one, the Witness, and without a second (*ibid.* 4.3.32).

It is birthless, eternal, undecaying and ancient (*Ka.*, 1.2.18).

(I seek refuge in That) which is partless, actionless, tranquil, faultless, taintless (*Śv.*, 6.19).

And also from such Smṛti (*Gītā*) texts as,

It is said that This is...unchangeable (2.25).

While actions are being done in every way by the *guṇas* of Prakṛti, one whose mind is deluded by egoism thinks thus, 'I am the doer' (3.27).

But, O might-armed one, the one who is a knower of the true nature of the body, organs, mind and their actions (on the one hand) and the Self (on the other) does not become attached, thinking thus: 'The organs get engaged in the objects' (3.28).

...neither is It affected, although existing in the body (13.31).

Therefore, he who has the vision of the supreme Reality thus, 'I am not the agent', *yasya*, whose; *buddhi*, internal organ; *na lipyate*, does not become tainted, does not become *anuśayinī*—*Anuśaya* means the taint in the form of an expectation thus, 'I have done this; I shall enjoy this result', which arises from the *vāsanās* of agentship. It takes the form of joy in the case of virtuous deeds, and repentance in the case of vice. (His) internal organ does not become coloured by both these kinds of taint, because of the absence of the idea of agentship. In line with this is the Śruti concerning an enlightened person:

(It is but proper) that the sage is never overtaken by these two thoughts—'I did an evil act for this', and, 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him.

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it, one is not touched by evil action (*Bṛ.*, 4.4.22–3).

(In the above quotation) 'by evil action' is suggestive of virtue as well; 'increases' and 'decreases' are used to convey the sense of satisfaction and repentance as the (respective) results of virtue and vice. In this way, he who has not the idea of egoism, whose internal organ is not tainted, he is distinct from the one having a polluted intellect mentioned before; he is of a pure intellect, a seer of the supreme Reality; he sees the absolute Self which is not an agent. Being free from the idea of agentship, he does not reap the three kinds of the fruits of actions, the undesirable etc.

This much being the meaning of the scripture, the Lord, with a view to eulogising 'absence of egoism' and 'absence of the internal organ becoming tainted', says: *Hatvā api*, even by

killing; *imān lokān*, these creatures; *saḥ*, he; *na hanti*, does not kill all the creatures, does not become the agent of the act of killing, on account of his having directly realized his own nature as the non-agent; *na nibadhyate*, neither does he become bound; he does not become associated with the result of that (action), (i.e.) with the fruit of unrighteousness. Here the fruit of not having the idea of egoism is, 'he does not kill'; the result of not having the internal organ tainted is, 'he does not become bound'. And by this ('he does not kill; neither does he become bound') has been made a merely hyperbolic statement in the matter of pointing out his being untainted by actions; in fact, however, killing all the creatures is not possible. The admission of agentship in 'even by killing' is from the empirical point of view of unsublated agentship; the denial of agentship in 'he does not kill' is from the standpoint of the scriptural view about the supreme Reality. Hence there is no contradiction.

After having premised at the commencement of the scripture (*Gītā*), in, 'This One does not kill, nor is It killed' (2.19), that the Self is not touched by any action, and having proved this by the statement of reasons in, 'It is not born,' etc. (2.20), it has been stated briefly in, '(O Pārtha,) he who knows (this One) which is indestructible,' etc. (2.21), that to the man of enlightenment there comes about the cessation of his eligibility in respect of all actions. In the middle (of the *Gītā*) also this (topic) has been elaborated in different contexts. (And) here, in order to show that the purport of the Scripture is this much only, it has been concluded in, 'he does not kill; neither does he become bound'. And thus, since it is reasonable that all actions without exception, which are imagined through nescience and are performed by the locus etc., are eradicated by the Knowledge of the Self, therefore it is proved that the three kinds of the results of actions, the undesirable etc., do not accrue to those who are *sannyāsins* in the highest sense.

And *sannyāsa* in the highest sense is verily tantamount to direct realization of the Self as the non-agent. In the case of Janaka and others, although they had this kind of *sannyāsa*, it is

not contradictory to notice actions either due to a *bādhita-anuvṛtti* through the power of *prārabdha*, or due to the imagination of others, just like the wandering about for alms, etc. in the case of *paramahamsas* of this stature. Therefore *vidvat-sannyāsa* is said to be the fruit of enlightenment. But though *vividiṣā-sannyāsa*, which is a means (to enlightenment), is not of this kind (i.e. not *sannyāsa* in the highest sense) in the beginning, it attains this stature afterwards when Knowledge dawns. This will be stated later.

It has been said before that the Self is untouched by any action inasmuch as the group of five, locus etc., is the agent of actions. Now the Lord proceeds to elaborate that very idea by setting up the process of the working of knowledge, the knowable, etc. and by explaining the differences (in knowledge etc.) based on the (three) *guṇas*:

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।  
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

18. Knowledge, the object of knowledge (i.e. the knowable), and the knower—(this is) the threefold inducement to action. The threefold summation of action (is this)—the instrument, the object, and the subject.

*Jñānam*, knowledge, means the action that reveals an object. *Jñeyam*, the knowable, means the object of that (*jñāna*). *Parijñātā*, the knower, is the basis of that (action, *jñāna*); he is the enjoyer conjured up by the limiting adjunct (viz.) the internal organ. It is verily when these three come together that all such activities as rejection, acceptance, etc. commence. Hence this triad is the inducer to all actions. This fact the Lord states in, '*trividhā karma-codanā*, (this is) the threefold inducement to action'. By *codanā* is meant an inducer. In the commentary of Śabara (on *Jai. Sū.*, 1.1.2), 'They say that *codanā* is a precept that induces to action', and in the sentence of Kumārila Bhaṭṭa



(in his *Śloka-Vārtika* on the commentary of Śaṅkara; section i, verse 11 on *Jai. Sū.*, 1.1.5), though it appears that the direct meaning of the word *codanā* is 'the fact of being a Vedic precept inducing action', still, leaving aside the fact of its being a statement, *inducement* alone is the meaning implied here (in 'this is the threefold *codanā* to action'), because knowledge etc. are not statements. And thus, the qualities of being 'an object of inducement' and being 'an inducer' belong only to the not-Self, not to the Self—this is the idea.

Similarly *karanaṃ*, instrument, is the most expedient means. The external ones are the ears etc., and the internal ones are the intellect etc. *Karma*, object, is what is most desired by the agent and is obtainable through action; (it is of four kinds—) producible (*utpādyā*), achievable (*āpyā*), transformable (*vikāryā*), and sanctifiable (*samskāryā*). And *kartā*, subject, is the agent, who himself being non-directable by the other instruments is the director of all of them; he is the accomplisher of action and is a link between the unconscious and the conscious. In this way, *karma-saṅgrahaḥ*, that in which action is comprehended, is included, (i.e.) the basis of action; is *trividhaḥ*, of three kinds. From the word *iti*, which is used in the sense of *and*, (it is understood that) the Dative, Ablative and the Locative are included in the (above) triadic assemblage. Thus, the six cases themselves, in the three forms (*karma*, *karana* and *kartā*), are the basis of action; not, however, the immutable Self. This is the meaning. The idea is that, since the inducer to action and the basis of action involve a relationship that subsists between a noun and a verb in a sentence, and they are constituted by the three *guṇas*, therefore the Self, which is by nature free of (such a) noun-verb relationship and is beyond the *guṇas*, is untouched by all actions.

Or: *Jñānam*, knowledge, is what is in the form of the inducement generated by the words *liṅ* (the Optative suffix) etc.<sup>1</sup>; *jñeyam*, the knowable, is that which as the object of that *jñāna*

1. etc.: In the Veda, the injunctive force is usually conveyed by the

is the inducer in the form of the inherent nature of the words *liṅ* etc.; *parijñātā*, the knower, is the basis of that *jñāna* (and) is the one who is induced. *Iti*, this; is the *trividhā*, threefold; *karma-codanā*: *Karma* means action, the *ārthī-bhāvanā* (objective inclination, objective creative urge) in the form of (a mental) activity of a person; the *codanā*, inducement, with regard to that (*ārthī-bhāvanā*) is (*karma-codanā*, technically called) *śābdī-bhāvanā* (verbal inducement, verbal intention, verbal creative urge).<sup>1</sup> This is the meaning.

Similarly, *karaṇam*, instrument—the principal means

suffix of the Optative Mood, i.e. *liṅ*. Many times, however, an injunction is also conveyed by a verb in the present tense—e.g. *juhoti*, *prokṣati*, etc. So, etc. refers to the terminations of the present tense (*laṭ*), and also to those of the Imperative Mood (*loṭ*), and other *kṛt*-suffixes such as *tavya*. It should be noted in passing that, wherever the verbs in some of the Vedic *vidhis*, injunctions, are found in the present tense, they should be interpreted as being optative.

1. *Bhāvanā* is defined as, *Bhavituḥ bhavana-anukūlo bhāvayituḥ vyāpāra-viśeṣaḥ*: a particular activity, on the part of one wishing to bring about something, that is conducive to the coming into being of what is to come to be. *Vyāpāra-viśeṣaḥ*, a particular activity; *bhāvayituḥ*, on the part of one wishing to bring about something; *anukūla*, conducive; to the *bhavana*, coming into being; *bhavituḥ*, of what is to come to be. The *Mīmāṃsā* says that this *bhāvanā*, creative activity, or creative urge, is of two types—the *śābdī-bhāvanā* (or *śabda-bhāvanā*) and *ārthī-bhāvanā* (or *artha-bhāvanā*), which respectively may be translated as verbal inducement (or verbal creative urge, or verbal intention) and objective creative urge (or objective inclination). Both these are basically mental activities. To illustrate: When a father orders his son to bring a cow, there is first of all the *intention* of the father to make his son become inclined to perform certain actions that will ultimately result in the cow being brought. Second, after the son has heard the father's command, there arises in him an understanding that he is being directed by his father, and this gives rise to an *inclination* in him to initiate such physical actions as getting up, taking a rope, going to where the cow is, and finally bringing the cow. The father's *intention*, though mental, is conveyed through words (*śabda*). And that intention, since it is a form of activity aimed at bringing about something, is called *śābdī-bhāvanā*. The *inclination* of the son, on the other hand, is concerned with realizing an objective (*artha*), and it is also

a kind of activity (*bhāvanā*) aimed at bringing about something. Hence it is called *ārthī-bhāvanā*.

The Mīmāṃsakas use this theory of *bhāvanā* to explain how a Vedic sentence of injunction, or *vidhi*-sentence, impels a person to undertake a sacrifice etc. Take, for instance, the *vidhi*-sentence, *svarga-kāmo yajeta*. According to the Mīmāṃsakas, it is the Optative (*liṅ*) suffix *ta* (after the verbal root *yaji* of the word of injunction, or *vidhi*-word) which arouses in a person who hears the *vidhi*-word the knowledge that he is being enjoined, as also the inclination to undertake what is enjoined. That suffix (*ta*) has two properties—one is *ākhyātatva* (general verbal sense, common to the suffixes of all inflected verbs), which conveys the idea of action in general; the other is *liṅtva* (Optativeness), which conveys the *intention* of the Veda to enjoin something, to induce a person to perform, for instance, a sacrifice meant by the verbal root *yaji*. Thus in the case of Vedic *vidhi*-words, that *intention* resides in, is inherent in, a word (*śabda*, i.e. the *liṅ* suffix), and not in a person (e.g. the father in the above example). Hence it is called *śābdī-bhāvanā*. This *bhāvanā*, through the very nature of the *liṅ* element, makes the hearer of the *vidhi* feel that he is being directed to some goal, and he becomes *inclined* to undertake the enjoined sacrifice. This *inclination* generated by the *śābdī-bhāvanā* is called the *ārthī-bhāvanā*.

Both of these *bhāvanās*, being a kind of activity, must each have an object, a means, and a method. The object (*karma*, *sādhya*, *bhāvyā*) of the *śābdī-bhāvanā* is the *ārthī-bhāvanā*, and the means (*karaṇa*, *sādhana*) through which the *śābdī-bhāvanā* brings about the *ārthī-bhāvanā* is the knowledge of the nature of *liṅ* that the hearer has through his previous study of the Vedas. And the process, modus operandi (*iti-kartavyatā*), by which the *śābdī-bhāvanā* brings about the *ārthī-bhāvanā* is through the hearer's knowledge of the praiseworthiness (*prāśastya*) of what is being enjoined. This praiseworthiness is known from the Vedic sentences called *arthavādas*, laudatory, or eulogistic, sentences which by praising the good that will accrue from the various enjoined rites etc. reinforce the *ārthī-bhāvanā*, the inclination generated by the *vidhis*. For, a person, even after hearing a *vidhi* may not feel sufficiently inclined to undertake the sacrifice etc., they being quite tiresome and expensive! Further, the *arthavādas* also assure one that what has been enjoined is neither in itself nor in terms of its result associated with evil. Similarly, the *ārthībhāvanā* has heaven as its object; the sacrifice meant by the verb *yaji* is its means; and its modus operandi is the completion of the sacrifice by performing such subsidiary rites as placing of the sacrificial fire, the Prayāja, the Anuyāja, etc.

In the light of the definition of *bhāvanā*, *śābdībhāvanā* means: a particular activity (*vyāpāra-viśeṣa*, the *intention*) on the part of the one



together with the *modus operandi* (*iti-kartavyatā*)—, (i.e.) the meaning of the verbal root (e.g. *yaji*); *karma*, the *bhāvya* (object, goal), (viz.) the result such as heaven; (and) *kartā*, the agent, the person having the desire for the result, the one who performs the action (*ārthī-bhāvanā*); *iti*, this; is the *trivīdhā*, threefold; *karma-saṅgrahaḥ*, summation of action, of the *ārthībhāvanā* (objective inclination, objective urge) in the form of (a mental) activity of the person.

Thus then, since (with regard to the Self) a human activity in the form of *ārthībhāvanā*, which comes under the purview of a *vidhi*, is absent<sup>1</sup>, therefore a *vidhi*, in the form of *śābdībhāvanā* does not (cannot) bring within its scope the pure Self. For, a *vidhi* and what is enjoined depend on the productive factors<sup>2</sup> (viz. subject, object and instrument). Hence it has been said, 'O Arjuna, the Vedas have the effect of the three *guṇas* as their object. You become desireless' (2.45). The nature of the productive factors as being the effects of the three *guṇas* will be explained (by the Lord) immediately hereafter. This is the purport.

A *vidhi* is being discussed here incidentally: As to that, *preraṇā*, inducement, as the cause of one's becoming inclined (to some activity) is a matter of experience to all. Persons being induced (to do something) are seen to speak thus indeed—'I am directed by the King', 'I am urged by the boy', 'I am directed by the Brahmin.' That direction (or inducement), again, subsists

intending to bring about something (*bhāvayituḥ*, the *vidhi*), which (activity) is conducive (*anukūla*) to the coming into being (*bhavana*) of what is to come to be (*bhavituh*, the *ārthībhāvanā*). And the *ārthībhāvanā* means: A particular activity (the *inclination*) on the part of one who has become inclined to bring about something, i.e. to perform a sacrifice etc., which (activity) is conducive to the coming into being of what is to come to be (heaven etc.).

1. The pure Self is not something to be brought about, produced, or attained through some activity, whereas heaven etc. are objects of some action.

2. *Kāraka* also means that which brings about the action indicated by a verb.



in the king and others, who are the inducers. Among them, inducement of an inferior by a superior goes by the names *ājñā* (command) and *preṣaṇā* (commissioning); the inducement of a superior by an inferior is called *yācñā* (request) and *adhyeṣaṇā* (solicitation); the inducement of an equal by an equal, without consideration of superiority or inferiority, is called *anujñā* (consent) and *anumati* (permission). And those *ājñā* (command) etc., which are particular forms of cognition or desire, are well known in the world to be characteristics of conscious beings alone. However, in the case of the Veda, people happen to use (such expressions as), 'I act under the prompting of a *vidhi*.' As to that, since a Vedic *vidhi* in itself is insentient and without human agency, therefore it cannot be an inducer through command etc. which are characteristics of sentient beings. So, since there is no other way out, it (*vidhi*) has to be understood in terms of its own property. And that property itself is called *codanā* (inducement), *pravartanā* (direction), *preraṇā* (impulsion), *vidhi* (injunction), *upadeśa* (instruction), and *śābdībhāvanā*. As regards that, some imagine the functioning of the Vedic words to be verily unusual. Others, however, do not accept the imagination of anything unusual, because this (functioning) can be explained on the basis of common usage itself.

Verily, *pravartanā*, direction, is an activity leading to (the generation of) an inclination (in the hearer of the direction).<sup>1</sup> And the meaning of saying that a *vidhi*-word indicates, through its *ākhyātatva* (the general verbal sense of 'action')—which is an attribute common to all the ten *lakāras* (representing the six tenses and the four Moods)—the *ārthībhāvanā* in the form of a person's inclination (a form of activity) is that it (*vidhi*-word) is the cause

1. It was said before in a general way that the *vidhi* or the *śābdībhāvanā* 'generates' the *ārthībhāvanā*. Now M.S. proceeds to say, more specifically, that the *vidhi* 'generates', is the cause of, the *ārthībhāvanā* only in an indirect way by first generating the knowledge of the *ārthībhāvanā* through its *ākhyātatva*. A word does not 'generate', 'produce', its object; it only signifies, indicates, its meaning, the object, by producing in its (the word's) hearer the object's knowledge.

of the (person's) *knowledge* (awareness) of that (*ārthībhāvanā*). And since that (*ārthībhāvanā*) can be actualized (transformed into a physical activity in the form of performing a sacrifice etc.) only when it is known, therefore even the (*vidhi*-) word, which is the cause of the *knowledge* of that (*ārthībhāvanā*), verily becomes the cause of that (*ārthībhāvanā* itself) in an indirect way.

As to that, 'activity' of the *vidhi*-word, which leads to the *knowledge* of the (*ārthī*-)*bhāvanā* in the form of a person's inclination, means the 'knowledge of the *vidhi*-word as possessed of the power to indicate that (*ārthībhāvanā*)'. And since that itself is its (the *vidhi*-word's) 'activity' leading to the *inclination*, therefore it ('activity') takes the name *pravartanā*, inducement. For, the (*vidhi*-)word produces the inclination only through (his) *knowledge* (of the word), and there is no reasonable ground to imagine an 'activity' over and above its 'activity' which produces knowledge. And its 'activity' which produces knowledge comprises knowledge of (the word) itself, knowledge of (its) power (to indicate the *ārthībhāvanā*), and knowledge of itself as possessing (that) power<sup>1</sup>. Among them, either of the first two

1. A current of air or water is seen to impart directly its momentum to any object with which it may come into contact. Early Mīmāṃsakas imagined that a *vidhi*-word too had this kind of unusual power of directly imparting its inducing capability to its hearer, so that the person became *inclined* to undertake sacrifice etc. according to the injunction. Later Mīmāṃsakas, Kumārila Bhaṭṭa and his followers, however, held that the 'activity' of a *vidhi*-word can be explained on the basis of the usual manner in which all words function. That is, as a result of one's hearing a *vidhi*-word, there first arises the knowledge of the *ārthībhāvanā* it signifies, and then arises the *inclination*. It should be noted that this knowledge can arise only in a person who already knows from past study of the Veda that a *vidhi*-word indicates *ārthībhāvanā* through its *ākhyātatva*. For example, a person who hears the word *cow* comprehends what it signifies only if he already knows that the word *cow* has the power of signifying a particular thing (a particular animal, cow). This knowledge that arises on hearing a word is said to have three parts—the knowledge of the word as such, the knowledge that it, being a word, has the power to signify something, and the knowledge that that particular word has the power to signify such and such a particular thing. (*continued*)

is the *śābdībhāvanā*, whereas the third serves as the *karāṇa*, the principal means. This is the distinction.

This being so, the summary is: Since a *vidhi* produces the knowledge about itself, and that (knowledge) is called *pravartanā*, inducement, therefore the knowledge of the *vidhi* is itself called *śābdībhāvanā*. And with that (*śābdībhāvanā*) gets associated the *ārthībhāvanā* itself, in the form of a person's *inclination*, as the *bhāvya*, the thing to be brought about (*sādhya*, *karma*, the object); and the knowledge of the *vidhi*-word as possessing the power to indicate *inclination* (gets associated with the *śābdībhāvanā*) as the *karāṇa*, the principal means. Just as in the case of a sacrifice in relation to the (*ārthī*-)*bhāvanā* as qualified by (what it brings about, viz.) 'heaven', similarly there is no contradiction in even what is brought about by the (*śābdī*-)*bhāvanā* becoming the *karāṇa* of the (*śābdī*-)*bhāvanā* as qualified by its fruit (viz. the *ārthībhāvanā*), (this statement being justifiable) only because it (the former) is the *karāṇa* in bringing about the (*śābdībhāvanā*'s) fruit.<sup>1</sup>

Thus then, a person should bring into being his inclination.

So, when a person hears a *vidhi*-word, there arises in him the knowledge of the word as such; then the knowledge that it, being a word, has the power to indicate something; then the knowledge of that *vidhi*-word as having the specific power to indicate *ārthībhāvanā*; then the knowledge of the *ārthībhāvanā*; then, finally, the *ārthībhāvanā* itself—in the form of the *inclination* to perform a sacrifice etc.—as the fruit, *sādhya*, of the *śābdībhāvanā*. In this way the *śābdībhāvanā* becomes the cause of the *ārthībhāvanā* through successive stages. Either of the first two knowledges is called the *śābdībhāvanā*, and the third is called the former's *karāṇa*.

1. *Karāṇa*, principal means, is of two kinds—*kāraka*, one that produces, and *jñāpaka*, one that indicates, makes known. Of what kind of *karāṇa* is 'knowledge of the *vidhi*-word as possessing the power to indicate the *ārthībhāvanā*' in relation to the *śābdībhāvanā*? Now, since this knowledge is the means through which the *śābdībhāvanā* brings about its fruit, the *ārthībhāvanā*, that knowledge is a *karāṇa* of the *śābdībhāvanā*. However, this has to be understood from different points of view. First, since it is the means of producing the fruit, *ārthībhāvanā*, it is a *kāraka-karāṇa* of the *ārthībhāvanā*. Secondly, since it makes known



When the question arises, 'Through what?', then the part (of the answer) concerning the *karāṇa* is supplied by (saying), 'Through the *vidhi*-word which is known to possess the power of indicating a person's *inclination*.' When the question arises, 'How?', then the part (of the answer) concerning the *iti-kartavyatā*, *modus operandi*, is supplied by (saying), 'By praising through *arthavāda* (eulogistic Vedic sentences)', similar to the common *arthavāda* such as, '(This cow) has plenty of milk; its calf is alive; it has a

the presence of the *śābdībhāvanā*, it is the *jñāpaka-karāṇa* of the *śābdībhāvanā*—but it is not the *kāraka-karāṇa* of that *bhāvanā*; for, that *bhāvanā*, which already exists in the *vidhi*-word, is what comes into being first in the mind of one who has heard the *vidhi*-word. Thirdly, it is the *kāraka-karāṇa* of the person's *knowledge* of the *śābdībhāvanā* qualified as 'the cause of the fruit, the *ārthībhāvanā*'. This last view is what has been referred to in the Annotation above.

M.S. points out that there is no contradiction in saying that the 'knowledge of the *vidhi*-word as possessing the power of indicating the *ārthībhāvanā*' is a *karāṇa* of the *śābdībhāvanā* which produced it. If A produces B, and B serves as the means of A in bringing about C, then B (a product) is the *karāṇa* of A (the producer), to be sure. This is not in the sense that B is the *kāraka-karāṇa* of, or the means that *produces*, A—for, a product cannot produce its producer—but in the sense that B is the means through which A brings about its fruit C. However, B is looked upon as the *kāraka-karāṇa* even in relation to A only insofar as B, having served as the means of bringing about C, produces the *knowledge* of A qualified as 'the producer of C'.

Similar is the case of a sacrifice: A person in whom the *vidhi*-word has given rise to the *ārthībhāvanā*, the inclination to perform a sacrifice, first performs ('produces') the sacrifice, and then brings about ('produces') the fruit, heaven. The sacrifice is the *karāṇa* of the *ārthībhāvanā* insofar as it is instrumental in bringing about heaven. Further, this sacrifice, though a 'product' of the *ārthībhāvanā* ('producer'), becomes the *kāraka-karāṇa* in relation to the latter from the fact that, having served as the means of the *ārthībhāvanā* in 'producing' its fruit, it 'produces' the knowledge of the *ārthībhāvanā* qualified as 'the producer of the fruit, heaven'.

Thus, the *knowledge* in question is the *karāṇa* of the *śābdībhāvanā* in producing the *ārthībhāvanā*; and it is the (*kāraka*-)*karāṇa* of the *śābdībhāvanā* insofar as, by bringing about the fruit, it produces the knowledge of the *śābdībhāvanā* qualified as 'the producer of the fruit, *ārthībhāvanā*'.

1. See Glossary.



she-calf; it calves every year,' and so on, in relation to a mundane instruction, 'This cow should be purchased.'

*Objection:* May it not be said: Granted that 'a person's inclination' (the *ārthibhāvanā*) presented by (known from) the *vidhi*-word through its *ākhyāta*-property becomes connected (with the *śābdibhāvanā*) as the *bhāvya* (the thing to be brought about by the *śābdibhāvanā*). But how can the *karāṇa*, which is not present (not known from the *vidhi*-word directly), get connected (with the *śābdibhāvanā*)?

It (the answer) is being stated: As for the *vidhi*-word, it presents itself through (one's) hearing. Its power to indicate *ārthibhāvanā* also is called up through memory. The distinction between those two, and the fact of their being known (in that way) on the basis of that (distinction) are presented by one's mind. Thus the *vidhi*-word cognized as possessing the power to indicate (the *ārthibhāvanā*) is surely present. Since in respect of every (*vidhi*-)word the import of the *svādhyāya-vidhi* is that 'one should bring about whatever (desirable result, heaven etc.) one can through this (*svādhyāya*)<sup>1</sup>', therefore that (import), though present (known) because of something other than the (direct meaning of a) word, does indeed flash in (i.e. flash along with) the cognition (knowledge) produced by (any) (*vidhi*-)word;<sup>2</sup> as, for instance, (in the cases of) the proper names Jyotiṣṭoma

1. *Anena*, through this: 'This' refers to *svādhyāya*, according to Dharmadatta Sharma.

2. The *Opponent's* view is that, in a *viśiṣṭa-buddhi*, a distinctive idea, comprising a noun and its adjective, the knowledge of the adjective is the cause of that idea. Unless the adjective is present, there can be no such idea. So, the implication of the *Objection* is this: Your view is that, in the matter of comprehending a *vidhi*-word three factors are present—the *śābdibhāvanā*; the *karāṇa* (the knowledge of the *vidhi*-word as possessing the power to indicate the *ārthibhāvanā*); and the *ārthibhāvanā*. These three, you say, combine as noun and adjective to form a single idea. Among them, the *śābdibhāvanā* and the *ārthibhāvanā* become known from the *liṅ* and the *ākhyāta*-portion of the *vidhi*-word. But the *karāṇa* is neither the direct nor the figurative meaning of any part of the *vidhi*-word. So we say that an idea in which these three combine as noun and adjective cannot

etc., or a *mantra* that has to be used according to a *līṅga* (some indication).<sup>1</sup> So it has been said by the Teacher (Kumārila Bhaṭṭa) in the section called '*Udbhid*' (*Jai. Sū.*, 1.4.1):

arise at all; neither can there be the knowledge of the *śābdībhāvanā* as qualified by such a *karāṇa*.

The answer to this is: The *svādhyāya-vidhi* is, '*Svādhyāyo* 'dhyetavyaḥ: One should study one's Veda' (*Tai. Ār.* 2.15.7). According to the Mīmāṃsakas, the meaning of this *vidhi* enjoining *svādhyāya*, study of the particular recension of the Veda handed down in one's own family by tradition, is that one should not only learn the Veda by rote but should also understand its meaning and purpose. The sole purpose of the Veda is to make people improve their condition here and hereafter by practising *dharma* as taught by it. *Dharma*, to the Mīmāṃsakas, means performance of sacrifices, *japa*, austerities, etc. Every sentence of the Veda is, in one way or another, understood by them to be relevant to a sacrifice. Thus, since the intention of the *śvādhyāya-vidhi* is that people should become inclined to, should perform, sacrifices etc., this idea remains implicit in all the Vedic injunctions. So, when a person hears a *vidhi*-word, e.g. *yajeta*, there arises in his mind not only the knowledge of the *śābdībhāvanā* but also, through the memory of his past Vedic study, the knowledge that this *vidhi*-word is indicating the *ārthībhāvanā*; that it is directing him to become inclined to perform a sacrifice etc. This (latter) knowledge arises even though it is not the direct meaning of any part of the *vidhi*-word as such or the injunctive sentence; and it is through this knowledge as the *karāṇa* that the *śābdībhāvanā* brings about its *sādhya*, the *ārthībhāvanā*. *Mi. Pa.*, tr., Swami Madhavananda, pp. 51-3.

When one hears a *vidhi*-word, the *śābdībhāvanā* and the *ārthībhāvanā*, which (respectively) are the direct meanings of the *līṅ* and the *ākhyāta*-portions of the *vidhi*-word, become known; and the third factor, the knowledge of the *vidhi*-word as possessing the power to indicate the *ārthībhāvanā*, arises from the memory of one's past Vedic study. These get connected with each other in one's mind as noun and adjective to form a single idea.

1. The sentence, *Jyotiṣṭomena svargakāmo yajeta*, literally means, 'One who desires heaven should sacrifice through Jyotiṣṭoma'. However, it is rightly understood as meaning, 'One should realize heaven through the sacrifice called Jyotiṣṭoma'. Similarly, the fact that the *mantra* '*Agnimile...*' has to be used in the worship of fire is not known directly from the concerned injunction, but is understood from some *līṅga*, indication.

There cannot be a *distinctive idea* when an adjective is not present. But it is not that (a *distinctive idea* cannot arise) from an unstated adjective.

Similarly, the *arthavādas* present themselves through hearing; but 'praiseworthiness' (of what has been enjoined by a *vidhi*) is known from those (*arthavādas*) alone (and not from any specific word in the *vidhi*); and the fact of their being known (in that way) on the basis of (the distinction between) those two is (presented) by one's mind. Thus it is surely reasonable that the *itikartavyatā* (modus operandi) gets connected as a result of one's knowing its praiseworthiness through the *arthavādas*.

*Objection:* Well, what is meant by praiseworthiness? As to that, it cannot mean 'being a means to a result'. For, since that (meaning) is associated with the *ārthibhāvanā* thus—'One should attain heaven through a sacrifice'<sup>1</sup>—, therefore it (that meaning) is got from the *vidhi*-sentence itself. Neither can it mean something else, because that will not be of use with regard to (a person's) *inclination* (to perform a sacrifice etc.).

That is being answered: Praiseworthiness means 'not being productive of any powerful evil'. And this cannot be understood from the knowledge that something is a means to a desirable end, because even what is a means to a desirable end, e.g. eating *kalañja*, etc., is also seen to lead to an undesirable result.<sup>2</sup> Further, the result of the enjoined Śyena-sacrifice, (viz.) the killing of an enemy, is seen to be followed by evil. Therefore, until the means and its result do not stand declared as not being

1. When a *vidhi*-sentence, e.g. *svargakāmo yajeta*, is comprehended according to the grammatical rules of interpretation, 'sacrifice', meant by the verb *yaji*, is understood to be the *karaṇa*, means, of the *ārthibhāvanā* for the attainment of heaven. Since the question regarding the 'means' becomes thus answered by the *vidhi* itself, no further question about it can arise. So, praiseworthiness cannot be taken to mean 'being a means to a result'.

2. *Kalañja*—see Glossary. Eating it may appease hunger, satisfy the desire to eat meat, etc., but the final result is some spiritual evil.



sources of evil, a person does not become inclined to resort to that means even if it is known to have a desirable result. Hence has it been said:

That act is said to be *dharma* which even from the point of view of its (final) result has no connection with evil and is a source of happiness alone (*Śl. Vā.*, 268–9, on *Jai. Sū.*, 1.1.2).<sup>1</sup>

Hence, the *arthavādas* strengthen the power of a *vidhi* by teaching that it (what is enjoined) is praiseworthy in the sense that it is neither in itself nor in terms of its result associated with evil. What is (meant by) ‘strengthening’? It is the removal of the obstacles to (a person’s) *inclination* (to undertake what is enjoined), (i.e. removal) of the doubt that something (enjoined) may have an evil consequence either by itself or from the point of view of its result.<sup>2</sup>

And since this itself is the help that the *arthavādas* render to a *vidhi* in producing (a person’s) inclination, therefore a *vidhi* stands in need of the *arthavādas* (to become fruitful). Similarly, the *arthavādas* also, although they state a fact either directly or through a figure of speech, stand in need of (getting connected with) a *vidhi* so as to become useful in the way that the *svādhyāya-vidhi* has made them.<sup>3</sup> The mutual relation such as this is like (that between) one who has lost his horses and the other whose chariot has got burnt! Just as, for serving one another’s purpose, the surviving horses of one whose chariot has become burnt get yoked with another’s chariot that is

1. See p. 876.

2. See p. 906, f.n. on *bhāvanā*.

3. It was pointed out in a previous footnote that the *svādhyāya-vidhi*’s implication, that the whole of the Veda is meant to induce a person become inclined to perform a sacrifice etc., is present in every Vedic sentence. Hence, the *arthavādas* too, which are Vedic sentences, must be taken not as mere statements of facts but as being indirectly conducive to the performance of sacrifices, (i.e.) by praising what has been enjoined to be performed.



horseless, similarly the part concerning the utility of the *arthavādas* is supplemented by a *vidhi*, and the part concerning the *itikartavyatā* of the *śābdībhāvanā* of a *vidhi* (is supplemented) by the *arthavādas*. In this way, when both (*vidhi* and *arthavādas*) are heard, the (*vidhi*-)sentence verily becomes complete (with nothing left to be supplemented). But when (only) one is heard, the other has to be supplemented through assumption. For example, in the case of the *vidhi*, 'One shall sacrifice partridges in honour of the deity of Spring', the *arthavāda*-portion, though not heard, is assumed; and in the case of such *arthavādas* as, 'Indeed, those who perform the Rātri-sacrifice attain celebrity', the *vidhi*-portion (is assumed). So there is the aphorism, '*Vidhinā tu-ekavākyatvāt-stutyārthena vidhīnām syuh*': Since the *vidhis* stand in need of eulogies by virtue of (the *arthavādas*) forming unitary passages with the *vidhis*, (therefore *arthavādas*) become (authoritative in the matter of sacrifices etc.)' (*Jai. Sū.*, 1.2.7). The meaning of that is this: Since *vidhīnām*, the *vidhis*, i.e. what are enjoined; *stutyārthena*, stand in need of eulogies;—or, (in other words) since they (the *arthavādas*), being in the form of eulogies, are, from the point of view of their figurative meaning, (viz.) 'those in need of a purpose to serve', not redundant—*ekavākyatvāt*, by virtue of the *arthavādas*—which need to be complemented by a purpose to serve—forming unitary passages; *vidhinā*, with a *vidhi*, which stands in need of being complemented by eulogies; therefore the *arthavādas syuh*, become authoritative in the matter of *dharma* (sacrifices etc.).

*Objecton*: In accordance with the maxim, 'Those very words which are of common usage are indeed the Vedic words, and they themselves (i.e. what the words indicate when they are commonly used) are the indications of those (words when they are used in the Vedas also)', is it not that what is accepted in common usage as the source of the power of a *vidhi*-word, that itself should be indicated in the Vedas also (when that word is used there)?<sup>1</sup> And it is a settled matter that (*vidhi*-words used

1. The power to direct of a *vidhi*-word, e.g. *bring*, in common usage

for) commissioning, (commanding) etc. are indicative of a human characteristic. So, how is it reasonable that in the Veda they (the *vidhi*-words) are indicative of *śābdībhāvanā*?

It is being answered: Words have uniformity (as regards what they indicate) (both) in the common and the Vedic contexts. To explain: In common usage, *preṣanā* (inducement), (*ājñā*, command; *yācñā*, request; *adyeṣanā*, solicitation) etc. are not indicated in those very senses by a *vidhi*-word (injunction), for (in that case) they will cease to have a common meaning, and there arises the contingency of (the *vidhi*-words) indicating different things.

(Besides, if that were the case, then) in that very way (a *vidhi*-word) can reasonably (also) be indicative of *bhāvanā*.<sup>1</sup> However, in (the words) *preṣanā*, *adhyeṣanā* and *anujñā* (consent) there does exist the common idea of 'inducement', and that (idea of 'inducement') is equally present in the 'activity' of the Vedic (*vidhi*-)words<sup>2</sup> (themselves). Therefore that is (what is) denoted by the (Vedic) words in the Optative Mood etc. And that ('activity') does not exist at all in the words of common usage (*themselves*), because there (in the words of common usage) the king and others alone are the inducers. Indeed, inducement is an activity of an inducer, and it is well known

is known to reside *in the person* issuing the direction to bring something. But when such a word occurs in the Veda, that power is considered to reside *in the śabda*, e.g. in the case of the word *yajeta*.

1. If a *vidhi*-word is admitted to indicate *śābdībhāvanā* in the Vedic context alone, this will lead to the conclusion that it indicates one thing in the Vedic context and another in its common usage, whereas in fact in both the contexts it implies *preraṇā*, inducement. Again if a *vidhi*-word indicates *śābdībhāvanā* in the Vedic context alone, but is synonymous with the words *ājñā*, *yācñā*, etc. in common usage, this too will lead to the defect of the *vidhi*-word having different senses because *ājñā*, *yācñā*, etc., though having the idea of 'inducement' in common with the word *vidhi*, have their respective senses also. Even if it is supposed that a word can have different senses, then it can as well be accepted that a *vidhi*-word has different senses in the contexts of the Vedas and common usage.

2. See note on *bhāvanā*, p. 906.

from experience that the Veda too, as in the case of a king and others, has (this) 'activity' of being an inducer.

*Objection:* Should you not imagine in the Vedas too a God who is the inducer, like a king and others in the world? So it has been said that a *vidhi* itself, like conception, is the proof that the Śruti (Veda), (comparable to) a maiden, had contact with some person. (See *Nyāya-Kusumāñjali* of Udayanācārya.)

*Reply:* No, because the Veda does not originate from a person. Verily, neither in the Veda nor in the world is it well known that the Veda has some person as its author. Were such a one to be imagined, then, since the validity of the Veda would depend on the validity of his knowledge, therefore the self-validity (of the Veda), which stands independently, would become destroyed and there would arise the contingency of the validity of the Buddha's utterances as well! If it be asserted that, even though both (the utterances—of the Veda and of the Buddha) are equally the words of God, the words of the Buddha are not valid but the words of the Veda are valid, then there arises the contingency of the maxim of 'Subhagā and the mendicant'<sup>1</sup> becoming applicable! Besides, in the absence of great persons who are acceptable to both (the followers of the Veda and of the Buddha), no distinction can be made (between the utterances of the Veda and of the Buddha) on the ground of (those utterances) being 'accepted' or 'not accepted' (by those great persons). (Further) on account of God's becoming the common inducer of both the ordinary and the Vedic injunctions, in the world also kings and others would cease to be the inducers.<sup>2</sup>

*Objection:* May it not be said that, even while it remains

1. When a mendicant came to a house for alms, one lady of the house, named Durbhagā, turned him away saying, 'You will not get alms.' As the mendicant started walking away, the other lady of the house, Subhagā, called him back to say, 'You go away, no alms will be given!' The mendicant, perplexed, asked, 'I was going away in obedience to the first lady's order. Why then did you call me again?', to which Subhagā replied, 'The other woman has no right to say so, but it is my right!'

2. It is illogical to say that God is the impeller only with regard to the



established that God is the inducer, kings and others are still the inducers in specific cases?

*Reply:* Well, whether that (i.e. God's being the common inducer) remains established or not, here (in the case of the Vedic *vidhis*), however, the Veda alone is the specific inducer similar to kings and others. Thus you are on the right track! For, God's inducement, which is common (impelling both through the Veda and kings and others, becomes the impeller only in association with a specific inducement. Moreover, in case it (a *vidhi*) is an inducement (directly) by God, then all would have surely put into practice what is enjoined, and no one would have violated it. (Besides, it will have to be admitted that) even in what is prohibited there surely does exist God's inducement. Otherwise, no one would have engaged in it! Thus that also becomes something enjoined! So it has been said:

This ignorant creature is not the dispenser of its own happiness and sorrow. Impelled by God it goes to heaven or to hell (*Mbh.*, *Ār.*, 3.30.28).

Hence the Veda also, like kings and others, while making known the inducement inherent in itself, impels others by way of arousing a desire (for performing sacrifices etc.). Thus it is established that both in the common and in the Vedic contexts words have uniformity (of sense).<sup>1</sup> According to the followers of the Pūrvamīmāṃsā the Veda is independent, but to the followers of the Vedānta the Veda has evolved from Brahman and is dependent on It. Though in this way there is a distinction,

Vedic injunctions but not with regard to the various kinds of impulsions in the world. For, if God is accepted at all as the impeller, then He should be so in all cases.

1. In the world when somebody hears a word of order from an employer, he first understands that there is a directive. If he understands that the object of the directive is good for him, then a desire arises in him to carry out the directive into action. Then he proceeds to perform that action. The same process applies in the case of a *vidhi* as well. See p. 906.



still, because of their equally accepting (the idea that the Vedas have been) 'breathed out', (the idea that) the Veda does not originate from a person is common to both.

And in this context, (a *vidhi*'s, i.e. the Optative suffix's) 'inducementness' means (its) 'having an activity that is conducive to (its hearer's) inclination'. It is an *upādhi*<sup>1</sup> that is composite or integral. Though it ('inducementness') is the direct meaning of a *vidhi*-word (i.e. of *liṅ* etc.), still, (on hearing that *vidhi*-word, i.e. the Optative suffix) a particular basis of that (inherent quality of 'inducementness') is understood. This is just as in the case of (the words) 'cow' etc.<sup>2</sup>

Or, the direct meaning (of the suffix *liṅ* etc.) is 'having an activity that is conducive'. The 'inclination'-portion, however, is indeed got from the separate expressive power (inherent in *liṅ* etc.) by virtue of (its) having a general verbal sense (*ākhyātatva*). This is as in the case of (the word) *dandīn*, 'one possessing a staff', where the *matup* (the suffix *in* in *dandīn*) is used in the sense of a relationship and the *danda* (staff)-portion (of the idea that one gets on hearing the word *dandīn*) is got

1. A quality inhering in many things is called *jāti* (genus) or *upādhi* (category). Where a *genus* is ruled out because of some obstacle, the term used is *upādhi*. Obstacles to the use of the term *genus* are non-difference, similarity, cross-division, etc. When any one of these obstacles is present, a common quality is not called *jāti* but *upādhi*. A non-composite *upādhi* is called an integral *upādhi*, as for instance the quality of 'inducementness'. But the quality of 'having an activity that is conducive to arousing an inclination' is a composite *upādhi* because it is analysable into three aspects—inclination, conduciveness and activity.

2. Some Mīmāṃsakas hold that the direct meaning of a word is the form of an object; for instance, the word 'cow' means a form or a common feature possessing 'cowhood'. And since an individual is the basis of a class, therefore by the word 'cow' is understood an individual cow through a figure of speech or from the fact of their (i.e. the word 'cow' and an individual cow) being contents of a single act of knowing.

Similarly, though the direct meaning of the *vidhi*-word, i.e. of *liṅ* etc., is 'inducementness', still, it gives rise to the idea of 'inducement' either through a figure of speech or through the fact their being the contents of a single act of knowing.

from the meaning of the elementary word.<sup>1</sup> 'Inducement' is verily the knowledge of (a *vidhi*) 'being a means to a goal'. A *vidhi* is an inducer by virtue of creating just that (knowledge). Since 'being a means to a goal' is itself the same as 'inducementness', therefore it is the direct meaning of a *vidhi*-word.<sup>2</sup> This is the view of the teacher Maṇḍana (Miśra). And it has been said before<sup>3</sup> that its (a *vidhi*-word's having the direct meaning of) 'being a means to a goal' follows from its syntactical connection with the *ārthibhāvanā*. This very point of view has been accepted by such scholars as Pārthasārathi and others. Even the doctrine of some followers of the Upaniṣads, (that the direct meaning of a *vidhi*-word is) 'being a means to a desired goal', should be established in consonance with this very view.

The Logicians say that 'being a means to a desired goal' is the direct meaning of the words *liṅ* etc. not because of their being inducements but because of their very nature. (In answer we say:) That is not so, because that (meaning) is cumbrous; because that (meaning) can be had from other sources (e.g. the word *svarga* in *svargakāmo yajeta*); and because that (meaning) is not suitable for syntactical connection. (To explain:) As compared with 'being a means to an object of desire' (the meaning) 'inducementness' is very brief, because here 'desire' and its 'object' do not come in;<sup>4</sup> because a knowledge of 'desire' also, like the knowledge of

1. In the word *dandīn*, 'one possessing a staff', the direct meaning of the suffix *in* is 'relationship', but not 'relationship with a staff', because the idea of 'staff' that one gets on hearing the word *dandīn* is obtained from the expressive power of another term, viz. *danda*. The idea is this: As explained on p. 906, the suffix *ta* after the verbal root *yaji* has got two properties, *ākhyātatvā* and *liṅtva*. The former property implies 'inclination'. So it can be said that the latter property merely conveys the idea of 'having an activity, function, that is conducive', and not 'having an activity that is conducive to (arousing a hearer's) inclination'.

2. That is to say, inducement in the form of the knowledge that a *vidhi* is a means to a goal is generated by the Optative Mood or the other Moods in general.

3. See p. 909 ff.

4. According to the Logicians the direct meaning of a *vidhi*-word is

'inclination', would become a cause of the inclination;<sup>1</sup> and because, in fact, it cannot be established through words that 'that which is an "object of desire" is a means to that ("object of desire", or the "desired goal")'.<sup>2</sup> If the direct meaning be only 'being a means' (and not 'being a means to an object of desire'), then since 'inclination', which is presented by that very affix (e.g. *ta* in *yajeta*), can be connected<sup>3</sup> on the strength of *śruti* (direct assertion)<sup>4</sup> with that (direct meaning), therefore it (that direct meaning) cannot be connected on the strength of *vākya* (syntactical connection) with (the more distant) 'heaven' (the object of desire) presented by another word (*svarga* in *svargakāmo yajeta*). So it (the direct meaning) boils down to 'inducementness' because *vākya* is overruled by *śruti*. Since *śruti* through an affix is stronger than *śruti* through a word, therefore in (the *vidhi*), '*Paśunā yajeta*, one should sacrifice with one animal', (the idea of) *one-ness* (suggested by the suffix *nā* after *paśu*) is connected with the (direct) meaning of the suffix, (viz.) *karāṇa*, *means*, leaving aside

'being a means to an object of desire'. This involves three factors—desire, object of desire, and conduciveness to the object of desire. So, if the direct meaning of a *vidhi*-word be 'means to a goal', then 'desire' and 'object of desire' also become the direct meanings. However, if the direct meaning be accepted as 'inducementness' these latter two factors do not come in.

1. But this is not a fact of experience. Inclination does not always follow desire. For instance, one may be aware of what 'desire to eat' is, but that knowledge may not induce one to eat. So a knowledge of desire is not the cause of that desire and the inclination to fulfil it.

2. On hearing a *vidhi* a person feels in a general way that it is inducing him to do something, and only after that do the questions, through what? and how? arise. So, just when a *vidhi* is heard the object, goal, is unknown, and what is unknown cannot be the direct meaning of any word; neither can such an unknown 'object of desire' be syntactically connected with the *ārthibhāvanā* as its means, *karāṇa*.

3. Because of proximity.

4. The factors used to determine the meaning of a Vedic text are: *śruti* (direct assertion), *liṅga* (indication), *vākya* (syntactical connection), *prakaraṇa* (context), *sthāna* (position), and *samākhyā* (designation). Each factor is stronger than those succeeding it. See *Jai. Sū.*, 3.3.14.



*paśu*, animal, which is the meaning of the elementary word.<sup>1</sup> Hence the implication expressed by the word (*paśunā*) is 'with one *kaṛaṇa*, one animal' (and not 'with the *kaṛaṇa*, one animal'), and (thus) *one-ness* becomes an accessory of the sacrifice. So what need it be said that (the construction of the meaning of a *vidhi*-word on the strength of) *śruti* (through a single affix) is stronger than *vākya* in the form of joint utterance with some other word.

'Being a means to a desired goal' is not the meaning of a (*vidhi*-)word (*liṅ* etc.), because it (the other meaning, viz. 'being a means to a goal', or 'inducementness') is got from the construction of the meaning of a (*vidhi*-)sentence. In line with this it has been stated before<sup>2</sup> that the *ārthībhāvanā* in the form of a person's 'inclination', which is the 'object' (*karma*) of the 'inducement' (*śābdībhāvanā*) and which involves three factors, viz. 'what?', 'through what?' and 'how?', is presented by a *vidhi* (i.e. *liṅ* etc.) as being dependent on something.<sup>3</sup> Since an 'inducement' with regard to that (*ārthībhāvanā*) in which (its) 'object' is not a human goal<sup>4</sup> is illogical, therefore it (*ārthībhāvanā*)

1. The word *paśunā* is in the Instrumental Case, singular number. The affix *nā* implies instrumentality and also *one-ness*. These two ideas get connected first with each other than with the meaning of another word, viz. *paśu*. Similarly, 'inducementness', which is the direct meaning of the *vidhi*-word *liṅ* etc., should first be connected with 'inclination' suggested by the *ākhyāta*-property of that very *vidhi*-word, and not with another word, viz. *svarga*.

2. See footnote on *bhāvanā*, p. 906; and pp. 912–13.

3. i.e. the three questions implicitly raised by the *ārthībhāvanā*, viz. what?, through what? and how?, stand in need of being answered by supplying an 'object', a 'means' and a 'modus operandi'.

4. For instance, consider the *vidhi*, *svargakāmo yajeta*. The 'object' of the *ārthībhāvanā* aroused in a person through the *ākhyāta*-property of the suffix *ta* in *yajeta* is not supplied by the verbal root *yaji* which suggests a sacrifice, because a sacrifice being tiring and painful by nature cannot be the 'object'. For, an 'object' (*karma*) is defined as that which is most desirable to the agent of an action. So the principle of 'proximity' used to construct the meaning of a *vidhi* (see p. 923, f.n.s 3 and 4) cannot be applied in the present case. The other phrase remaining is '*svargakāmaḥ*, one desirous of heaven'. But 'desire' as such cannot be



leaves aside the meaning of the verbal root (e.g. *yaji*) which cannot be a human goal, even though it is presented through the same word (e.g. *yajeta*),<sup>1</sup> and for its *bhāvya* (object) takes the support of '*svarga*, heaven' itself—even though it is presented by another word (viz. *svargakāmaḥ*)—, which is a human goal and fit to be connected as the 'object' on account of its connection with the word *kam*, to *desire*, because the rule is that only an object of desire can be the object of any action; and because in *svargakāmaḥ*, meaning '*svargam kāmāyate*, one who is desirous of heaven', the Second Case which refers to an 'object' is implicit;<sup>2</sup> and because, if the statement be *svargam (yajeta)* (instead of *svargakāmo yajeta*), then since (the verb) *yaji* has no (direct) object, syntactical connection (between *yajeta* and *svargam*) is not possible. For this very reason, where some word derived from (the verb) *kam* is not mentioned in the Veda, even there it is assumed. As for instance, in, 'Those who attain (i.e. perform) the (sacrifice called) Rātri(-satra), they indeed become well established (i.e. attain renown)' etc., (the word *kāma*, desire, is supplied thus:) 'Those who are desirous of renown (*pratiṣṭhā-kāmāḥ*) perform the Rātri-satra' etc. And with that (*ārthibhāvanā*), which thus acquires its 'object', the meaning of the verb (e.g. *yaji*) itself presented by the common word (e.g. *yajeta*) gets connected as the means, because the 'object'-portion (of that *ārthibhāvanā*) is determined by the object of (the verb) *kam*; (and) because with respect to the proper names, (e.g.) Jyotiṣṭoma etc., referring to the implication (viz. *yāga*, a sacrifice) of the verb (e.g. *yaji*), which are to be used with *sup* suffixes, the Third (Instrumental) Case is seen to be used in the Veda;<sup>3</sup> (and also) because, even where the

an 'object', and hence the 'object' of the *ārthibhāvanā* has to be *svarga*, heaven, which is surely a desirable 'object'.

1. i.e. though the *ārthibhāvanā* presented by the suffix *ta* and the idea of 'sacrifice' are got from the same word *yajeta*.

2. The word *svargakāmaḥ* is formed by adding the suffix *aṇ* to the verbal root *kam* after *svarga*. And according to Pāṇini's aphorism, *karmanī aṇ*, the suffix *aṇ* is used to signify an 'object'.

3. In *Jyotiṣṭomena svargakāmo yajeta*, what stands enjoined for

Second (Objective) Case is seen to be used in the Veda in respect of proper names (of sacrifices), there too the Third Case is assumed on the strength of the rule sanctioning a change in the Case. So has it been said by the writer (Patañjali) of the *Mahābhāṣya* that in, 'Agnihotram juhōti, one should perform the Agnihotra', the Objective Case (in *agnihotram*) is used in the sense of the Third Case (i.e. *agnihotram* should be understood to mean *agnihotreṇa*, so that the meaning of the Śruti quoted becomes: One should accomplish the desired object through the sacrifice called Agnihotra).

For this very reason, he, by saying, 'A primary root and its affix together express the meaning of the word. Of them the affix does so in a principal way (by implying "inducement"), and the meaning of the (primary) root in a secondary way (by implying the "means")', has stated that the meaning of a verb is a 'means' in relation to the *ārthibhāvanā* of its affix because of its (the former's) being secondary. This very fact stands stated even by the writer of *Nirukta* when he says that the *ākhyāta* is principally (indicative of) an action (and hence the meaning of the primary root stands as its 'means'). So indeed has it been established (also in the *Jai. Sū.*) in the section dealing with 'Obvious Meaning of Words' (2.1.1). Thus the rule is that in all cases the meaning of a primary root is connected only as 'means' with the meaning of its affix. For this very reason, in an injunction where the meaning of the verb is qualified by an accessory (i.e. in a *viśiṣṭa-vidhi*)<sup>1</sup>, and in an injunction that is performance is the meaning (viz. a *yāga*) of the verb *yaji*. But since *yāga* is a general term, and as such cannot be enjoined as something to be performed, therefore a specific sacrifice such as the *Jyotiṣṭoma* is enjoined. Now, what case-ending should be understood for the *yāga* implied by *yaji* so that it can be connected as 'means, or instrument' with the *ārthibhāvanā*? The answer is that it should be the case-ending used for 'jyotiṣṭoma' etc. which are sacrifices, i.e. the Third Case-ending implying 'instrumentality'. So *yāga* gets connected as the 'means' with the *ārthibhāvanā*.

1. A Vedic sentence is a *vidhi* if it conveys to us a matter not known before from any other means of knowledge such as direct perception,

with regard to only an accessory (i.e. in a *guṇa-vidhi*)<sup>1</sup>, in which the meaning of the verb is (merely) reiterated,<sup>2</sup> it (the meaning of the primary root in a *viśiṣṭa-vidhi*) is characterized by the meaning ('possession') of the *matup* (affix), and it (the meaning of the primary root in a *guṇa-vidhi*) gets (connected with) something remote. As for instance, in, '*Somena yajeta*', which is a qualified injunction (*viśiṣṭa-vidhi*), the meaning is, '*Somavatā*<sup>3</sup> *yāgena* (*iṣṭam bhāvayet*): (One should accomplish one's desired object) by means of a sacrifice (meant by the primary root *yaji*) qualified by (i.e. characterized by, or possessing, the use of) Soma', and in (the *vidhi*) '*Dadhnā juhoti*',<sup>4</sup> which is an inference, presumption, etc., and if it also has a purpose. For example, '*Agnihotram juhuyāt svargakāmaḥ*' is a *vidhi* because it is only from this Vedic sentence that we come to know of the Agnihotra-sacrifice, and because this sacrifice is said to have a purpose, viz. attainment of heaven. Since the Agnihotra-sacrifice originates from this *vidhi*, the *vidhi* is called an *utpatti-vidhi*, a *vidhi* originating a sacrifice.

A *vidhi* such as *somena yajeta* is called a *viśiṣṭa-vidhi* since it not only originates a sacrifice but also specifies its characteristic, the Soma-creeper (or the Soma-juice).

1. A *vidhi* such as *dadhnā juhoti* is called a *guṇa-vidhi*. Such a *vidhi* enjoins an accessory (*dadhi*, curd) with regard to a sacrifice already known from another *vidhi*, e.g. the Agnihotra-sacrifice known from the *vidhi* '*Agnihotram juhuyāt*'.

2. Though the verb *hu*, to sacrifice, occurs in *dadhnā juhoti*, this sentence should not be taken as an *utpatti-vidhi*. On the contrary, since the idea of 'sacrifice' is already got from another *vidhi*, viz. '*Agnihotram juhuyāt*', therefore *dadhnā juhoti* is taken as a *guṇa-vidhi* enjoining an accessory, viz. curd, the verb *hu* being merely a reiteration.

3. The 'means' through which an agent accomplishes his object is always inflected in the Instrumental Case. Nevertheless, *somena*, which occurs in the Instrumental Case, is not taken as the 'means' through which the 'action' indicated by the *ākhyāta*-portion of the *ta*-suffix in *yajeta* is to be accomplished. On the other hand, *somena* is interpreted to mean *somavatā*—with the word *soma* having the suffix *matup* added to it. *Somavatā* means 'something possessing, characterized by, Soma', and it qualifies 'sacrifice' meant by the primary root *yaji*. This 'sacrifice' is in turn taken as the 'means'.

4. *Dadhnā* too, though occurring in the Instrumental Case, is not taken as the 'means' through which the 'action' indicated by the *ākhyāta*-portion



injunction with regard to an accessory (*guṇa-vidhi*), the meaning is, '*Dadhimatā homena (iṣṭam bhāvayet)*: (One should accomplish one's desired object) by means of a sacrifice in which curd is an accessory.'

However, since the same case-ending becomes reasonable when the construction (of the meaning of the primary root) is with the name (of a sacrifice), and what is enjoined is only the meaning (viz. 'sacrifice') of the verb, therefore (in such cases) there is neither an assumption of the meaning of the *matup* (suffix) nor a construction of the *vidhi* with something remote.<sup>1</sup>

This being so, in (the *vidhi*), '*Jyotiṣṭomena yajeta svarga-kāmaḥ*: One desirous of heaven should perform the sacrifice called Jyotiṣṭoma', the meaning of the *ākhyāta*-portion is 'one should achieve (bring about)'. When there arises the expectancy, '(Achieve) what?', (it is answered) thus: '(One should achieve) *svarga*, heaven', the object of (the verb) *kam* (in *kāmaḥ*), *to desire*, because *śruti*, direct assertion, by the *vidhi* is more powerful<sup>2</sup> and the expectancy is intense<sup>3</sup>. So has it been established in the sixth chapter (*Jai. Sū.*, 6.1.1). Then, when

in *juhoti* is accomplished. It is interpreted to mean '*dadhimatā*, having curd as an accessory'. So it gets connected not with the *ākhyāta*-portion but with 'sacrifice' meant by *hu*, and its implication is understood as 'a sacrifice having curd as its accessory'.

1. In the *vidhi*, '*Jyotiṣṭomena yajeta*', *jyotiṣṭoma* occurs in the Instrumental Case. Nevertheless, it is not taken as the 'means' but as the proper name of the sacrifice meant by *yaji*. Thus in this *vidhi* too 'sacrifice' is taken as the 'means'. Neither is *jyotiṣṭomena* interpreted to mean *jyotiṣṭomavatā* nor is the *vidhi*, i.e. 'action' enjoined by the Optative suffix, constructed with some distant word, viz. *jyotiṣṭomena*, as its means. The *vidhi* is constructed with what is proximate, viz. 'sacrifice' meant by the primary root, as its 'means', and this 'means' gets connected with *jyotiṣṭomena* occurring in the Instrumental Case—*Jyotiṣṭomena yāgena iṣṭam bhāvayet*: One should accomplish one's object of desire through the sacrifice called Jyotiṣṭoma.'

2. See p. 923, f.n. 4; also see pp. 923–6.

3. i.e. the *ārthibhāvanā* generated in one on hearing a *vidhi* stands in need of being answered immediately or first so that one may proceed to fulfill the *vidhi*.



there arises the expectancy, 'Through what?', (the answer is given) thus: 'Through a sacrifice', because it (the meaning of the verb *yaji*) is (interpreted to be) in the same case-ending as the word (*jyotiṣṭoma*) occurring in the Third (i.e. Instrumental) case-ending and the rule is that it (the meaning of *yaji*) should be constructed verily as the 'means'. When the question arises, '(Through a sacrifice) with what name?', this (is the answer): 'With (the name) *Jyotiṣṭoma*', i.e. with (a sacrifice of) that name. Though this (idea, viz. 'through the sacrifice called *Jyotiṣṭoma*') is not presented by the Vedic sentence, nevertheless, because of the force of the context the word *jyotiṣṭoma*, presented through hearing (of the *vidhi*), does indeed flash (as the name of the sacrifice) in one's comprehension of the Vedic sentence. As in the cases of constructing *na*, *iva*, etc. (in sentences), similarly in the case of constructing a proper name (with other words in a sentence) the implication of its case-ending is not the deciding factor.<sup>1</sup> So, without assuming the implication of the *matup* (suffix) at all,<sup>2</sup> we get the syntactical construction (of the sentence as): '(Through the sacrifice) called *Jyotiṣṭoma*'.

And in consonance with this is the poet's (Kālidāsa's) usage, '*Himālayo nāma nagādhirājah*', which means, '*Himālaya-nāmavān (nagādhi-rājah)*: The supreme king of mountains having the name Himalaya'. Similarly in such sentences as, '*Itha prabhinna-kamalodare madhūni madhu-karaḥ pibati*', etc., in which there occurs one incongruous word (*madhu-karaḥ* for instance). The words *madhukaraḥ* etc. present themselves as such (i.e. as nouns only); they, like proper names, do not call to mind any meaning, because their connection has not been

1. Since *jyotiṣṭoma* is not a material accessory of a sacrifice, therefore that word presents itself as a proper name only, making one understand, 'through the sacrifice called *Jyotiṣṭoma*'. In all cases, excepting names, words in a sentence are constructed according to the meaning of their case-endings.

2. Unlike as in the cases of *somena* and *dadhnā* one does not have to interpret *jyotiṣṭomena* to mean *jyotiṣṭomavatā*—(a sacrifice) characterized by *Jyotiṣṭoma*, or (a sacrifice) having *Jyotiṣṭoma* as an accessory.

comprehended before. For this very reason<sup>1</sup> the construction of the sentence is not possible even through a figure of speech by constructing (that word) as 'something indicated by the word *madhukaraḥ*'. For, the understanding of the implied meaning (of a word) is preceded by the knowledge of its primary meaning. But when a word is understood as such, the relationship between its direct meaning and the implied meaning is conceived later for completing the syntax.<sup>2</sup>

So, this is the meaning of the sentence (of the *vidhī*): 'One should achieve the desired object, heaven, through the sacrifice called *Jyotiṣṭoma*.' When it is asked, 'How?', the answer is, 'By performing completely all the componently helpful<sup>3</sup> and directly helpful<sup>4</sup> subsidiary rites as determined through (the proofs indicative of their subsidiary relation, viz.) *śruti* (direct assertion), *liṅga* (indication), *vākya* (syntactical connection), *prakaraṇa* (context), *sthāna* (position) and *samākhyā* (designation). They are completed in accordance with the rule, 'The modified rites (*vikṛtis*) should be performed on the pattern of the standard rites (*prakṛtis*)',<sup>5</sup> and in accordance with the rule, 'According to one's ability with regard to the *nitya-karmas*',

1. i.e. since their primary meaning has not been understood.

2. The actual meaning of the quoted sentence is: Here, inside the fully blossomed lotus, the 'maker of honey' (*madhu-kara*) (i.e. a bee) is sucking honey.

3. *Sāmavāyika*-, or *sannipatya*-, *aṅgas*, componently helpful, or inherently constituent, subsidiaries: those that directly or indirectly constitute the body of the principal sacrifice; e.g. materials such as rice, and threshing, sprinkling, etc. relating to them; deities such as Fire, and acts such as recitation from memory of sacrificial and preliminary hymns relating to them. These contribute to the initial unique result (*apūrva*) springing from that sacrifice.

4. *Ārād-upakāraka-aṅgas*, directly helpful subsidiaries: those that generate the unique results (*apūrva*) inhering in the soul, i.e. generate righteousness or unrighteousness in the mind of the sacrificer; for instance, sacrifices such as *Prayāja*, *Ājyabhāga* and *Anuyāja*. In the *Arthasaṅgraha* and the *Āpadevī*, however, they are defined as rites that contribute to the final *apūrva* of the principal sacrifice.

5. *Prakṛtis* are rites where all the subsidiaries are fully specified; *vikṛtis*

and by even using substitutes as understood from the rules when the main accessories are not obtained. And thus, since a sacrifice is a 'means' of the (*ārthi*-)*bhāvanā* that is distinguished by heaven (as its object), therefore it (sacrifice) is a means to heaven; and since it is a 'means', therefore the fact of its 'being achievable through action', in the form of its coming directly under the scope of the activity of the agent, is understood from *direct assertion* and *indication*.<sup>1</sup> So, both of them (i.e. the fact of a sacrifice being a means and its being achievable through action) are not the direct meanings of the (*vidhi*-)words *liñ* etc. For the rule is, 'An injunction is meaningful with regard to things not known (from other sources).'<sup>2</sup>

(The direct meaning of *liñ* etc. is not 'being a means to the desired goal', *iṣṭa-sādhana*) also because (in that case) syntactical connection is not possible. How can the word *iṣṭa*, which is of secondary importance in the (Tatpuruṣa-)compound *iṣṭa-sādhanam*,<sup>3</sup> be connected with the word *svarga*, which is secondary in the other compound *svarga-kāmaḥ*, (and form the phrase) thus—*iṣṭa-svarga-sādhanam*? Indeed, in the cases of (the two compounds) *rāja-puruṣaḥ* and *vīra-putraḥ* there can be no syntactical connection between the words *vīra* and *rāja*, for the rule is that the (entire) meaning of a word (or phrase) should be constructed with the (entire) meaning of (another) word (or phrase), (and) not with a partial meaning of that word (or phrase).<sup>4</sup> In such a case (i.e. if 'being a means to the desired

are rites where all the subsidiaries are not fully specified.

1. Unless a sacrifice is the direct and principal activity of an agent, it cannot reasonably be called a *karaṇa*, which is defined as, '*Sādhakam karaṇam*: A *karaṇa* is that which is the principal means.'

2. See p. 926, f.n. 1.

3. In a Tatpuruṣa-compound the first word is of secondary importance. See f.n. under 9.2.

4. *Rājapuruṣaḥ vīraputraḥ* means a king's officer who is the son of a hero. However, *vīra-rāja-puruṣa-putraḥ* would mean something entirely different—the heroic son of a king's officer! So, in *svargakāmaḥ* and *yajeta*, *svarga* cannot be connected with the meaning of *ta*, viz. *iṣṭa-sādhana*.



goal' is taken as the direct meaning of *liṅ* etc.) it should be noted that there will arise such defects as the proper names, Jyotiṣṭoma etc., in the Instrumental case-ending not getting syntactically connected (with the meanings of the verbs, e.g. *yaji* in *yajeta*, interpreted to mean *yāgena* with the Instrumental case-ending).

Thus has been dismissed the view that all the three—'being a means to the desired goal', 'not being a means to what is undesirable' and 'being achievable through action'—are the meanings of the *vidhi* (*liṅ* etc.), because of their being too cumbrous and because of the corroborative statements (*arthavādas*) becoming entirely useless. Therefore it is not even that only 'being achievable through action' is the meaning of the *vidhi* (*liṅ* etc.), because it has been said that it (that meaning) stands obtained (already) by implication on account of its (a sacrifice's) being the means of the (*ārthi*-)*bhāvanā*.<sup>1</sup> An unusual impulsion (too) is, by the very fact of its being unusual, not the meaning of the *vidhi*.<sup>2</sup> Learned men have exerted themselves much (with regard to this).

So it is established that the direct meaning of *liṅ* etc. is indeed 'inducement', which (meaning) is not got from any other source and is brief. *Jñānam*, knowledge, however, which is the 'inducer' and is obtained from the relation (among the constituent words) in the form of the meaning of a sentence, is, according to all schools of thought without exception, quite different (from 'inducement'). It stands almost (explicitly) stated

1. If the said view is accepted, then i. there arises the defect of the meaning of *liṅ* etc. being too cumbrous, because it will be necessary to show the relationship of *liṅ* etc. with these three meanings, and ii. the *arthavādas* will become redundant, because their purpose of enhancing the power of the *vidhis* will be served by the second of the three meanings. So, when the first two meanings are rejected, the third also gets rejected, because when 'sacrifice' is accepted to be the means, or instrument, of the *ārthibhāvanā*, it naturally follows that it is 'achievable through action'.

2. See discussion on pp. 909–21.



that it is verily the meaning of the *ākhyāta* (-portion of the *vidhi*) that flashes (in a hearer's mind) as the subject of qualification; it is not the meaning of the verbal root, nor the meaning of the name, nor (the idea) 'one who is desirous of heaven'. And thus is defeated the view of the Logicians that the meaning of the sentence ('*svargakāmo yajeta*, one who is desirous of heaven should perform a sacrifice') is comprehended in such a way that the 'person' is the subject of qualification thus—'A person desirous of heaven who is possessed of an activity that is conducive to the performance of a sacrifice.'<sup>1</sup>

This view of (Kumārila) Bhaṭṭa has been presented here in brief. Whatever else that remains to be stated here should be looked for in the source-books.

Now it has to be stated how the two triads consisting of knowledge-knowable-knower and instrument-object-agent are made of the three *guṇas*. Therefore He, stating both of them briefly, makes known their being made of the three *guṇas*:

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।  
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥

19. Knowledge, action and agent are, in the scripture dealing fully with the *guṇas*, stated to be only of three kinds according to the differences of the *guṇas*. Hear about them also as they are.

*Jñānam*, knowledge, has been explained before. *Jñeyam*, the knowable, also stands included here (in *jñānam*) itself, for

1. In the process of comprehending the meaning of a sentence, the meaning of which word is most important? To the followers of the Nyāya philosophy it is the 'subject' in the sentence, and to the Grammarians it is the verbal root. But to the Mīmāṃsakas it is the suffix of the verb. For example, in *svargakāmo yajeta* it is the suffix *ta* after *yaji* which makes that sentence an injunction. It is this suffix, conveying the ideas of 'directive' and 'action' (see note on *bhāvanā*, p. 906), which induces the hearer of the sentence to undertake the prescribed sacrifice etc.

knowableness particularizes knowledge. *Karma*, action, has been spoken of in, 'The threefold summation of action' (18). By the use of *ca*, and, it is implied that the Instrumental and the Objective cases are comprehended here (in *karma*) itself, for, a case particularizes action. *Kartā*, agent, is the accomplisher of action. From the use of the (second) *ca* is understood the 'knower' as well. Even though the 'agent' is one who particularizes an action, the separate reference to his being possessed of the three *guṇas* is for obviating the erroneous imagination of the pseudologicians that he is the Self. For they think that the agent himself is the Self.

*Guṇa-saṅkhyāna* means that in which the *guṇas*—*sattva*, *rajas* and *tamas*—have been taught (*khyā*) fully (*saṁ*) in terms of their distinctive effects; (i. e.) the scripture of Kapila. Therein knowledge, action and agent *procyate*, are stated: *tridhā*, to be of three kinds; *eva*, only; *guṇa-bhedaṭṭ*, according to the differences of the *guṇas*, according to their differences as *sattva*, *rajas* and *tamas*. *Eva*, only, is meant to rule out any other (additional) kind. Although the scripture of Kapila is not authoritative as regards the unity of the supreme Reality that is Brahman, it still is empirically valid in respect of determining the differences amongst the *guṇas* and their products. So, for catalogizing the subject-matter going to be dealt with, it has been said, 'stated in the scripture dealing fully with the *guṇas*'. The eulogy lies in (saying) that this (differences amongst the *guṇas* and their products) is well known in other scriptures as well, and not merely in this scripture (of Kapila).

*Sam*, hear, be alert to hear; *śṛṇu*, about them, about knowledge etc.; *vithṛṇu*, as they are, in keeping with the scripture. From the use of *upl*, *uḥ*, etc. understood the multiplicity of their ramifications created by the differences amongst the *guṇas*, and thus no repetition should be taken note of here.

In Chapter 14, with a view to determining the state of *svikṛānti* of one who has transcended the *guṇas*, the manner in which the *guṇas* become the causes of bondage has been ascertained in, 'Among them, *saṁ* being pure, is a revealer.'

(6) etc. In Chapter 17 again, in the text beginning with 'Those having the *sattva* quality worship the gods,' etc. (4), by determining the three natures created by the *guṇas* it has been said that, by rejecting the nature constituted by *rajas* and *tamas* which the demoniacal people have, the divine nature constituted of *sattva* should be cultivated by taking recourse to food etc. that have a predominance of *sattva*. Here, however, in order to show that the Self, which by nature is beyond the *guṇas*, has no relation with action, instrument and result, it is being stated that all of them are surely made up of the three *guṇas* and do not have any other nature through which they can have an association with the Self. This is the distinction.

Thus after having premised that the threefoldness of each of knowledge, action and agent is to be known, He first states the threefoldness of knowledge through three verses. He speaks of the *sāttvika* knowledge of those who uphold nondualism:

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।  
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

20. Know that to be the knowledge originating from *sattva* through which one sees in all the diversified things that have come into being the Entity that is one, immutable and undivided.

*Yena*, that through which—that specific transformation of the internal organ, generated by deliberating on the Upaniṣadic texts, through which; *īkṣate*, one sees, directly realizes; (*sarva-bhūteṣu*) in all things consisting of the aggregate and the individuals in their causal, subtle and gross forms, called the Unmanifest, Hiraṇyagarbha and Virāṭ (respectively)—although it would have been enough to have said this much alone, (viz.) 'sarveṣu, in all things', still, by this (word) *bhūteṣu* is indicated their possessing the characteristic of being born, thereby meaning, 'in the sum total of what are seen, which are subject to origin and destruction'—, which are *vibhakteṣu*, diversified,



distinct from each other and having various essences; *bhāvam*, the Entity, in the form of Truth in the highest sense, which is self-effulgent bliss, (i.e.) the Self; which is *avyayam*, immutable, free from all such transformations as birth, destruction, etc., (and) which is imperceptible; *avibhaktam*, which is undivided, not delimited, (and) which is immanent everywhere as the basis; and which is *ekam*, one, without a second, because of being the acme of (spiritual) sublimation; *viddhi*, know; *tat*, that; to be *sāttvikam jñānam*, the knowledge originating from *sattva*, which is the sublimator of the unreal creation; it is the realization of the nondual Self and the cause of the eradication of the whole of transmigratory existence. The idea is that the perception of duality, however, which originates from *rajas* and *tamas*, is the cause of transmigration; it does not originate from *sattva*.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।  
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

21. But know that knowledge to be originating from *rajas* which, amidst all the things existing divergently, apprehends the different entities as distinct in character.

The word *tu*, *but*, is for showing the distinction from the aforesaid *sāttvika* (knowledge). *Yat-jñānam*, that knowledge; which *vetti*, apprehends; (*sarveṣu bhūteṣu*) amidst all the things, bodies etc., existing *prthaktvena*, divergently; *nānā bhāvān*, the different entities, which are different with respect to each body; *prthagvidhān*, as distinct in character from the Self, as mutually distinct in being happy and sorrowful; *viddhi*, know; *tat-jñānam*, that knowledge; to be *rājasam*, originating from *rajas*. The (use of the) word *jñānam* again points to the idea of differences among selves and the differences among the non-selves. Hence the idea is that the knowledge of the group of five differences, which are not created by adjuncts (but are intrinsic), (and which knowledge is) advanced by the pseudologists—(the five differences being) the mutual differences among the selves, their difference



from God, and the difference of the multitude of non-sentient things from them (the selves), from God and amongst themselves—, surely originates from *rajas*.

Though it should have been said, '*yena jñānena vetti*, that knowledge by which one apprehends', it has been said, '*yat jñānam vetti*, that knowledge which apprehends'. This has been done by attributing agentship to the instrument in a figurative sense, as in (the statement), 'The fuel cooks'; or because the agent, egoism, is non-different from that (knowledge) in the form of modifications (of the internal organ).

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहेतुकम् ।  
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

22. But that (knowledge) which, without reason, is confined to a single product as though it were all, which is not concerned with truth, and is trivial is said to be born of *tamas*.

The word *tu*, *but*, distinguishes (this knowledge) from that born of *rajas*.

(That knowledge) which, even when many products of the elements exist, is *saktam*, confined; *ahetukam*, without reason—*hetu* means justification; (*ahetukam* means) devoid of that, (i.e.) without the enquiry, 'When the other products of the elements are not the Self, how can (only) one (among them), which is of the same class, be the Self?'—; *ekasmin kārye*, to a single product, to one transformation of the elements, to a body or to an image, etc.; *kṛtsnavat*, as though it were all, as though it were entirely complete in itself; intensely attached (to one thing) thus: 'God, or Self, is this much only; there is nothing beyond this'; as for instance, the belief of the Jainas that the Self has limbs and its dimension is determined by the body, or, as for instance, the belief of the Cārvākas that the body itself is the Self; similarly the belief that stones, wood, etc. as such are God; attached to a single product in this way, (and which) by the very fact of being irrational is *atattvārthavat*, not concerned with truth, has

no real thing as its basis; *ca*, and; is *alpam*, trivial, since it does not comprehend the eternality and infinity (of the Self);—this kind of knowledge, of the Cārvākas and others, *yat*, which, is in the form of self-identity with the impermanent and limited body etc., and which is different from the Logicians' knowledge comprising the idea that the Self is eternal, infinite and different from the body, and that God is different from that (Self); *tat*, that; *udāhṛtam*, is said to be; *tāmasam*, born of *tamas*, by those who notice this kind of knowledge of the ordinary people steeped in *tamas*.

Thus then, the realization of the Self as nondual by the followers of the Upaniṣads, which originates from *sattva*, should be resorted to by seekers of Liberation. But the realization of those who are followers of the dualistic philosophy, (which says) that the selves are eternal, all-pervading and mutually exclusive, (and) which originates from *rajas*, and the knowledge of the Self as non-eternal and limited, which originates from *tamas*, have been stated as fit to be rejected. Now the three kinds of action are being stated:

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।  
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

23. That obligatory action which is performed, without egoism and without desire or enmity, by one who does not hanker for reward is said to be born of *sattva*.

*Niyatam*, obligatory action (viz. rite, ritual, etc.), is that which invariably yields its result even in the case of those persons who are unable to collect its accessories; i.e. it is the *nitya* (-*karma*). *Saṅga* is a kind of pride born of *rajas*, in the form of selfesteem, 'I alone am a great performer of sacrifices', and so on; it is known otherwise as egoism. *Saṅga-rahitam* means devoid of that (*saṅga*). So long as nescience persists, egoism, however, which gives rise to (the ideas of) agentship and enjoyership,

does verily continue even in a person having a predominance of *sattva*. But it has been said more than once that there is no eligibility to perform action for one who is devoid of that (egoism) and is a knower of Reality. *Rāga*, desire, implies the intention, 'Through this I shall obtain kingly honour, etc.' *Dveṣaḥ*, enmity, implies the intention, 'I shall vanquish the enemy through this.' *Arāga-dveṣataḥ kṛtam* means 'not done through those (*rāga* and *dveṣa*)'.

*Tat karma*, that action, such as sacrifice, charity, offering of oblation, etc.; *yat*, which; is performed *aphalaprepsunā*, by one who is devoid of desire for reward; *ucyate*, is said to be; *sāttvikam*, born of *sattva*.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।  
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

24. But that action is said to be born of *rajas* which is done by one who is desirous of the results and is, again, egotistic, and which is highly strenuous.

(The word) *tu*, but, differentiates (the *rājasika* action) from the *sāttvika* (action).

*Kāmeṣunā* (means) 'by an agent who is desirous of the results'; *sāhaṅkāreṇa* (means that he is) also one endued with the aforesaid self-esteem of the nature of pride. The word *vā* is used in the sense of a conjunction. By *punaḥ*, again, are meant the non-obligatory rites (i.e. the *kāmya-karmas*), because so long as there is desire, the *kāmya-karmas* are performed again and again. *Bahula-āyāsam* (means) that which is highly strenuous, which brings weariness on account of one having to gather all the accessories (of that action). The *kāmya karma*, action; *yat*, which; *kriyate*, is done (thus); *tat*, that; is *udāhṛtam*, said to be; *rājasam*, born of *rajas*. Here (in the context of *rājasika* action) by all the adjectives (that have been used) has been pointed out the absence of all the adjectives of *sāttvika* (action).

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।  
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

25. That action which is undertaken out of delusion, without consideration of its consequence, loss, harm and ability, is said to be born of *tamas*.

*Tat karma*, that action, as for instance the war by Duryodhana; *yat*, which; *ārabhyate*, is undertaken; *anapekṣya*, without consideration of, without deliberating on; *anubandham*, the consequence, the evil that will follow; *kṣayam*, loss, destruction of physical ability, wealth and army; *himsām*, harm, suffering to living beings; *ca*, and; one's own *pauruṣam*, ability; (but, on the other hand, is undertaken) *mohāt*, out of delusion, only out of indiscrimination; *ucyate*, is said to be; *tāmasam*, born of *tamas*.

Now are being stated the three kinds of 'agent':

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।  
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

26. The agent who is free from attachment, who is not egotistic, who is full of fortitude and diligence, who is unperturbed by success and failure, is said to be possessed of *sattva*.

*Muktasaṅgaḥ*, one who is free from attachment, who has renounced the hankering for results. *Anaḥamvādī*, one who is not egotistic, not prone to saying 'I am the agent'; or one who is free from bragging about one's qualities. *Dhṛti*, fortitude, is a kind of mental modification that is the cause of one's not giving up what (work) one has begun, even in the presence of hindrances etc.; *utsāha*, diligence, is the attitude of determination in the form, 'I shall surely accomplish this', which is the source of fortitude. One who is endowed with them is *dhṛti-utsāha-samanvitaḥ*. *Siddhi-asiddhyoḥ nirvikāraḥ* (means) one who



is unperturbed (*nirvikāraḥ*) by success (*siddhi*) and failure (*asiddhi*), one who is free from such changes as brightening or darkening of the face caused by happiness or sorrow resulting from the fructification or nonfructification of the fruit of the action being performed. That is to say, (he is) one who is impelled (to action) only on the authority of the scriptures and not by attachment to the fruits (of actions). Therefore, *kartā*, the agent, who is of this kind; *ucyate*, is said to be; *sāttvikah*, possessed of *sattva*.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।  
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

27. The agent who has attachment, who is desirous of the results of actions, who is covetous, cruel by nature, unclean and subject to joy and sorrow is declared to be possessed of *rajas*.

*Kartā*, the agent; *rāgī*, who has attachment, whose mind is full of passion etc.; and, for this very reason, *karma-phala-prepsuh*, who is desirous of the results of actions; *lubdhaḥ*, who is covetous, greedy for others' belongings, and unable to part with his own wealth (even) for righteous activities;—*himsā* means depriving others of their livelihood by revealing one's own intentions; (*himsātmakaḥ* means) one identified with that (tendency to *himsā*), one having that nature—however, when one does not reveal one's own intentions, then one is *naiṣkṛtikaḥ*, wicked; this is the distinction—; *aśuciḥ*, who is unclean, devoid of the purity prescribed by the scriptures; and *harṣa-śoka-anvitaḥ*, subject to joy and sorrow—according to the fruition or not of the results of actions; *parikīrtitaḥ*, is declared; to be *rājasah*, possessed of *rajas*.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।  
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

28. The agent who is unsteady, naive, unbending, deceitful,

wicked, lazy, morose and procrastinating is said to be possessed of *tamas*.

*Kartā*, the agent; who is *ayuktaḥ*, unsteady, inattentive to duties owing to his mind being always distracted by objects; *prākṛtaḥ*, naive, whose intellect has not been refined through the scriptures, who is childish; *stabdhaḥ*, unbending, without humility even towards teachers, gods and others; *śaṭhaḥ*, deceitful, who for cheating others speaks otherwise than what he knows; *naiṣkṛtikaḥ*, wicked, who serves his own purpose by depriving others of their livelihood by arousing in them the false notion of his being helpful to them; *alasaḥ*, lazy, one who by nature is not diligent even with regard to duties that must be carried out; *viṣādī*, morose, who is given to lamentation because of his being ever unsatisfied by nature; and *dīrghasūtrī*, procrastinating, one who is very slow in acting because of having a mind constantly eaten away by thousands of doubts, one whose nature is such that what has to be done today he does it or does not even in a month; *ucyate*, is said to be; *tāmasaḥ*, possessed of *tamas*.

Thus has been explained that knowledge, action and agent are only of three kinds according to the differences of the *gunas*. Now He makes known the threefoldness of the intellect and fortitude which were referred to in, 'full of fortitude and diligence' (26):

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।  
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

29. O Dhanañjaya, listen to the classification of the intellect as also of fortitude, which indeed is threefold according to the *gunas*, while it is being stated elaborately and clearly.

*Dhanañjaya*, O Dhanañjaya—by this (form of address) He encourages him (Arjuna) by referring to his well known might (displayed) during his conquest of the quarters; *śṛṇu*, listen, be

alert to listen; to the *bhedam*, classification; *buddheḥ*, of the intellect, which is possessed of the functions of judgement etc.; *ca*, as also; *dhṛteḥ*, of fortitude, which is a function of the intellect; which *eva*, indeed; is *trividham*, threefold; *guṇataḥ*, according to the qualities of *sattva* etc.; *procyamānam*, while it is being stated—to you by Me who am free from sloth and who am the supreme authority; *aśeṣeṇa*, elaborately, fully; and *prthaktvena*, clearly, by distinguishing between what should be rejected and what accepted.

Here this is what is being considered: By the word *buddhi* here, is a mere function (of the internal organ) meant, or is it the internal organ together with (that) function? In the first case, knowledge need not be mentioned separately. In the second case, an agent need not be mentioned separately, because agentship belongs to the intellect itself along with its functions, and a separate mention of knowledge and fortitude becomes useless. Also, it cannot be that it (i.e. their separate mention) is for counting out desire etc., for, by saying that the internal organ possessed of (various) functions is of three kinds, it stands implied that even all its functions are of three kinds.

The answer is: The 'agent' is a semblance of Consciousness, conditioned by the internal organ. But here only the conditioning factor (viz. the internal organ) is intended to be spoken of as the instrument by separating it from the conditioned (semblance), because everywhere agentship belongs to that which is conditioned by the instrument. And although what is intended is the threefoldness of all the functions mentioned in the Śruti, 'Desire, deliberation, doubt, faith, want of faith, fortitude, lack of fortitude, shame, intelligence and fear—all these are but the mind' (*Br.*, 1.5.3), the threefoldness of intelligence and fortitude has been nevertheless stated separately in order to imply the power of knowing and the power of action, but not for a limitation of the number. This is the inner meaning.

As to that, He speaks of the threefoldness of the intellect:

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

30. O Pārtha, that intellect is born of *sattva* which understands action and withdrawal, duty and what is not duty, fear and fearlessness, and bondage and freedom.

O Pārtha, *buddhiḥ*, the intellect, the agent; *yā*, which; *vetti*, understands—(the reading should have been) '*yayā vetti*, by which is understood', since agentship has been attributed to the instrument—; *pravṛttim*, action, the Path of Action; and *nivṛttim*, withdrawal, the Path of Renunciation; duty (*kārya*), performance of works in the Path of Action, and what is not duty (*akārya*), the non-performance of actions in the Path of Renunciation; fear (*bhaya*), sorrows such as having to live in the womb, etc. involved in the Path of Action; fearlessness (*abhaya*), the absence of those (sorrows) in the Path of Renunciation; *bandham*, bondage, self-identity with agentship etc. in the Path of Action, which is a creation of false nescience; and *mokṣam*, freedom, absence of nescience and its effects, brought about by the Knowledge of Reality, in the Path of Renunciation; *sā*, that (intellect), consisting of the certitude born from the valid means of knowledge; is *sāttvikī*, born of *sattva*. By the mention of *bandha* (bondage) and *mokṣa* (Liberation) at the end (of the verse), *pravṛtti* (action) and *nivṛtti*, which verily concern them (*bandha* and *mokṣa*), stand explained.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

31. O Pārtha, that intellect is born of *rajas* with which one wrongly understands virtue and vice as also what ought to be done and ought not to be done.

The intellect *yayā*, with which; *prajānāti*, one understands; *ayathāvat eva*, wrongly only; —does not understand as it is, or



gets involved in uncertainty or doubt, 'Is this thing such or not?', with regard to *dharmam ca adharmam*, virtue—as sanctioned by the scriptures—, and vice—as prohibited by the scriptures—, both of which are meant for future unseen results; *kāryam ca akāryam ca*, as also what ought to be done and ought not to be done, both of which are meant for tangible results; *sā*, that; *buddhiḥ*, intellect; is *rājasī*, born of *rajas*.

From the use of the Third Case here (in *yayā*), elsewhere also the explanation should be in terms of the instrumentality (of the intellect).

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

32. O Pārtha, that intellect is born of *tamas* which being covered by darkness considers vice as virtue, and verily perceives all things as contrary to what they are.

The *buddhiḥ*, intellect; *yā*, which; *āvṛtā*, being covered; *tamasā*, by darkness, by the defect that is antagonistic to distinct perception; *manyate*, considers; *adharmam*, vice; *dharmam iti*, as virtue; which (intellect) everywhere reverses things that are meant for intangible results, (and which) similarly perceives *sarvārthān*, all things, even all the knowable things having tangible utility; verily as *vipārītān*, contrary to what they are; *sā*, that (intellect), which is involved in perversion; is *tāmasī*, born of *tamas*.

Now in three verses He speaks of the threefoldness of fortitude:

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

33. O Pārtha, the persevering effort which is ever associated with *samādhi*, (and) with which one restrains the functions of

the mind, the vital forces and the organs, that fortitude is born of *sattva*.

O Pārtha, *dhṛtyā*, the persevering effort; *yogena avyabhicārinyā*, which is never dissociated (*avyabhicārinyā*) from *samādhi*, (i.e.) which is ever associated with *samādhi*; (and) *yayā*, with which; *dhārayate*, one restrains, holds back from (one's) tendencies that are opposed to the scriptures, the functions (*kriyā*) of the mind (*manas*), the vital forces (*prāṇas*) and the organs (*indriyas*); (and) in the presence of which (effort) *samādhi* comes as a matter of course, and being restrained by which the functions of the mind etc. do not go in pursuit of other objectives by transgressing the scriptures, *sā dhṛtiḥ*, that fortitude; is *sāttvikī*, born of *sattva*.

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।  
प्रसङ्गेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

34. But, O Pārtha, the persevering effort with which one, becoming desirous of the fruits because of intense attachment, holds on to righteousness, objects of pleasure and wealth, that fortitude is born of *rajas*.

(The word) *tu*, *but*, makes a distinction from that (fortitude) which is born of *sattva*.

O Pārtha, *yayā dhṛtyā*, the persevering effort with which one, becoming *phala-ākāṅkṣī*, desirous of the fruits; *prasāṅgena*, because of intense attachment—to (one's) agentship etc.; *dhārayate*, holds on, always comprehends as things to be sought for, righteousness (*dharma*), objects of pleasure (*kāma*) and wealth (*artha*)—but never Liberation; *sā*, that; *dhṛtiḥ*, fortitude; is *rājasī*, born of *rajas*.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।  
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

35. O Pārtha, that (persevering effort) due to which one does not give up sleep, fear, sorrow, despondency as also sensuality, that fortitude, which is incapable of discrimination, is born of *tamas*.

O Pārtha, *yayā*, that (persevering effort) due to which; one *na vimuñcati eva*, does not give up at all, but considers as things that must be always practised; *svapnam*, sleep; *bhayam*, fear; *śokam*, sorrow, grief arising from loss of desirable objects; *viṣādam*, despondency, lassitude of the organs; *ca madam*, as also sensuality, eagerness to enjoy objects that are not sanctioned by the scriptures; *sā*, that; *dhṛtiḥ*, fortitude; *durmedhā*, which is incapable of discrimination; is *tāmasī*, born of *tamas*.

Having thus stated the threefoldness of 'actions' and 'instruments' in accordance with the *guṇas*, He (now) states in half a verse the threefoldness of their results:

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।  
 अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥  
 यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।  
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

36-7. Now hear from Me, O scion of the Bharata dynasty, as regards the three kinds of joy: That in which one delights owing to habit and certainly attains the cessation of sorrows; that which in the beginning becomes like poison, but in the end becomes comparable to nectar; (and) which arises from the clearness of the comprehension of the Self—that joy is spoken of as born of *sattva*.

*Me*, from Me, from My utterance; *śṛṇu*, hear, (i.e.) by dispelling other attractions make your mind steady for distinguishing between what is to be accepted and what rejected; *bharatarṣabha*, O scion of the Bharata dynasty. By this (word of address) his (Arjuna's) competence has been shown.

He speaks in a verse and a half of the happiness born of *sattva*: *Yatra*, that—bliss of *samādhi*—in which; *ramate*, one delights, becomes fully satisfied; *abhyāsāt*, owing to habit, through intense familiarity—but not instantly as from happiness from objects—, and remaining delighted in which he fully (*ni*) attains (*gacchati*) the cessation (*anta*) of all sorrows (*duḥkha*) without exception—but (he does) not (attain) great sorrow as at the end of objective happiness—.

That itself He elaborates: *Yat*, that which; *agre*, in the beginning, at the beginning of knowledge, detachment, meditation and *samādhi*; becomes *viṣam iva*, like poison, a source of a kind of dislike, because it is accomplished through great exertion; but which *pariṇāme*, in the end, on the perfection of knowledge, detachment, etc.; becomes *amṛtopamam*, comparable to nectar, a source of great joy; (and) *ātma-buddhi-prasādam*, which arises from the clearness of the comprehension of the Self—*ātmabuddhi* means comprehension (*buddhi*) concerning the Self; its *prasāda* (means) its continuance in a state of clearness owing to its being free from sleep, laziness, etc.; (the joy) born (*jāta*) from that (*ātmabuddhi-prasāda*), but not (the happiness) arising from the contact of the organs and the objects as in the case of what is born of *rajas*; nor even that arising from sleep, laziness, etc. as in the case of what is born of *tamas*—. This kind of the bliss of *samādhi* which arises from the clearness of comprehension of the Self as a result of the removal of the perception of the non-Self, *tat*, that; is *proktam*, spoken of, by the yogis; as *sāttvikam*, born of *sattva*.

Another says: *Śṛṇu*, hear of; *yatra*, that in which; *ramate*, one delights; *abhyāsāt*, owing to repeated practice; and in which he attains the end of sorrows, that (*tat*) is joy (*sukham*), and it is *trividham*, of three kinds, according to the differences of the *guṇas*. By thus supplying *tat*, *that*, the previous verse becomes connected (with the second). However, by the verse beginning with, 'that which is like poison in the beginning', the characteristics of the joy born of *sattva* is given. The intention of the Commentator (Śaṅkarācārya) also is this.



विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥

38. That joy is referred to as born of *rajas* which arises from the contact of the objects and (their) organs, (and) which is like nectar in the beginning but like poison in the end.

*Tat sukham*, that joy; *yat*, which, is very well known as arising from the contact (*saṃyoga*) of the objects (*viṣaya*) and the organs (*indriya*), but not (as arising) from the clearness of the comprehension concerning the Self, (i.e.) the joy arising from contact etc. with garlands, sandal-paste and women; which is *agre*, in the very beginning; *amṛtopamam*, like nectar, because of the absence of exertions such as restraining the mind, etc.; but *viṣam iva*, like poison; *pariṇāme*, at the end, because of its being the source of sorrows here and hereafter; *tat*, that; is *smṛtam*, referred to; as *rājasam*, born of *rajas*.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३९॥

39. That joy is said to be born of *tamas* which both in the beginning and in the sequel is delusive to oneself and arises from sleep, laziness and intoxication.

*Tat sukham*, that joy; *yat*, which; *agre*, in the very beginning; *ca*, and; *anubandhe*, in the sequel, in (its) result; is delusive (*mohanam*) *ātmanah*, to oneself; and *nidrālasya-pramādottham*, arises from sleep, laziness and inadvertence—sleep and laziness are well known; *pramāda*, intoxication, is living only in a realm of fancy, without considering what is one's duty—. (This joy) springs from them only, but it does not arise from the clearness of comprehension as in the case of that (joy) which is born of *sattva*; nor is it born of the contact of the objects and the organs as in the case of that (joy) which is born of *rajas*. That (joy) is *udāhṛtam*, said to be; *tāmasam*, born of *tamas*.

Now, taking into consideration even what has not been said, the Lord concludes the import of the subject under discussion:

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।  
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥४०॥

40. There is no such entity in the world or, again, among the gods in heaven, which can be free from the three *guṇas* born of Nature.

*Na tat asti*, there is no such; *sattvam*, entity, any living creature or a non-living thing; *pr̥thivyām*, in the world, among men and others; *vā*, or; *punaḥ*, again; *deveṣu*, among the gods; *divi*, in heaven; *yat*, which; *syāt*, can be; *muktam*, free from, devoid of; *ebhiḥ*, these; *tribhiḥ guṇaiḥ*, three *guṇas*, *sattva* etc., which cause bondage; *prakṛtijaiḥ*, which are born of Prakṛti. Prakṛti, Nature, is the state of balance of *sattva*, *rajas* and *tamas*. (So) *prakṛtijaiḥ* means those which are born from that, those which have come to a state of imbalance. But it is not that the *guṇas* have an actual birth from Nature, for they constitute Nature. So the state of imbalance itself is their birth in a figurative sense. Or, *prakṛti* is *Māyā*. (So) *prakṛtijaiḥ* means born of, projected by, that (*Māyā*).

The meaning is that there does not exist anywhere a non-Self that is devoid of the three *guṇas*.

Thus then is concluded here what was said in the fourteenth chapter—that the entire creation is made up of the *guṇas*, viz. *sattva*, *rajas* and *tamas*; that it is characterized by action, instrument and result; (and) that it is imagined through false ignorance and is evil. And in the fifteenth chapter, after having spoken of it through the imagery of the Tree, it was said in,

After uprooting this Peepul whose roots are firmly fixed, with the mighty weapon of detachment, that State which is

beyond that (Peepul Tree) has to be sought for, entering into which they do not return again (15.3-4),

that the supreme Self should be sought for by uprooting that (Tree) with the weapon of detachment, dispassion towards objects.

This being so, a doubt may arise: Since everything is made of the three *guṇas*, how can the Tree of the World constituted by the three *guṇas* be uprooted? For, the weapon of detachment itself cannot logically exist.

The next topic is begun in order to reply that, the weapon of detachment is obtained from the supreme God propitiated through the performance of one's respective duties of caste and stage of life as prescribed according to each one's eligibility; and with a view to concluding the purport of the *Gītā* scripture that the gist of all the Vedas is this much only, which should be put into practice by those who want the supreme human Goal.

In this connection this is (in the form of) an aphorism:

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।  
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

41. O scorcher of enemies, the duties of the Brāhmaṇas, the Kṣatriyas and the Vaiśyas, as also of the Śūdras, have been fully classified by the *guṇas* which are the sources of dispositions.

The clubbing together of the three is in order to state that they, being twice-born, have the common duties of studying the Vedas, etc. The separation of the Śūdras is for showing that they, since they have a single birth, are not eligible for (studying) the Vedas. So also Vasiṣṭha says:

There are four castes—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. Among them, three castes—Brāhmaṇa, Kṣatriya and Vaiśya—have two births. They have their first birth from their mothers; the second is when they tie the waist-band

made of *muñja*-grass. In this (latter) case the mother of this (birth) is said to be the Gāyatrī-*mantra* and the father the preceptor (*Va. Sm.*, 2.1-3).

Similarly, 'the four castes have their respective distinctions' (ibid. 4.1), and (the castes are four due to their distinct positions. There is also the Vedic text,

Of this one (the Cosmic Person) the Brāhmaṇa was the mouth; (His) arms were transformed into the Kṣatriya; those which were his thighs were those who are Vaiśya; the Śūdra originated from the feet (*Rg.*, 10.90.12),

(The interpretation of the above Vedic text is:) With the Gāyatrī He created the Brāhmaṇa; with the Triṣṭubh, the Kṣatriya; with the Jagatī, the Vaiśya. The Śūdra was not created with any of the metres. By this it is made known that he (the Śūdra) is without any sanctification. Gautama also says that the Śūdra is the fourth caste and has one birth.

*Parantapa*, O scorcher of foes; *karmāṇi*, the duties, of all those four castes, have been fully (*pra*) classified (*vibhaktāni*), set out by distinguishing each one from the others. By whom? *Svabhāva-prabhavaḥ guṇaiḥ*, by the *guṇas* which are the sources of dispositions—by the *guṇas*, *sattva* etc. which are the sources (*prabhava*) of such dispositions (*svabhāva*) as Brahminhood etc. To explain: The source of the disposition of a Brāhmaṇa is verily the quality of *sattva*, because he is very peaceful; of the disposition of a Kṣatriya, (the source is) *rajas* with *sattva* playing a secondary part, because by nature he is domineering; of the disposition of a Vaiśya, (the source is) *rajas* with *tamas* playing a secondary part, because he is diligent by nature; of the disposition of a Śūdra, (the source is) *tamas* with *rajas* playing a secondary part, because he is dull by nature.

Or, *svabhāva* means Nature, called Māyā. (So *svabhāva-prabhavaḥ* means) 'by those which have their origin from that (Nature) as the material cause'. Or, *svabhāva* means a pre-ex-



isting impression (*samskāra*) that in the present life becomes manifest for producing its own result. So (*svabhāva-prabhavaḥ guṇaiḥ* means) those (*guṇas*) which have that (*svabhāva*) as their origin by virtue of its being the instrumental cause. Since even the Scripture depends on the nature of a person, therefore, though (the duties are) fully classified by the Scripture, they are still said to be fully classified by the *guṇas*. For there is the maxim, 'In conveying the meaning of verbs, the competence of the eligible person becomes helpful.'

In accordance with this is the saying of Gautama: '(The duties) of the twice-born ones are (Vedic) study, sacrifice, charity; of a Brahmin the additional ones are expounding the scriptures, performing sacrifices for others, and acceptance of gifts. But the preceding (three duties) are obligatory. Of a king the additional ones are protecting all the creatures and meting out punishment justly. Of a Vaiśya the additional ones are cultivation, trade, animal husbandry and usury. The Śūdra, who is the fourth caste, has one birth. For him also (the duties) are truthfulness, absence of anger, cleanliness, and washing of hands and feet before sipping water (*ācamana*). According to some (his duties) are performance of *śrāddha*, maintaining his dependants, living with his wife only, and service of the higher (castes)' (*Gau. Sm.*, 2.1.1-3; 7, 8; 50-7). Here the common as also the uncommon duties have been stated. 'But the previous (three duties) are obligatory' means that study, sacrifices and charity are obligatory duties, but not so in the cases of expounding the scriptures, performing sacrifices for others, and acceptance of gifts; for, these are meant for livelihood. This is the meaning. *Vanik* means trade; *kusīdam* means using one's wealth for increasing it. By 'of the higher' means 'of the superiors', i.e. of the twice-born.

Vasiṣṭha also says: 'The Brahmins have six duties—study, teaching, performance of sacrifices (for oneself), performance of sacrifices for others, charity and acceptance of gifts. Of a king (the duties) are three—study, sacrifice and charity. And the armed protection of the subjects is his own caste-duty; he should live by this. These verily are the three duties of a Vaiśya—(viz.)

cultivation, trade, animal husbandry and usury. Of a Śūdra (the duty) is to serve them' (*Va. Sm.*, 2.13–20). Āpastamba also says,

The castes are four—Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. Among them the preceding ones are superior according to their births. A Brahmin's own duties are study, teaching, performance of sacrifices (for oneself), performing sacrifices for others, charity, acceptance of gifts, inheritance of paternal property, living by gleaned grains and ears of corn, and some other duties not (specifically) enumerated. These very ones, barring study, teaching and performing sacrifices for others, are (the duties) of a Kṣatriya; fighting and punishing are the additional ones. (The duties) of a Vaiśya are like those of a Kṣatriya, leaving out punishing and fighting, with the addition of cultivation, tending cattle and trade. Of a Śūdra is the service of the other castes (*Āp. Dh. Sū.*, 1.1.4–5; 2.10.5–8; 1.1.7).

Manu also says:

He made teaching, study, performance of sacrifices (for oneself) as also performing sacrifices for others, and charity and acceptance of gifts (the duties) for the Brahmins. He laid down protection of subjects, charity, sacrifices as also study, and non-attachment to objects of enjoyment (the duties) for a Kṣatriya. And for a Vaiśya (he laid down as duties) protection of animals, charity, sacrifices as also study, and the ways of a trader, usury and cultivation. But the Lord laid down only one duty for a Śūdra—the service of these very castes without ill will (*Ma. Sm.*, 1.91).

Thus the duties of all those four castes have been fully classified according to the distinction of the *guṇas*.

Among these, He speaks of the duties of a Brahmin created by his natural *guṇas*:

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।  
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

42. The natural duties of a Brahmin are control of the internal and external organs, austerity, purity and cleanliness, forgiveness, straightforwardness, knowledge as also proficiency in Vedic ritual and experience of Brahman, and faith.

*Śamah*, control, quietening, of the internal organ; *damah*, control, quietening, of the external organs, as stated before; *tapah*, austerity, physical etc., stated in, 'The worship of gods, the twice-borns, venerable persons and the wise', etc. (17.14-16); *śaucam*, purity and cleanliness, which too have been spoken of before by distinguishing between external and internal purity (ref. 13.7, 16.3, 17.14); *kṣāntiḥ*, forgiveness, the absence of distress in the mind of one who has been abused or assaulted, mentioned before (13.7); *ārjavam*, straightforwardness, the absence of crookedness, spoken of before (13.7, 16.1, 17.14); *jñānam*, knowledge, of the Vedas together with their branches and of their meanings; *viññānam*, wisdom, proficiency in such activities as sacrifices etc. (mentioned) in the section of the Vedas dealing with actions, and the experience of the identity of Brahman and the Self (mentioned) in the section of the Vedas dealing with Brahman; *āstikyam*, faith, born of *sattva*, mentioned before (17.3-4). These nine beginning with *śama* are *brahma-karma*, the duties of a Brahmin, of the Brahmin-caste; which are *svabhāvajam*, natural, born from the nature of the *sattva* quality.

Even though these characteristics are possible in all the four castes when the *sattva* quality predominates in them, they nevertheless exist abundantly in a Brahmin because he is possessed of the nature born of *sattva*. However, since they sometimes occur elsewhere also when *sattva* predominates, therefore they have been spoken of as common characteristics in some other scriptures. Thus Viṣṇu says:

These characteristics are said to be common—forgive-

ness, truthfulness, control of the external organs, cleanliness, charity, control of the organs, non-injury, service of the teacher, visiting holy places, kindness, straightforwardness, freedom from avarice, adoration of gods and Brahmins, as also unenviousness (*Vi. Sm.*, 2.16–17).

‘Common’ means (common) to all the four castes as also generally to all the four stages of life.

So also Bṛhaspati (says):

*Dayā, kṣamā, anasūyā, śauca, anāyāsa, maṅgala, akārpanya* and *asprhatva* are common to all.

An enemy or a group of relatives or a friend or a hateful person should always be protected when in danger. This is declared to be *dayā*, kindness. If one does not ever get angry or injure when pain is caused externally or internally, that is declared to be *kṣamā*, forgiveness. If one does not mar the good qualities of virtuous people, but even praises bad people, and does not take delight in the shortcomings of others, that is called *anasūyā*, unenviousness. Avoidance of prohibited food, and association with persons of unblemished character, and continuance in one’s own righteous path, this is said to be *śauca*, purity. One should not undertake too much of any work that causes suffering to the body, even if it (work) be very good. That is called *anāyāsa*, non-overexertion.

Worthy behaviour at all times and avoidance of what are unworthy—this indeed is said to be *maṅgalam*, goodness, by *munis*, those who are seers of Reality. One should wholeheartedly give a little every day, even from the little that one has. That is verily called *akārpanyam*, non-miserliness. One should remain satisfied with whatever valuable thing is acquired naturally, without any thought of the wealth of others. That is declared to be *asprhā*, non-covetousness (*Bṛ. Sm.*, 2.489–500).

These very eight have been mentioned by Gautama as the quali-



ties of the mind: 'Now then, there are eight qualities of the mind—kindness to all creatures, forgiveness, unenviousness, purity, non-overexertion, goodness, non-miserliness and non-covetousness' (*Gau. Sm.*, 1.8.23–4).

So also in the *Mahābhārata*:

*Satya, dama, tapas, śauca, santoṣa, hrī, kṣamā, ārjava, jñāna, śama, dayā, dhyāna*—this is the eternal righteousness.

*Satya*, truthfulness, is said to be that which is beneficial to creatures; *dama* is control of the mind; *tapas* implies continuance in one's own path of righteousness; *śauca*, purity, implies avoidance of intermixture (of blood); *santoṣa*, contentment, implies renunciation of possessions; *hrī*, sense of shame, implies avoidance of prohibited actions; *kṣamā*, forgiveness, implies bearing up with conflicts; *ārjava*, straight-forwardness, implies possessing an equipoised mind; *jñāna*, knowledge, means full understanding of the real Entity; *śama* implies tranquillity of mind; *dayā*, kindness, means being a well-wisher of creatures; *dhyāna* implies a mind free from objects (*Ār.*, 3.19.3, 4, 7, 8, 11, 12, 15, 16).

Devala says, 'The aggregate of virtue is: purity, charity, austerity, faith, serving the teacher, forgiveness, kindness, enlightenment, modesty and truthfulness.' (He) also (says), 'Mortification of the body through vows, fasting and penance constitutes *tapas*; and faith in righteous duties is called *śraddhā*, because for a faithless man there is no use of performing religious duties. That, again, which is complete mastery of all Vedic and temporal learning is called *vijñāna*. They say that *vinaya* is of two kinds—constant *dama* and *śama*.' The remaining ones stand almost explained. Hence quotations have not been written down.

Yājñavalkya (has said): 'Compared with the duties of sacrifices, religious observances, *dama*, non-injury, charity and Vedic study, this, however, is the highest virtue that consists in realizing the Self through yoga' (*Yā. Sm.*, 1.8).

And all of this divine nature, which was explained before,

is natural to a Brahmin, and in the others it is occasional. Thus there is no contradiction.

He speaks of the duties of a Kṣatriya arising from the nature of the *guṇas*:

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।  
दानमीश्वरभावश्च क्षत्रकर्म स्वभावजम् ॥४३॥

43. The natural duties of a Kṣatriya are heroism, boldness, fortitude, capability, and also not retreating in battle, generosity and lordliness.

*Śauryam*, heroism, the tendency to attack even those who are stronger; *tejah*, boldness, being incapable of getting cowed down by others; *dhṛtiḥ*, fortitude, the aggregate of body and organs not sinking even in the face of great danger; *dākṣyam*, capability, engagement, without confusion, in duties that suddenly present themselves; *ca api*, and also; *apalāyanam*, not retreating, not showing one's back; *yuddhe*, in battle; *dānam*, generosity, giving up without hesitation the right to one's own wealth and making it somebody else's property; *ca īśvara-bhāvaḥ*, and lordliness, manifestation of one's power of authority over those who are to be ruled, for the protection of subjects; are *kṣatra-karma*, the duties of a Kṣatriya, the duties enjoined for the Kṣatriya-caste; *svabhāvajam*, which are natural, which result from the nature of the quality of *rajas* that has *sattva* playing a secondary part.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।  
परिचर्यात्पिकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

44. The natural duties of a Vaiśya are agriculture, cattle-rearing and trade. Of a Śūdra, too, the natural duty is in the form of service.

*Kṛṣi*, agriculture, is ploughing the earth for growing food; (*gaurakṣya-vāṇijyam*;) *gaurakṣya*, animal husbandry, is the abstract noun of *gorakṣa*, a cowherd; *vāṇijya* is the occupation of a trader, consisting in buying, selling, etc.; usury also should be included here. These are *vaiśya-karma*, the duties of a Vaiśya, of the Vaiśya-caste; *svabhāvajam*, which are natural, born from the nature of the quality of *rajas* that has *tamas* playing a secondary part. *Karma*, the duty; *pari-caryātmakam*, in the form of service, consisting in serving the three (other) castes; *sūdrasya api*, of a Śūdra, too; is *svabhāvajam*, natural, born from the nature of the quality of *tamas* that has *rajas* playing a secondary part.

Thus then have been stated the natural duties of the castes, termed as 'born of the *guṇas*'. Other duties also have been spoken of in the scriptures. So it has been said in the *Bhaviṣya-purāṇa*:

Duty is said to be auspicious, (and) auspiciousness is characterized by prosperity. That duty, which is founded on the Vedas and is eternal, is said to be of five kinds.

One, however, is said to be 'caste-duty'; after that is 'duties of the four stages of life'; the third is 'duty of the caste and stage of life'; so also there are 'duty born of the *guṇas*' and '*naimittika*, occasional, duty'.

O king, a duty that gets currency depending on castehood alone, as for instance, investing a boy with the sacred thread (*upanayana*), that is called caste-duty. An *adhikāra* (duty), however, that gets currency depending on the stage of life, that is indeed 'duty of the stage of life', as for instance, begging for alms, carrying a staff, etc. That (duty) which follows from the consideration of caste and stage of life is 'duty of caste and stage of life', as for instance, (investiture with) a girdle made of the *muñja*-grass, etc.<sup>1</sup> That (duty)

1. During the investiture ceremony Brahmin boys are given girdles made of *muñja*-grass; Kṣatriya boys get girdles of *mūrvā* (a kind of hemp); Vaiśya boys, girdles made of *sāṇa* (another kind of hemp).

which follows from a *guṇa* is called 'duty born of a *guṇa*', as for instance, protection of the subjects by one who has been coronated. That duty which follows from some one occasion should be known as *naimittika* (occasional duty), as for instance, the method of expiation (cf. *Brāhma-parva*, 181.7, 10, 11, 12-15).

Here (in the above quotation) the word *adhikāra* stands for *dharma* (duty).

Hārīta has spoken of four kinds of duties:

Now then, those belonging to the different stages of life have 'distinct duties', 'specific duties', 'common duties' and 'comprehensive duties'. The 'distinct duties' arise from one (duty) adhering to the different stages of life, as for instance, the duties of the four castes. The 'specific duties' follow from the specific stage of life one is adhering to, as for instance, (the duties) of the Naiṣṭhikas, Yāyāvaras, Ānujñāyikas and Cāturāśramya-siddhas.

That duty which is common to all is the 'common duty'. The duty that is conducive to Liberation is the 'comprehensive duty'. A Naiṣṭhika is a special kind of celibate.<sup>1</sup> A Yāyāvara (roving family man) is a particular kind of a householder. An Ānujñāyika is a particular kind of forest-dweller. A Cāturāśramya-siddha is a distinct kind of ascetic.

'Common to all' means common to all the castes and stages of life. Of them the first ('duties common to all the castes') are as (given) in the *Mahābhārata*:

Non-cruelty, non-injury, vigilance, sharing (of one's belongings), the *śrāddha*-ceremony, hospitality and truthfulness, as also freedom from anger, remaining satisfied with their own wives, purity, unenviousness at all times, knowl-

1. He lives in his guru's house as a celibate for life.



edge of the Self and forbearance—(these) are the common duties, O King (*Mbh.*, *Āś.*, 285.23–4).

Those '(duties) that are common to all the stages of life' have been cited before. *Niṣṭhā* means termination of transmigration. What is instrumental to that is *naiṣṭhika*. It is the 'comprehensive duty', the unmotivated performance of actions for the removal of the obstacles to the rise of Self-knowledge, which leads to Liberation. This is the meaning.

The stages of life also have been mentioned in the scriptures to be four. For instance, as Gautama has said, 'Some say that, for him (who has finished studying the Vedas) there are four alternative stages of life—(those of) a *brahmacārin* (celibate), a *gṛhastha* (householder), a *bhikṣu* (mendicant) and a *vaikhānasa* (recluse)' (*Gau. Sm.*, 3.1–2). Āpastamba (has said), 'The stages of life are four—those of a householder, of one staying with a teacher, of one practising silence, and of one living in a forest. One who stays in any one of them, according to the injunctions (and) with an unperturbed mind, attains Peace' (*Āp. Dh. Sū.*, 2.21.1–2). Vasiṣṭha (has said), 'The stages of life are four—those of a celibate, a householder, a forest-dweller and a mendicant. Having studied, with unbroken celibacy, one or two or all the Vedas, one should resort to whichever among them (the four stages) he wishes' (*Va. Sm.*, 7. 1–3). Similarly their distinct duties also have been mentioned. So also the result accruing to the ignorant has been mentioned. For instance, as Manu has said, 'By performing the duties prescribed in the Śrūti and Smṛti a human being attains fame in this world and unsurpassable happiness after death' (*Ma. Sm.*, 2.9) 'Unsurpassable happiness' is suggestive of the respective fruit as attained.

Āpastamba (has said),

To all the castes comes the highest and unlimited happiness by the performance of their own duties. When they return after that, they, according to the residual results of (their) actions, come to have birth, form, caste, strength,

occupation, intelligence, wisdom, material possessions and the duties to be performed (*Āp. Dh. Sū.*, 2.2.2–3).

Gautama (has said),

Persons belonging to the (different) castes and stages of life, who adhere to their own duties, they, having enjoyed after death the fruits of their actions, get a rebirth—due to the residual fruits of actions (*śeṣa*)—in which they have an appropriate country, caste, lineage, form, life-span, sacred knowledge, righteous behaviour, wealth, happiness, intelligence. Persons who are opposite of this and tread diverse paths get destroyed (*Gau. Sm.*, 11.29–30).

By the word *śeṣa* here are meant the fruits of Citrā-sacrifice etc., called *anuśaya*, which are other than the fruits of Jyotiṣṭoma-sacrifice etc. that get (fully) enjoyed (in heaven), but not a portion of the results of past actions. This is the conclusion in, ‘After the actions are exhausted, the soul returns together with (the residual) *karma*, as is known from the Upaniṣads and Smṛtis, along the path followed (by it) while going as also differently’ (*B. S.*, 3.1.8). (Kumārila) Bhaṭṭa also has said, ‘In the scripture of Gautama also the residual fruits of actions have been spoken of with reference to those Citrā-sacrifice etc.’ ‘Persons who are opposite of this, who tread diverse paths’, who go in every direction, who act wilfully, ‘get destroyed’ by getting born in hell etc. The idea is, they, having become born as worms, insects, etc., get deprived of all human goals. Hārīta has said,

Some take birth again after having attained the (different) worlds through selfish sacrifices, charities and austerities. Those who are free from selfish desires, who perform proper sacrifices, who give properly in charity, who are steadfast in austerities, (they) attain the undecaying worlds.

In this connection, the difference in results because of the presence

or absence of desire has been shown in the *Bhaviṣya-purāṇa*:

It is clear that the performance of the *nitya(-karmas)* is recommended even though they have no fruits. But the *kāmya(-karmas)* are (recommended) for their own results. However, the *naimittika(-karmas)* are (recommended) for removing sins. There are three kinds of results from the performance of actions. Some say that it (performance of *nitya-karmas*) eliminates possible sin<sup>1</sup>; others hold that it precludes the possibility of sin; and still others consider the *nitya-karmas* to have auxiliary results (*Brāhma-parva*, 186.2-5).

'Others', Āpastamba and others, consider the *nitya-karmas* to have auxiliary results, as is evident from their statements, 'As when a mango tree is grown for fruits,' etc. (*Āp. Dh. Sū.*, 1.20.3).

And the Śruti, 'There are three divisions of duty. One is sacrifice, study and charity. The second is austerity itself. The third is the Brahmacārin living in the house of his teacher, wholly dedicating himself there for life', having thus spoken of a householder, a forest-dweller and a Brahmacārin, and then after having stated in, 'All these become the attainers of the virtuous worlds', that there is no Liberation in their cases on account of the want of purification of the mind, states in, 'The man established in Brahman attains immortality', that for these very ones there is Liberation when they become purified in mind and steadfast in Knowledge by espousing monasticism (*Ch.*, 2.23.1).

Therefore, this being the position, a Brahmacārin or a Householder or a Forest-dweller, who is desirous of Liberation, he, by renouncing hankering for results through an attitude of dedication to the Lord,—

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

1. Sin which would have arisen if the *nitya-karmas* were not performed.

45. Being devoted to his own duty, man attains complete success. Hear that as to how one devoted to one's own duty achieves success.

*Abhirataḥ*, being devoted to, given wholly to the performance of; *sve sve karmaṇi*, his own duty, which is enjoined for the respective caste and stage of life and which is stated in the Śrutis and Smṛtis, but not to an activity goaded merely by his own desires; *naraḥ*, man, a human being who has self-identification with a caste and a stage of life—(which meaning for *naraḥ* is taken) because a human being (alone) is entitled to practise (the injunctions of) that division of the Vedas which deals with duties; *labhate*, attains; *samsiddhim*, complete success, the fitness for the rise of full Knowledge through the eradication of the impurities (in the form) of the aggregate of body and organs.

Since gods and others are devoid of self-identification with castes and stages of life, therefore it is indeed justified that they have no eligibility for those duties. However, even they have eligibility to undertake *upāsanā* (meditation) etc., which are independent of castes and stages of life. This has been established in the 'Section dealing with gods' (*B. S.*, 1.3.26–33).

Well, how can actions, which are causes of bondage, be a means to Liberation? He (the Lord) says (that they can be so) through a special process: *Śṛṇu tat*, hear that, i.e. after hearing, understand that process; *yathā*, as to how, the means through which; *svakarma-nirataḥ*, one devoted to his own duty; *vindati*, achieves; *siddhim*, success, the characteristics of which have been stated.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥

46. A human being achieves success by adoring through his own duties Him from whom is the origin of entities, and by whom is all this pervaded.



*Yataḥ*, from whom, from which homogeneous Consciousness-Bliss having the limiting adjunct of *Māyā*, from which omniscient, omnipotent God who is both the material and the efficient Cause, from which inner Controller of all; is *pravṛtṭiḥ*, the origin, made of *Māyā*, like that of a chariot etc. in dream; *bhūtānām*, of entities, of space etc. having the characteristics of coming into existence; and *yena*, by whom, alone, in His nature as Existence and Self-effulgence; *sarvam idam*, all this, the sum total of what is seen; is, in all the three times, *tatam*, pervaded, verily contained within Himself—(which is said) because a thing imagined has no existence apart from its basis—. And thus there is the Śruti, 'Crave to know well that from which (*yataḥ*) all these beings take birth, that by which (*yena*) they live after being born, that towards which they move and into which they merge. That is Brahman' (*Tai.*, 3.1.1). Here the Fifth Case-ending in *yataḥ*, from which, is used in reference to the material cause; by the phrases '*yataḥ*, from which' and '*yena*, by which' are implied identity (of the cause). The sentence determining that (cause) is, 'He knew Bliss as Brahman. For from Bliss, indeed, all these beings originate' (*ibid.* 3.4.1). From such other Śruti texts also as, 'One should know that Nature is surely *Māyā*, and the supreme Lord is the Ruler of *Māyā* to be sure' (*Śv.*, 4.10), it is understood that *Māyā* is the limiting adjunct. From such other Śruti texts as, '(From Him) who is omniscient in general and all-knowing in detail' (*Mu.*, 1.1.8), His omniscience etc. are known. And thus it is a Vedic idea itself that has been promulgated by the Lord in, 'from whom is the origin of entities and by whom is all this pervaded'.

*Abhyarcya*, by adoring, by pleasing; *tam*, Him, the Lord who is the inner Controller; *svakarmanā*, through his own duties, as enjoined in respect of each caste and stage of life; *mānavāḥ*, a human being; *vindati*, achieves, through His grace; *siddhim*, success, in the form of being fit for steadfastness in the knowledge of self-identity (with Brahman); (i.e. he gets) purity of the internal organ. The idea is that the gods and others, however, (achieve success) only through *upāsana* (meditation).

Since one's own duty is the means for the human beings to receive God's grace, therefore,—

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

47. One's own duty, (even though) defective, is superior to another's duty well performed. By performing a duty as dictated by one's own nature, one does not incur sin.

*Svadharmah*, one's own duty; even though *vigunah*, defective, not well performed; is *śreyān*, superior to, more praise-worthy than; *para-dharmāt*, another's duty, though well performed. Therefore, by you who are a Kṣatriya, your own duty alone—fighting etc.—must be performed, (and) not another's duty such as wandering for alms, etc. This is the idea.

Is it not that fighting etc., even though one's own duty, should not be undertaken, because it would be a source of sin arising from killing relatives and others?

He (the Lord) says: No. *Kurvan*, by performing; *karma*, a duty, such as fighting etc.; *svabhāva-niyatam*, as dictated by one's own nature, (a duty) born from one's own nature mentioned before—heroism, boldness, etc.; *na āpnoti*, one does not incur; *kilbiṣam*, sin, arising from killing relatives and others. So has it been explained earlier in, 'Treating happiness and sorrow...with equanimity...' (2.38). For, just as in the case of killing of animals in connection with the Jyotiṣṭoma-sacrifice, similarly the killing of relatives, which is a part of the enjoined fighting, is not a source of sin. So has it been said hereafter.

Since killing etc. that are enjoined are thus not a source of sin, and another's duty is fraught with fear (see 3.35), and all actions are tainted by defects in general, therefore an unenlightened person, who is self-identified with caste and stage of life,—

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।  
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

48. O son of Kuntī, one should not give up the duty to which one is born, even though it be faulty. For, all undertakings are surrounded with evil, as fire is with smoke.

*Kaunteya*, O son of Kuntī; *na tyajet*, one—either yourself or anybody else—should not give up, till the internal organ becomes purified; *karma*, the duty; *sahajam*, to which one is born, (the duty) that is born of one's own nature; *api*, even though; it be *sadoṣam*, faulty, associated with enjoined injury, e.g. the Jyotiṣṭoma(-sacrifice), fighting, etc. Verily, no one who has not realized the Self can stay even for a moment without doing work. Neither does one become free from sin by performing somebody else's duty. *Hi*, for; *sarva-ārambhāḥ*, all undertakings, all duties, be they one's own or of another's; *āvṛtāḥ*, are surrounded; *doṣeṇa*, with evil, which in common consists of the three *guṇas*; they are full of evil indeed. It has been explained accordingly earlier in, 'To the discriminating one all is surely painful on account of everything bringing pain either as consequence, or as anticipation of loss (of happiness), or as (fresh craving) arising from impressions (of happiness), or also as a counteraction of the *guṇas*' (*P. Y. Sū.*, 2.15; see p. 364).

Therefore, there being no alternative, one who has not realized the Self should not, while performing one's duties, give up the duties, fighting etc., to which one is born, just as a worm born in poison (cannot give up) poison, even though they have the common fault of being constituted by the three *guṇas*, and the particular fault of being the cause of killing relatives and others. (This is so) because (such a) one is incapable of renouncing all actions. But one with a pure internal organ, who is capable of renouncing all actions, should surely give up. This is the idea.

Who is he, again, who can renounce all actions? He who is endowed with *śama*, *dama*, etc. on account of having dispassion

for enjoyment of objects here and hereafter, which (dispassion) is born from discrimination between the eternal and the ephemeral objects, who has attained the success arising from (the performance of his) duties, who is a seeker of Liberation as a result of his having completely eradicated the impurities, in whom has arisen the desire to realize the identity between the pure Brahman and the Self, he, with a view to practising *śravaṇa* etc. of the (great) Upaniṣadic sentences that are the means to the knowledge of the identity of Brahman and the Self, which (*śravaṇa* etc.) lead to his cherished Liberation, should, after quietening all distractions, certainly resort to renunciation of all actions, which is a necessary part (*śeṣa*) of that (*śravaṇa* etc.) and is sanctioned by the Śrutis and Smṛtis.

For there is the Śruti, 'Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body)' (*Br.*, 4.4.23), and also the Smṛti, 'After renouncing (conventional) truth and untruth, happiness and sorrow, the Vedas, this and the other world, one should seek the Self' (*Āp. Dh. Sū.*, 2.9.13). The purport of the Śruti is : 'Becoming withdrawn into himself', having renounced all actions, one should 'see the Self', one should deliberate on the Upaniṣadic sentences with a view to visualizing the Self.

This kind of person alone, the *sannyāsin* of the *paramahansa* (highest) class, who has been presented in the Śruti, 'The man established in Brahman attains immortality' (*Ch.*, 2.3.1), as being distinct from the three divisions of virtue, is capable of *vicāra* (deliberation) on the Vedantic sentences after approaching a teacher who is a *sannyāsin* of the *paramahansa* class and is self-fulfilled. Having him in view the venerable Bādarāyaṇa commenced the discussion beginning with 'Hence (is to be undertaken) thereafter a deliberation on Brahman' (*B. S.*, 1.1.1), which has four facets (chapters)<sup>1</sup>.

Of what kind is he (the disciple)? This He says:

1. The four chapters are: *Samanvaya* (reconciliation of Upaniṣadic



असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

49. He whose intellect remains unattached to everything, who has conquered his internal organs and is desireless, attains through monasticism the supreme perfection in the form of realization of Brahman.

He who is *asakta-buddhiḥ*, he whose intellect remains unattached to, whose intellect is devoid of fondness—in the form, 'I belong to these, these are mine'—with regard to; *sarvatra*, everything, even children, wife and others who are sources of attachment; because he is *jitātmā*, one who has conquered his internal organ, has brought his internal organ under control by withdrawing it from objects—. So long as desire for objects persists, how can there be withdrawal? With regard to that He says: *Vigata-spr̥haḥ*, he is desireless, without craving even for (his) body, life and enjoyments; i.e. he is detached from everything as a result of (his) finding defects in everything that is perceived, and (his) noticing merit in the Liberation characterized as eternal Consciousness and supreme Bliss.

One who has thus become pure-minded, who has attained fitness for steadfastness in Knowledge, the success lower than the highest, which (fitness, or success) arises from (performance of his) duties, (as) mentioned in the text, 'A human being achieves success by adoring Him through his own duties' (46), and which is characterized as his eligibility for *vicāra*—a means to Knowledge—on the Upaniṣadic texts, he *adhigacchati*, attains, as a result of the maturity of (his) spiritual disciplines; *naiṣkarmya-siddhim* (success in the form of realization of Brahman)—*niṣkarma*, that which is free from duties, is Brahman; the realization of that (Brahman) which comes through *vicāra* is *naiṣkarmya; siddhi*, success, of that kind—; *paramām*, which

texts through proper interpretation); *Avirodha* (non-contradiction); *Sādhana*, (spiritual practice); and *Phala* (result).

is supreme, which is the fruit of the lower success from (the performance) of duties; *sannyāsenā*, through monasticism, (i.e.) by dint of (his) giving up all duties as also the tuft of hair on the head, the sacrificial thread, etc.; that is to say, through *vicāra* that is preceded by this (giving up).

Or, the Third Case in *sannyāsenā* is used to denote the characteristic of the state a thing is in. The meaning is: He attains the *paramām*, supreme, *naiṣkarmya-siddhi* in the form of renunciation of all actions; (i.e. he attains) the fitness for the direct realization of Brahman, the success (*siddhi*) in the form of being free from the *guṇas*, which is the fruit of the preceding success that was born of *sattva*.

He (the Lord) speaks of the successive stages of spiritual disciplines in the matter of the rise of Knowledge of Brahman in one who is endowed with the aforesaid disciplines and who has renounced all actions:

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।  
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

50. Understand from Me, in brief indeed, O son of Kuntī, that process by which one who has achieved success attains Brahman, the supreme consummation of Knowledge.

*Kaunteya*, O son of Kuntī; *tathā*, that, that process; *yathā*, by which, by which process; *prāptaḥ*, one who has achieved; *siddhim*, success, purity of the internal organ, which is born of God's grace after adoring Him through one's own duties, which is in the form of fitness for the rise of Knowledge, (and) which culminates in the renunciation of all actions; (*āpnoti*) *brahma*, attains Brahman, directly realizes the pure Self; *nibodha*, understand; *me*, from Me, from My speech, in order to put it into practice. Is it in a very elaborate way? He says, No. *Samāsenā eva*, in brief indeed, but not elaborately.

What will result from understanding that? Hence He says,

'*niṣṭhā jñānasya yā parā*—which is the supreme consummation of Knowledge': Consummation (*niṣṭhā*) of Knowledge (*jñāna*) brought forth by *vicāra*, after which there remains no other discipline to be undertaken; which is *parā*, supreme; the highest or the culmination of all, because it is the direct cause of Liberation. The meaning is, 'Understand in brief the supreme culmination of Knowledge—in the form of attainment of Brahman—of one who has accomplished that success.'

This culmination of Knowledge that is such is being stated along with the process:

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।  
 शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥  
 विविक्तसेवी लज्वाशी यतवाक्कायमानसः ।  
 ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥  
 अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।  
 विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

51. Endowed with a very pure intellect, and controlling with fortitude the aggregate of body and organs, (and) rejecting the objects—beginning with sound—, and eliminating attachment and hatred,—

52. —one who resorts to solitude, eats sparingly, has speech, body and mind under control, who is ever given to *dhyāna* and yoga, and who has wholly resorted to dispassion,—

53. —(that person) having discarded egotism, evil obstinacy, pride, desire, anger and gifts (and being) free from the idea of 'mind', and serene, is fit for becoming Brahman.

*Yuktah*, endowed with, ever possessed of; *buddhyā*, an intellect—that modification of the intellect which is born of the Vedantic sentence, 'I am Brahman'; *viśuddhayā*, which is very pure, free from all doubts and misconceptions; *ca*, and—by this word are grouped together the other disciplines spoken of in the scriptures on Yoga; *dhrtyā*, with fortitude; *niyamya*, controlling,

restraining from wandering along wrong paths, and making it directed towards the Self; *ātmānam*, the aggregate of body and organs; (and) *tyaktvā*, rejecting; *śabdādīn viṣayān*, the objects, beginning with sound—sound, touch, form, taste and smell, whose enjoyment causes bondage; from the force of the context it means (rejecting) even those things that are not prohibited and are not necessary for the purpose of merely sustaining the body with a view to remaining steadfast in Knowledge; *ca*, and; *vyudasya*, eliminating; *rāga-dveṣau*, attachment and hatred, with regard to those things that are needed for the mere sustenance of the body;—by the word *ca* is meant, ‘eliminating any other thing also that disturbs Knowledge’—.

This (first verse) has to be connected with *vivikta-sevī*, one who resorts to solitude, by supplying *syāt*, *should become*; or (it has to be connected) with *brahma-bhūyāya kalpate*, is fit for becoming Brahman (in verse 53). *Vivikta* means that which is free from crowds of people and is holy, e.g. a forest, a mountain-cave, etc. (*Vivikta-sevī* means) one who is inclined to that; i.e. one who for the sake of accomplishing onepointedness of mind is free from factors that disturb it. *Laghvāśī*, one who eats sparingly, who is habituated to eat (*āśī*) food that is well-measured (*laghu*), beneficial and pure—i.e. one who is free from food that brings in sleep, laziness, etc. which are forms of stupefaction of the mind; (*yata-vāk-kāya-mānasaḥ* means) one by whom have been controlled (*yata*) speech (*vāk*), body (*kāya*) and mind (*manas*); i.e. one who is endowed with the disciplines of *yama*, *niyama*, *āsana*, etc.; *dhyāna-yoga-paraḥ nityam*, who is ever (*nitya*) engaged in *dhyāna* and yoga—a continuous state of the mind in the form of the Self is *dhyāna*; yoga means making the mind free from modifications by means of the state of the mind in the form of the Self; ever engaged (*para*) in that; i.e. constantly given to practising them, but not at any time engaged in repetition of *mantras*, going on pilgrimages, etc.; (and) *samupāśritaḥ*, who has wholly, firmly and forever, taken recourse to; *vairāgyam*, dispassion—a modification of the mind opposed to desire—with regard to things seen and not seen—.



(That person) *vimucya*, having discarded; *ahaṅkāram*, egotism, self-esteem in the form, 'I am born in an aristocratic family; I am a disciple of great ones; I am very dispassionate; there is none equal to me'; *balam*, obstinate evil inclination (of the mind)—not, however, of the body, for, that being natural, it is impossible to be abandoned; *darpam*, pride, intoxication born of delight, which is a cause of transgression of righteousness—for there is the Smṛti, 'One who is delighted becomes proud, and being proud he oversteps righteousness' (*Āp. Dh. Sū.*, 1.13.4); *kāmaṁ*, desire, craving for objects—although giving up of desire was spoken of in, 'one who has wholly resorted to dispassion', nevertheless, it is repeated for (one to put in) greater effort; *krodham*, anger, hatred; *parigrahaṁ*, gifts, external accessories for the maintenance of the body brought in by others though one is free from desire; (and also having given up) even the tuft of hair on the head, the sacrificial thread, etc., and having taken up a staff, a waterpot, a loin-cloth and a wrapper for the body as sanctioned by the scriptures for the maintenance of the body, and becoming a monk of the *paramahansa* class, and *nirmamaḥ*, free from the idea of 'mine', even with regard to nothing more than (one's) body and life; and, for this very reason, *śāntaḥ*, serene, a monk without disturbance of the mind, on account of being free from joy and sorrow as a result of the absence of egotism and the idea of possession; *kalpate*, is fit; *brahma-bhūyāya*, for becoming Brahman, for the direct realization of Brahman, through the process of (his) disciplines for Knowledge becoming perfect.

(Now) He states that process through which he becomes fit for identity with Brahman:

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।  
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

54. One who has become Brahman and has become pure-minded does not grieve or crave. Becoming the same towards all beings, he attains supreme devotion to Me.

*Brahmabhūtaḥ*, one who has become Brahman, one who through the practice of *śravaṇa* and *manana* has the firm conviction, 'I am Brahman'; and has become *prasannātmā*, pure-minded, through the practice of *śama*, *dama*, etc.; (he) for this very reason, *na śocati*, does not grieve—over what is lost; *na kāṅkṣati*, he does not crave—for what he has not. Hence he becomes *samaḥ*, the same; *sarveṣu bhūteṣu*, towards all beings, on account of (his) not resorting to punishment or favour; i.e. holding himself as an example, he judges everyone equally in matters of happiness and sorrow.

A monk of this kind, who is steadfast in Knowledge, *labhate*, attains; *madbhaktim*, devotion to Me, to God, who am the supreme Self—(devotion, i.e.) meditation in the form of a continuous modification of the mind shaped in My likeness, called perfected *nididhyāsana*, the result of the practice of *śravaṇa* and *manana*; *parām*, (devotion) that is supreme, that has uninterrupted direct realization as its fruit; or (that devotion) which is the last of the four kinds of devotion mentioned in, '...four classes of people...adore Me' (7.16), which is characterized as Knowledge.

And as a result of that,—

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

55. Through devotion he knows Me in reality, as to what and who I am. Then, having known Me in truth, he enters (into Me) immediately after that (fall of the body).

*Bhaktiyā*, through devotion, through steadfastness in Knowledge in the form of *nididhyāsana*; *abhijānāti*, he knows, directly realizes; *mām*, Me, the Self without a second. And he knows (Me) so much as to *yāvān (asmī)*, what (I am)—(that I am) all-pervasive and eternal; *ca yaḥ*, and who (I am)—(that I am) complete Truth-Consciousness-Bliss through and through; (he knows Me as) one from whom all limiting adjuncts remain

dispelled forever, (and) who is a single homogeneous substance and one. *Tataḥ*, then; *jñātvā*, having known; *mām*, Me, thus; *tattvataḥ*, in truth—having directly realized, ‘I am the homogeneous, nondual Bliss that is Brahman’; *viśate*, he enters (into Me)—freed from all limiting adjuncts on the cessation of nescience and its effects, he becomes verily like Me; *tadanantaram*, immediately after that, (i.e.) on the fall of the body after experiencing the powerful results of actions that had initiated (his) life—but (the meaning is) not ‘immediately after Knowledge’, because (in that case) since this (meaning) is got from the suffix *ktvā* itself (in *jñātvā*), the phrase *tadanantaram* would become meaningless. Therefore the very purport of the Śruti, ‘For him the delay is for that long only as he does not become freed (from the body). Then he becomes merged in Existence’ (*Ch.*, 6.14.2), has been shown here by the Lord. Though nescience gets certainly dispelled by Knowledge, as darkness is by light, because that (Knowledge) is by nature opposed to it (nescience), nevertheless, egoism, body, etc., which are effects of that (nescience), continue to exist even without their material cause for as long as the experience of the results of *prārabdha-karma* continues; (this is understood) from the very fact that it is seen (to be so). For, what is seen cannot be denied.

Indeed, it is admitted even by the Logicians—who accept that a thing gets destroyed through the destruction of its ‘inherent cause’—that (in the course of such destruction) a thing continues for a ‘moment’ without its material cause. However, in the case of a diad made up of eternal atoms through ‘inherent relationship’, the product (the diad) is destroyed only through the destruction of the ‘non-inherent cause’ (viz. conjunction of the atoms).<sup>1</sup> (Nevertheless,) since in both cases (i.e. in a case where a product is destroyed through the destruction of its ‘inherent

1. The causes of a pot made up of two potsherds are its inherent relation with the sherds and the non-inherent relationship (i.e. conjunction) between the sherds. The pot gets destroyed either through the destruction of the inherent cause or of the potsherds themselves. In either case the

cause', and in a case where a product is destroyed through the destruction of its 'non-inherent cause') it is implicit that destruction is brought about through the destruction of a cause that (itself) involves a relationship, therefore there is nothing illogical (in saying that in some cases a product is destroyed through the destruction of its 'inherent cause', and in some cases through the destruction of the 'non-inherent cause').

But in the case of those who hold the view that in all cases the destruction of a product follows the destruction of (its) non-inherent cause, according to them, in a case where the material cause is destroyed, the product continues for two 'moments' without its material cause.<sup>1</sup> If in this way some obstacle intervenes there (in the process of destruction) itself, then who can deny the continuance of the product for a long time? And the fact of *prārabdha-karmas* being obstacles (to immediate Liberation) is established by the Śrutis, and it is also established on the ground that continuance of the internal organ, body, etc. becomes impossible otherwise. Similarly, the *prārabdha* of (one's) disciples and attendants are obstacles to that (immediate Liberation). Depending on their elimination, the destruction of nescience, which is a pre-established fact, destroys the effects, (viz.) the internal organ etc., of that (nescience). Hence there is no need for enlightenment again. So it has been said:

Leaving the body in a place of pilgrimage or in the house of a dog-eater, or even in a comatic state, a person, having become free and sorrowless (already) simultaneously with the rise of Knowledge, attains Liberation (*Pa.*, 81).

destruction of the effect, viz. pot, has to follow the destruction of the cause; i.e. the pot has to continue to exist for a 'moment' till the cause is destroyed.

1. The two potsherds are the non-inherent causes of the pot. For the breaking up of the pot, their conjunction has to be broken first, and then the potsherds; then comes the destruction of the pot. So the pot stays on for two 'moments', i.e. for more than one 'moment', even in the absence of its material cause.



The writer of the *Vivarana* says: As for such ideas as, 'I do not know', even in the case of one whose ignorance has been eliminated, they occur due to the presence of unsubstantial impressions of nescience which verily persist directly in the Self, which are born from the destruction of nescience, which are eliminated by the impressions of the Knowledge of Reality, and which remain so long as the internal organ lasts. After the ultimate direct realization, 'I am Brahman', there surely cannot exist such ideas as 'I am not Brahman', 'I do not know (It)', etc. If after that (realization) there do occur such ideas as 'I do not know a pot', then this assumption of impressions (of nescience) is for justifying them. Hence it (not knowing a pot, etc.) is not unjustifiable. This very impression (of nescience) is meant even by the phrase 'trace of nescience'. Indeed, it is not that nescience has parts on account of which it can be said that some portion of it gets destroyed and some portion remains; because it (nescience) is indefinable. However, if any part (in nescience) is admitted, then there is certainly a need again for final realization in order to eliminate it. And since that is impossible at the time of death, it has to be admitted that it is destroyed by the impressions of the Knowledge of Reality. And consequently there is no advantage (that this view has) over the view upholding impressions (of nescience). Thus the aforesaid assumption (of impressions of nescience) is better. And it is in relation to this kind of *jivan-mukti* that it has been said earlier by the Lord, 'The wise ones who have realized the Truth will impart the Knowledge to you' (4.34), and the characteristics of a man of steady Wisdom explained. Therefore it is well said, '...he enters (into Me) immediately after that (fall of the body)'.

(*Arjuna*:) Has it not been said that one who has not realized the Self, whose internal organ is impure, should not renounce the duty to which he is born until his internal organ gets purified; but he whose internal organ is pure attains through monasticism the (supreme) perfection in the form of realization of Brahman? And in, 'Since Janaka and others attained success along with

action itself...' (3.20), it has been said earlier by the Lord that monasticism is to be espoused by a Brahmin alone, and not by Kṣatriyas and Vaiśyas. Such being the case, should (those) Kṣatriyas and others whose minds are pure perform actions, or should they give up all actions? Not the former, because in,

For the sage who wishes to ascend to yoga, action is said to be the means. For that very person, renunciation (of all actions) is said to be the means when he has ascended to yoga (6.3), etc.,

performance of actions is prohibited for one who has ascended to yoga, to purification of the internal organ. Nor the second, because in, 'Death is better while engaged in one's own duty; another's duty is fraught with fear' (3.35), etc., renunciation of all actions, which is a duty for the Brahmins, has been prohibited for the Kṣatriyas and others. And apart from either of 'performance of actions' and 'renunciation of actions' there is no third way. Hence, since both are prohibited and there is no other way, therefore when transgression of the prohibition has to be committed, then renunciation of actions is better because, as a result of renunciation of the causes of bondage, the means to Liberation attains completeness. But it is not that actions should be performed, because they, being causes of distraction of the mind, are obstacles to Knowledge which is the means to Liberation.

Noticing this idea of Arjuna, the Lord said:

सर्वकर्माण्यपि सदा कुर्वाणो मद्भयापन्नयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

56. One to whom I am the refuge even while he remains ever engaged in all actions, (he) attains the eternal, immutable state through My grace.

One whose internal organ has become purified through the duties mentioned above surely has God alone as his refuge,

because purification of the mind culminates in having God alone as the refuge. If a Brahmin is of this kind, free from obstacles to monasticism, then let him renounce all actions. However, freedom from transmigration for that person, who has God alone as his refuge, is only from God's grace. If a Kṣatriya or any other person, who is ineligible for monasticism, be of this kind, let him perform his duties. Nevertheless, he, on account of being ineligible for monasticism, *sadā kurvāṇaḥ*, ever engaging in; *sarva-karmāṇi*, all actions—in the form of the duties of castes and stages of life, secular (activities), or (even) prohibited (actions); by becoming *mad-vyapāśrayaḥ*, one to whom I, Lord Vāsudeva, alone am the refuge, one who has taken shelter under Me alone, who has dedicated his whole ego to Me; *avāpnoti*, attains, like Hiraṇyagarbha and others; *śāśvatam*, the eternal; *avyayam*, immutable; *padam*, State, of Viṣṇu; *mat-prasādāt*, through My grace, through grace from Me who am God, on the dawn of enlightenment about Me.

A person of this kind, who has God alone as his refuge, certainly does not perform prohibited actions. Should he perform (them), even then, because of non-origination of sin through My grace, he becomes fit for Liberation through enlightenment about Me. In order to thus eulogise 'taking shelter under God alone' has it (this idea) been reiterated in, 'even while he remains ever engaged in all actions'.

Since taking refuge in Me alone is the means to Liberation, and not so the performance of actions or the renunciation of actions, therefore you who are a Kṣatriya,—

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

57. Mentally dedicating all actions to Me and accepting Me as the supreme, have your mind ever fixed on Me by resorting to the yoga of wisdom.

*Cetasā*, mentally, through a discriminating intellect; *san-nyasya*, dedicating—through the process stated in, ‘whatever you do, whatever you eat’ (9.27); *mayi*, to Me, to God; *sarva-karmāṇi*, all actions—meant for seen or unseen results; and *mat-parah*, accepting Me as the supreme, becoming one to whom I, Lord Vāsudeva, alone am the most lovable; *maccittaḥ bhava satatam*, have your mind ever fixed on Me, be one whose mind is on Me, Lord Vāsudeva, alone, but not on some king or a woman; *upāśritya*, by resorting to, by accepting as the only refuge; *buddhi-yogam*, the yoga of wisdom, characterized by same-sightedness, which has been spoken of earlier (2.48–9), (and) which makes even actions that are a cause of bondage become a means to Liberation.

What follows from that? That He answers:

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।  
अथ चेत्त्वमहंकारात् श्रोष्यसि विनश्यसि ॥५८॥

58. Having your mind fixed on Me, you will cross over all the difficulties through My grace. If, on the other hand, you do not listen out of egotism, you will perish.

*Maccittaḥ*, having your mind fixed on Me; *tariṣyasi*, you will cross over, with ease indeed; *sarvadurgāṇi*, all difficulties—desire, anger, etc. which are hard to overcome and are sources of sorrow in the world; *mat-prasādāt*, through My grace, without any effort on your part at all. *Atha cet*, if, on the other hand; without putting faith in what I say, *tvam na śroṣyasi*, you do not listen, do not carry out the intention of My talk; *ahaṅkārāt*, out of egotism, out of pride (thus), ‘I am a learned person’; then *vināṅśyasi*, you will perish, you will get ruined—by taking to monasticism etc. out of wilfulness.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।  
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥



59. That you think thus, 'I shall not fight', relying on egotism, vain is this determination of yours. (Your) nature will impel you!

And *yat*, that; *manyase*, you think; *iti*, thus; *na yotsye*, 'I shall not fight, I shall not enter into battle'; *āśritya*, relying on; *ahaṅkāram*, egotism, the false self-esteem, 'I am a righteous person, I shall not perform a cruel action'; *mithyā*, vain, fruitless, indeed; is *eṣaḥ*, this; *vyavasāyaḥ*, determination; *te*, of yours. Because *prakṛtiḥ*, (your) nature, the nature of the quality of *rajas* which gives rise to the Kṣatriya-caste; *niyokṣyati tvām*, will impel you, to fight.

He (the Lord) expatiates on (that) nature:

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।  
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

60. Being bound by your own duty born of nature, O son of Kuntī, you, being helpless, will verily do that which you do not wish to do owing to indiscrimination.

*Nibaddhaḥ*, being bound, subjugated; *svena karmaṇā*, by your own; inborn, duty—display of valour, etc. (see 43); *svabhāvajena*, born of nature, born of the aforesaid nature of a Kṣatriya; *kaunteya*, O son of Kuntī; you, *avaśaḥ api*, being helpless, even without your willing; *karisyasi*, will surely do—being subject to the natural duties and also subject to the supreme Lord; *tat*, that—the battle involving killing of relatives and others; *yat*, which; *na icchasi*, you do not wish; *kartum*, to do; *mohāt*, out of delusion, out of the erroneous notion, 'I am a master of myself; I shall accomplish what I want.'

Having spoken about 'subjection to nature', He elaborates 'subjection to God':

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
 भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

61. O Arjuna, the Lord resides in the region of the heart of all the creatures, revolving through Māyā all the creatures (as though they were) mounted on a machine!

*Īśvaraḥ*, the Lord, (derivatively meaning) one who is capable of ruling (*īś*), (viz.) Nārāyaṇa, who is the internal Ruler of all, who is well known from the Śrutis,

He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth and who controls the earth from within' (*Br.*, 3.7.3),

The entire creation, whatever is seen or heard, Nārāyaṇa exists by pervading all that from within and without (*Ma. Nā.*, 9.5),

*tiṣṭhati*, resides; *hṛd-deśe*, in the region of the heart, in the internal organ; *sarva-bhūtānām*, of all the creatures—though all-pervasive He becomes manifest there, just like Rāma, the Ruler of the seven continents (becoming manifest) in Uttarakosala; *arjuna*, O Arjuna, O pure one, who have a pure internal organ—(by this word of address) it is suggested, 'You are fit to know the Lord who is of this kind'; doing what does He reside?—*bhrāmayan*, revolving, moving this way and that way; *māyayā*, through Māyā, through His bewitching power; *sarvabhūtāni*, all the creatures, which are not independent; as though (they were) *yantra-ārūḍhāni*, mounted on a machine—'just like a magician who revolves the totally non-independent wooden human forms etc. seated on a machine etc. moved by a rope'—this idea has to be supplied.

If God impels all the non-independent creatures, then it amounts to this that all the scriptures dealing with injunctions and prohibitions, and all human efforts are useless. To this He says:

तमेव शरणं गच्छ सर्वभावेन भारत ।  
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

62. Take refuge in Him alone with your whole being, O scion of the Bharata dynasty. Through His grace you will attain the supreme Peace and the eternal State.

With a view to crossing the ocean of transmigratory existence, *śaraṇam gaccha*, take refuge; *tam eva*, in Him, in God, alone; *sarva-bhāvena*, with your whole being, with your mind, speech and actions; *bhārata*, O scion of the Bharata dynasty. *Tat-prasādāt*, through His grace, through the favour of that very God, which culminates in the rise of the Knowledge of Reality; *prāpsyasi*, you will attain; *parām śāntim*, the supreme Peace, the cessation of nescience together with its effects; and *śāśvatam sthānam*, the eternal State, continuance in the state of nondual, self-effulgent supreme Bliss.

By way of concluding the purport of the whole of the *Gītā* He says:

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।  
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

63. In this way, to you has been fully imparted by Me the knowledge that is more secret than any secret. Pondering over this as a whole, do as you like.

*Iti*, in this way; *te*, to you, who are extremely dear; *ākhyātam*, has been imparted, spoken of wholly; *mayā*, by Me, who am omniscient and am the most authoritative person; *jñānam*, the knowledge, whose subject-matter is the Self alone and which is the means to Liberation; *guhyāt guhyataram*, more secret than any secret, than even the most secret Karma-yoga which culminates in monasticism, because it (this knowledge) is the fruit of that (Karma-yoga). Therefore, *vimrśya*, pondering over; *etat*,

this, the *Gītā*-scripture taught by Me; *aśeṣeṇa*, as a whole, knowing it as a consistent whole; *kuru*, do; *yathā icchasi tathā*, as you like, in accordance with your own eligibility. But (do) not (do) anything whatsoever wilfully, without considering this (teaching). This is the idea.

And here this much has been said: Performance of the duties of the castes and stages of life by giving up expectation of (their) results and with an attitude of dedication to God—for dissipating (one's) sins which are a bar to (one's) fitness for the rise of Knowledge, the means to Liberation—is meant for the seeker of Liberation whose internal organ is impure. When *vividiṣā* arises in one whose internal organ has become pure as a result of that (performance of duties), then renunciation of all actions—with a view to deliberating on the Upaniṣadic texts after approaching a teacher, which is a discipline for Knowledge—is (only) for a Brahmin. Then, through the practice of the disciplines for Knowledge, (viz.) resorting to a secluded place, etc. (see 51–3), by taking refuge in God alone, (to him) comes Liberation as a result of the direct realization of the Self arising from (the practice of) *śravaṇa*, *manana* and *nididhyāsana*. However, in the case of a Kṣatriya or some other person who is ineligible for *sannyāsa* (but is) an aspirant for Liberation, he, even after the purification of his mind, should somehow perform his duties for the sake of obeying the Lord's behest and for preventing people from going astray. Even (while engaged) thus, the Knowledge of Reality dawns here itself as a result of his having taken refuge in God alone or as a result of the maturity of monasticism etc. he had resorted to in his previous birth, or through the grace of God alone as in the case of Hiraṇyagarbha, without depending on that (maturity of monasticism). Or, on being born as a Brahmin in the next birth, he attains Liberation as a result of the rise of the Knowledge of Reality after his monasticism etc.

When the matter is considered thus, there is no scope for delusion. This is the idea.



To avoid the difficulty involved in fully pondering over the extremely profound *Gītā*-scripture, the Lord Himself, out of compassion, speaks of its essence by condensing it:

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।  
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

64. Listen again to My highest utterance, which is the profoundest of all. Since you are very much dear to Me, therefore I shall speak what is beneficial to you.

The Knowledge which is more secret than the secret that is Karma-yoga has been fully spoken of before itself. Now, however, *śṛṇu*, listen; *bhūyaḥ*, again; to *me*, My; *vacah*, utterance; *paramam*, which is the highest, all-surpassing, (and which is *sarva-guhyatamam*) the profoundest, extremely secret, as compared to everything—to Karma-yoga and its fruit, (viz.) Knowledge—, (and) which even though stated here and there is being spoken again for favouring you. I am not telling you for the sake of gain, adoration, fame, etc., but *iti*, since; *asi*, you are; *dṛḍham*, very much; *iṣṭaḥ*, dear; *me*, to Me; *tataḥ*, therefore, because of that dearness itself; *vakṣyāmi*, I shall speak, even though I have not been asked; *te hitam*, what is beneficial, supremely good, for you.

He (the Lord) states that itself:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।  
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

65. Have your mind fixed on Me, be My devotee, be My worshipper, and bow down to Me. (Thus) you will come to Me alone. (This) truth do I promise to you. (For) you are dear to Me.

*Bhava manmanā*, have your mind fixed on Me, become one who has his mind fixed on Me, Lord Vāsudeva; think of Me

always. Since even Kamsa, Śiśupāla and others were so through their hatred, therefore He says: *Madbhaktaḥ*, be My devotee, attached to Me through love. It is being enjoined thus: 'Through love that is centred on Me, make your mind ever occupied with Me.'

'How indeed will love towards You come about?' Hence He says: *Madyājī*, be My worshipper, be one who is given to adore Me; be ever engrossed in My worship. In the absence of the materials of worship, *namaskuru mām*, bow down to Me; offer homage (to Me) by becoming devoted (to Me) in body, speech and mind. And this is suggestive of the other acts of piety directed towards Bhagavān (Lord Viṣṇu), such as worship, salutation, etc. Thus it has been said in the *Bhāgavata*:

Hearing about, singing of, remembering, service to, worship of, salutation to, dedication of works to, friendship of, (and) self-dedication to Viṣṇu—if devotion of these nine characteristics is directed towards Lord Viṣṇu by a person, then I consider this to be surely the highest learning (*Bh.*, 7.5.23).

And this has been explained in detail in the *Bhakti-Rasāyana*. Having your mind fixed on Me as a result of the rise of love for Me, through constant practice thus of the acts of piety directed towards Bhagavān, *eṣyasi*, you will come to, attain; *mām eva*, Me, Lord Vāsudeva, alone—through My realization generated by the Upaniṣadic texts. And you should not entertain any doubt about this. *Satyam*, (this) truth, the fact as it is; *pratijāne*, do I promise; *te*, to you. In this matter I am making a promise that is verily true, because *asi*, you are; *priyaḥ*, dear; *me*, to Me. The idea is that, deceiving a dear one is not at all proper.

Or, (in place of *satyam te* the reading is) *satyante* (*sati-ante*), on the exhaustion of—the *prārabdha-karmas*—, you will attain Me. As compared to the reiteration (in this second explanation) the first explanation itself, setting forth the need for strengthening faith, is better.

Hereby stands explained what was said before in,

A human being achieves success by adoring through his own duties Him from whom is the origin of entities, and by whom is all this pervaded (46),

because by the word *mat* (in *manmanā*, *madbhaktaḥ*, etc.) has been revealed (His) Godhood.

Now, however, He elaborates what was said in, 'O Arjuna, the Lord resides in the region of the heart of all creatures' (61), (and) 'Take refuge in Him alone with your whole being' (62):

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

66. Abandoning all forms of rites and duties, take refuge in Me alone. I shall free you from all sins. (Hence,) do not lament.

*Parityajya*, abandoning, ignoring as something to be performed; (*sarva-dharmān*) all forms of rites and duties without exception—some of which are caste-duties, some duties of the stages of life, and some general duties—, whether or not being performed; *śaraṇam vraja*, take refuge; *mām ekam*, in Me, in God, alone who am without a second, who am the basis of and the dispenser of the fruits of all the rites and duties. With the conviction, 'Let there be duties or let there not be duties. What is the use of them which depend on other factors? I shall become self-fulfilled merely through God's grace which, on the other hand, does not depend on anything else', adore through constant thought the blessed Lord Vāsudeva alone who is the embodiment of supreme Bliss through and through and is infinite. Constantly contemplate (on the Lord) with an intense love that is preceded by such deliberation as, 'This itself is the highest Reality; there is nothing surpassing this', which is a mental modification devoid of all thoughts of the non-Self and which is unbroken like a line of pouring oil. This is the idea.

Though abandonment of taking shelter under all forms of

rites and duties stands understood here from this much alone—‘take refuge in Me alone’, (still,) the reiteration of the prohibition thus—‘abandoning all forms of rites and duties’, is to highlight the effectiveness of that (surrender to God). This is similar to (the statement), ‘While singing the *yajñā-yajñīya-sāma* one should do so after uttering *irā*. In this context one should not utter *girā girā*.’<sup>1</sup> ‘This being so, since I Myself am the fulfilment of all the rites and duties, therefore there is no need of rites and duties for one who has taken refuge in Me alone.’

Hereby is refuted this (following) view, ‘When it is said, “Abandoning all *dharma*s”, the avoidance of *adharma* does not become understood, and therefore the word *dharma* implies actions in general.’ For here renunciation of actions is not what is enjoined. On the other hand, what is enjoined in general for *brahmacārins*, *gṛhasthas* (householders), *vānaprasthas* (forest-dwellers) and mendicants is taking shelter under God alone, ignoring the rites and duties even when they stand enjoined. As to that, since they may have a love for their own rites and duties, therefore for prohibiting that it is said, ‘Abandoning all forms of rites and duties’. And since nobody has love for *adharma* which has evil consequences, therefore a statement that they should be abandoned is useless indeed. Besides, this can be known from other scriptures. Therefore it is justifiable that this statement (viz. ‘Abandoning all *dharma*s’) is only for rebutting the doubt that, since the duties of the castes and stages of life are well known to be sources of secular welfare, they may therefore be sources of Liberation as well. Neither is the giving up of all righteousness and unrighteousness (what is) enjoined here, because that is already known from the scriptures sanctioning

1. The Śruti is, ‘One should not utter *girā girā*; the *sāma* song should be sung by uttering *irā*.’ Here when it is said that one should utter *irā*, it stands understood that one should not utter *girā*. The Śruti, nevertheless, states the prohibition in order to convey that the fruit of uttering *irā* involves the fruit of uttering *girā* as well. Similarly, the *Gītā* text, ‘Abandoning all forms of rites and duties’, implies that the fruit of performing rites and duties is gained through surrender to God itself.



monasticism and the scriptures stating prohibitions. Nor is this a scriptural injunction about monasticism, because what is intended to be enjoined is taking refuge in God alone. So 'Abandoning all forms of rites and duties' is only a reiteration.

However, since the supreme secret of all the scriptures is verily surrender to God, therefore the Lord has concluded the scripture (*Gītā*) at that itself. For without that (surrender) even monasticism does not lead to the yielding of its own fruit. And teaching monasticism to Arjuna, a Kṣatriya ineligible for monasticism, is illogical. If, on the other hand, (it be said that) the instruction (to abandon all forms of rites and duties, i.e. to embrace monasticism) was meant for somebody else by using Arjuna as a pretext, then the beginning and the conclusion by saying, 'I shall speak what is beneficial to you' (64), and 'I shall free you from all sins. (Hence,) do not lament', would not have been there. Therefore the Lord's concern is only with taking refuge in God by ignoring even the duties of monasticism.

Since you have taken refuge in Me alone, ignoring all the rites and duties, therefore *aham*, I, who am the fulfiller of all the rites and duties; *mokṣayiṣyāmi*, shall free; *tvā* (i.e. *tvām*), you, even without expiation; *sarva-pāpebhyaḥ*, from all sins—resulting from such causes as killing relatives, etc., which are sources of transmigration. For there is the Śruti, 'Through righteousness one destroys sin' (*Ma. Nā.*, 17.6), and I take the place of righteousness. Hence, *mā śucaḥ*, do not lament. Do not be sorrowful under the idea, 'How can I who have set out for battle be saved from the sin arising from killing relatives, etc.?'

*In this context the wrong views have been refuted in detail by the Commentator. I, having in view only the explanation of the text, make no effort to that purpose.*

*With the maturity of spiritual practice three types of surrender to God come about—'I belong to Him indeed', 'He belongs to me indeed', and 'I am He indeed.'*  
*All the distinctions (among these) have been described*

*by us in the Bhakti-Rasāyana. For fear of enlargement of the book, only some aspects have been stated here.*

Among them the first one is mild, as in,

Even when difference vanishes, O Lord, I am Yours, and not You mine. For, the wave belongs to the sea, never the sea to the wave (*Vi. Śat.*, 3).

The second is medium, as in,

O Kṛṣṇa, how strange it is that You are going away by forcibly flinging aside my arms! I shall consider it manly if You can go away from (my) heart! (*K. K.*, 3.96.)

The third is intense, as in,

Those who, with regard to the infinite One who has entered the heart, have the firm conviction, 'All this and myself are Vāsudeva; that supreme Person, the supreme Lord, is one',—go away leaving them at a distance (*V. P.*, 3.7.32).

This is the instruction of Yama to (his) messenger. Ambariṣa, Prahlāda, the *gopīs* and others should be cited as examples under this category.

In this *Gītā*-scripture itself three kinds of steadfastness, related to each other as goal and means, are intended to be spoken of, and they have been stated variously. Among them, steadfastness in Action, which culminates in renunciation of all actions, has been summed up in, 'A human being achieves success by adoring through his own duties Him...' (46). Steadfastness in Knowledge, together with perfection in *śravaṇa* etc. which are preceded by monasticism, has been summed up in, 'Then, having known Me in truth, he enters (into Me) immediately after that (fall of the body)' (55). However, since steadfastness in devotion to God is the means to both (steadfastness in Action and in

Knowledge) and is also the fruit of both, therefore it has been summed up last in (the text), 'Abandoning all forms of rites and duties, take refuge in Me alone.' But the Commentator (Ś.) has said that, through a reiteration of renunciation of all actions in, 'Abandoning all the rites and duties', steadfastness in Knowledge has been summed up in, 'take refuge in Me alone'. Who are we insignificant people to explain the intention of the Venerable One'?

*Which person who is inefficient can explain that utterance of the supreme Person, called the Gītā, the secret meaning of the voice of the Vedas?*

*Nevertheless, even the childishness that I have displayed here may somehow indeed arouse the curiosity of the great ones who are full of spontaneous affection!*

The purport of the scripture has ended (with the last verse). Now He speaks of the rule for transmission of the scripture:

इदं ते नातपस्काय नाभक्ताय कदाचन ।  
न चाशुश्रूषये वाच्यं न च मां योऽभ्यसूयति ॥६७॥

67. This (that I have spoken) to you should not ever be taught to one who is devoid of austerities and to one who is not a devotee; also, neither to one who does not render service, nor as well to one who cavils at Me.

*Idam*, this, the secret meaning of all the scriptures, called *Gītā*; which has been spoken of by Me *te*, to you, for eliminating transmigratory existence; *na vācyaṃ*, should not be taught; *kadācana*, at any time, under any circumstance;—this is connected to all the classes (of people mentioned hereafter)—*atapaskāya*, to one who is devoid of austerities, to one who has not controlled his organs; it should not ever be taught *abhaktāya*,

1. Another translation may be, '...of the Lord'.

to one who is not a devotee, who is devoid of devotion towards one's teacher and deity, even if he be a man of austerity; it should never be taught *aśuśrūṣave*, to one who does not render service, even if he be a man of austerity and a devotee. The word *ca*, also, is used for joining the two words *vācyaṃ* (should be taught) and *kadācana* (at any time). *Na ca*, nor as well; to *yaḥ*, one who; *abhyasūyati mām*, cavils at Me, by thinking of Me, Lord Vāsudeva, as a man having such ordinary qualities as non-omniscience etc.

He who, being unable to bear My Godhood on account of attributing (to Me) such defects as self-praise etc., hates Me, to him, who is intolerant of the excellence of Śrī Kṛṣṇa, it should not be taught even if he be a man of austerity, a devotee and one rendering service. The word *ca* is for bringing in (the meaning of) 'at any time'. The idea is that it can be taught to one who is full of love for Śrī Kṛṣṇa and is (also) a man of austerity, a devotee and one rendering service.

The four negatives (*na*) are meant for pointing out unfitness (for being taught the *Gītā*) in the absence of even any one of the four qualifications. From the mention elsewhere of an alternative, 'to a wise person or a man of austerity', it follows that it should be taught to a man of austerity who is endowed with servicefulness, devotion to the teacher and love for God; or, to a wise man who is endowed with them (those qualities). According to the Commentator, although wisdom and austerity are alternatives, love for God, devotion to the teacher and service are essential.

After having stated thus the rule about transmission (of the Scripture), He speaks of the fruit that accrues to the agent (of that transmission):

य इमं परमं गुह्यं मद्भक्तैष्वभिधास्यति ।  
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

68. He who, entertaining supreme devotion to Me, will



speak in every way of this highest secret to My devotees, will without doubt reach Me alone.

*Yaḥ*, he, the initiator of the transmission, who; *abhidhāsyati*, will speak of, will establish, in every way (*abhi*, i.e. *abhitah*)—as a text and in terms of its purport; *imam*, this, the book in the form of our conversation; which is *paramam*, the highest, the means to the highest human goal; (and) which is *guhyam*, secret, not fit to be divulged everywhere, because of its mystical purport; *madbhakteṣu*, to My devotees, who are full of love for Me, Lord Vāsudeva—. From the repetition of the word *bhakti*, devotion, it is indicated that even one who is without the three above-mentioned qualifications becomes eligible just through devotion to God.

How should he speak in every way? To that He says, *kṛtvā*, entertaining; *parām*, supreme; *bhaktim*, devotion; *mayi*, to Me. He who speaks in every way with this certitude, 'This is verily a service that I am rendering to the Lord, the supreme Teacher', *eṣyati*, he will reach; *mām eva*, Me alone; he will surely reach Me, Lord Vāsudeva, he will indeed soon become freed from transmigration. (*Asaṁśayaḥ*) no doubt should be entertained in this matter. Or, entertaining supreme devotion to Me and becoming *asaṁśayaḥ*, free from doubt, he will certainly reach Me. Or the construction should be just as the reading stands: He reaches Me alone, and none else.

Besides,

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।  
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

69. And as compared with him, none else among human beings is the best accomplisher of what is dear to Me. And, nor will there be anyone else in the world dearer to Me than he.

*Tasmāt*, as compared with him; with the person who trans-

mits the Scripture among My devotees; *na kaścit*, none else, whosoever; exists at present, *manuṣyeṣu*, among human beings; *me* (i.e. *mama*) *priya-kṛt-tamaḥ*, who is the best, surpassing, accomplisher of what is dear to Me, who has overflowing love for Me. Nor even there existed in the past anyone like him. *Bhavitā na ca*, and nor will there be, at some other time. (*Me*) to Me also there was not anyone *anyaḥ*, else; *priyatarah*, dearer, an object of overflowing love; *tasmāt*, than he. And at the present time also there is none *bhuvi*, in this world. 'And nor will there be (*na bhavitā*) at some other time'—thus it is to be constructed with a repetition.

Having stated the fruit accruing to the teacher (of the *Gītā*), He speaks of the result achieved by the taught:

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।  
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

70. And he who will study this sacred conversation between us two, which is conducive to virtue, by him I shall be adored through the Sacrifice in the form of Knowledge. This is My judgement.

*Yah*, he who; *adhyeṣyate*, will study, read as though he is repeating a *mantra*; *imam*, this; *āvayoh saṁvādam*, conversation between us two, the book; which is *dharmyam*, sacred, conducive to virtue; *tena*, by him, by the student; *aham iṣṭaḥ syām*, I, the Lord of all, shall be adored; *jñāna-yajñena*, through the Sacrifice in the form of Knowledge, which has been spoken of in the fourth chapter as superior to 'a sacrifice requiring materials' etc. (4.33). *Iti*, this; is *me*, My; *matiḥ*, judgement.

Even though such a person repeats (the *Gītā*) again and again without understanding the meaning of the *Gītā*, still, when I hear that, I understand, 'This one is proclaiming Me alone.' Hence, even from mere repetition he attains Liberation, the fruit of the Sacrifice in the form of Knowledge, through purification

of the mind and dawn of Knowledge. It goes without saying that for one who studies it keeping the meaning in mind, Liberation comes directly. Thus this is surely an injunction about the result, and not a (mere) eulogy. For, it has been said earlier, 'O destroyer of enemies, Knowledge considered as a sacrifice is greater than a sacrifice requiring materials' (4.33).

After stating the result achieved by the teacher and the taught, He speaks of the result achieved by a listener:

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभौल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥७१॥

71. Any man who, being reverential and free from cavilling, might merely hear (this), he too becoming free shall attain the blessed worlds of the persons of virtuous deeds.

*Yah narah*, any man, whosoever; *śraddhāvān*, being reverential, endowed with faith; *ca*, and, similarly; *anasūyah*, free from cavilling, devoid of faultfinding in the form, 'Why does this one repeat it so loudly, or why does he repeat disconnectedly'; (*api*), merely *śṛṇuyāt*, hears, this book, from some other kind person who repeatedly recites it loudly—from the use of the word *api*, merely, (what is understood is) 'What again to speak of one who knows the meaning!'; *sah api*, he too, even he who hears merely the words; *muktaḥ*, becoming free—from sins; *prāpnuyāt*, shall attain; *śubhān lokān*, the blessed, exalted, worlds; *punya-karmaṇām*, of the persons of virtuous deeds, who have performed the Horse-sacrifice etc. What to speak of one with understanding (of the Scripture)! This is the idea.

In order to teach the duty of a guru—that effort should be made by a guru till understanding comes to the disciple—, He, although omniscient, asks (a question) with the intention of suggesting that there is no need of instruction again:

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।  
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥७२॥

72. O Pārtha, has this been listened to by you with a onepointed mind? O Dhanañjaya, has your delusion caused by ignorance been totally destroyed?

*Kaccit* is used to denote interrogation. O Pārtha, has *etat*, this, the *Gītā*-scripture uttered by Me; *śrutam*, been heard, understood together with its meaning; *tvayā*, by you; *ekāgreṇa cetasā*, with a onepointed mind, free from diversion? O Dhanañjaya, through the destruction of nescience, *kaccit*, has; *te*, *tava*, your; *ajñāna-sammohaḥ*, delusion caused by ignorance, erroneous understanding; *pranaṣṭaḥ*, been destroyed totally (*pra*), in a way opposed to (its) recrudescence? The idea is, 'If it does exist, then I shall reimpart the instruction.'

On being asked thus, (Arjuna said that) on account of his being self-fulfilled, he was not in need of being instructed again:

अर्जुन उवाच, Arjuna said:

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।  
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥७३॥

73. O Acyuta, (my) delusion has been destroyed, and memory has been regained by me through Your grace. I stand with my doubt removed; I shall follow Your instruction.

*Mohaḥ*, delusion, erroneous understanding born of ignorance; *naṣṭaḥ*, has been destroyed, uprooted. He speaks of the destroyer of that: *Smṛtiḥ labdhā*, memory has been regained; *mayā*, by me; *tvat-prasādāt*, through Your grace. Since knowledge of the Self has been gained, acquired without being beset by doubts, through Your instruction, therefore (my) delusion



has been destroyed through Self-knowledge which is free from all hindrances. This is the meaning.

(Arjuna) experiencing the import of the Śruti text, 'After the achievement of the memory' that is incapable of being lost, 'comes falling asunder of all the knots of the heart' (*Ch.*, 7.26.2), said: O Acyuta, (who are so named) because of (Your) having been ascertained as the Self; *sthitaḥ asmi*, I stand; *gata-sandehaḥ*, with my doubts removed, freed from all doubts, open to Your direction as regards my duty to fight. And *kariṣye*, I shall follow, for life; *tava vacanam*, Your instruction; I shall obey the order of the Lord, the supreme Teacher. Arjuna pleased the Lord thus by speaking of the success of (His) efforts.

Thus is concluded the reward accruing from (following) the Scripture: To one who studies the *Gītā*-scripture, there surely does come through the Lord's grace the Knowledge that culminates in Liberation. This is like (the Śruti text), 'He understood that from him' (*Ch.*, 6.16.3).

The purport of the Scripture stands concluded. Now, taking up the connection of the conversation,

सञ्जय उवाच, Sañjaya said:

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।  
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥

74. Thus I heard this conversation of Vāsudeva and of the great-souled Pārtha, which is wonderful and makes one's hair stand on end.

*Adbhutam*, wonderful—something that brings upon the mind the change called astonishment because of its being impossible among people. *Roma-harṣaṇam*, that which makes one's hair stand on end—something that brings upon the body the change called thrill. In this way is shown the exceeding fullness of the astonishment. The remaining portion is clear.

He speaks of his own fitness to have heard the dialogue between the Lord and Arjuna though it was at a distance:

व्यासप्रसादाच्छ्रुतवानिमं गुह्यमहं परम् ।  
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥७५॥

75. Through the favour of Vyāsa I directly heard this secret and supreme yoga from Kṛṣṇa, the Lord of the yogas, while He Himself was speaking!

*Vyāsa-prasādāt*, through the favour of Vyāsa, in the form of receiving divine eyes, ears, etc. given by Vyāsa; *aham*, I; *śrutavān*, heard; *sākṣāt*, directly, indeed, (and) not through a succession of narrators—thus he rejoices at his own good fortune; *imam*, this; *param*, supreme; and *guhyam*, secret; *yogam*, yoga, the dialogue that is an unfailing source of yoga; *kṛṣṇāt*, from Kṛṣṇa; *yogeśvarāt*, the Lord of the yogas; *svayam katha-yataḥ*, while He Himself was speaking, in His own form as the supreme Lord.

Here the Commentator explains by taking the reading as *imam* in the masculine gender (instead of *etat* in the neuter gender). The annotators of that (Commentary) say that this is an explanation of the actual reading *etat* in the neuter gender by taking it to be in the same case-ending as the word *yoga*.

राजसंस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।  
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

76. O King, remembering this wonderful, sacred dialogue between Keśava and Arjuna, I also rejoice again and again.

I have not only heard *imam*, this; *adbhutam*, wonderful; *saṁvādam*, dialogue; *keśava-arjunayoḥ*, between Keśava and Arjuna; which is *punyaṁ*, sacred—a remover of all sins by being (merely) heard even; but *saṁsmṛtya saṁsmṛtya*, remembering—the repetition is indicative of excitement; *hr̥ṣyāmi ca*, I also

rejoice, derive joy; *muhurmuhuḥ*, again and again; or, every moment I become thrilled.

Now recollecting that form with attributes, called the Cosmic Form, which the Lord has shown Arjuna for being meditated on, he says:

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।  
विस्मयो मे महान्राजन् हृष्यामि च पुनः पुनः ॥७७॥

77. O King, recollecting that greatly extraordinary form of Hari, I am struck with wonder. And I rejoice again and again.

*Tat* refers to the Cosmic Form. *Rājan*, O King, I am struck with *mahān*, great; *vismayaḥ*, wonder. *Ca*, and; *hṛṣyāmi*, I rejoice, for this very reason. The remaining portion is clear.

He says, 'This being so, give up hope of the possibility of victory, etc. of your son':

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीर्विजयो भूतिर्धुवा नीतिर्मतिर्मम ॥७८॥

78. Where there is Kṛṣṇa, the Lord of the yogas, and where there is Pārtha, the wielder of the bow, there are unfailing fortune, victory, prosperity and prudence. Such is my conviction.

*Yatra*, where—on the side of Yudhiṣṭhira in which; there is Kṛṣṇa, Nārāyaṇa, *yogeśvaraḥ*, the Lord of the yogas, the Master of the success in all the yogas, the omniscient One, the almighty God, the remover of the sorrows of devotees; and *yatra*, where; there is *pārtha*, Pārtha, Arjuna, Nara (Man); *dhanurdharaḥ*, the wielder of the bow, holding the bow called Gāṇḍīva; *tatra*, there—on that side of Yudhiṣṭhira, which is protected by Nara and Nārāyaṇa; are *dhruvā*, unfailing—this is to be connected with all (the words, viz. *śrīḥ* etc.); *śrīḥ*, fortune, the good fortune

of the kingdom; *vijayaḥ*, victory, excellence from defeat of enemies; *bhūtiḥ*, prosperity, progressive increase in the good fortune of the kingdom; and *nītiḥ*, prudence. Such is *mama*, my; *matiḥ*, conviction. Therefore, giving up the vain hope of your son's victory, enter into a treaty with the sons of Pāṇḍu, who are favoured by the Lord and are blessed with good fortune, victory, etc. This is the intention (of Sañjaya).

1. *I do not know of any Reality higher than that of Kṛṣṇa whose hands are adorned with a flute, whose colour is that of a new rain-cloud, who wears a yellow cloth, whose lips are like a red bimba fruit, whose face is beautiful like the full moon, and whose eyes are like lotuses.*

2. *Salutation to that God by whom was composed the Scripture, called the Gītā, in three sections—consisting of the six chapters in the beginning, middle and end.*

3. *The supreme secret, called the Gītā, which is made sweet by the honey from the lotus-like mouth of the Blessed Govinda, was specially made public by the sage Vyāsa. It was commented upon, word for word, by the godlike one, named Śrī Śaṅkara. It has been fully clarified once more by the monk Madhusūdana for the refinement of his own understanding.*

4. *He, the ancient One, the embodiment of supreme Bliss, who is here (in the world) enchanting the mind,—it is He alone who takes care of our merits and demerits, because a man by himself is like a blade of grass.*

5. *This easily comprehensible explanation has been rendered by me after receiving the favour of my teachers<sup>1</sup>—Śrī Rāma, Viśveśvara and Mādhava—, and it has been offered at their lotus feet.*

1. Regarding them, see Introduction.



## GLOSSARY

*Ābhāsa*: semblance (7.14)<sup>1</sup>.

*Abhāva*: nonexistence (p.98, footnote<sup>2</sup> 2).

*Abhyāsa*: practice; in the context of Pātañjala Yoga, see 6.35.

*Ādhibhautika*: concerning, or due to, created beings—animals etc.

*Adhibhūta*: the entity that exists in the context of the body.

*Adhidaiva*: the entity that exists in the context of the divine plane.

*Ādhidāivika*: concerning, or due to, the fury of the elements etc.; i.e. natural calamities.

*Adhikāra*: eligibility, competence; mission, as in the case of Vasiṣṭha and others (3.24–5).

*Adhikaraṇa*: support.

*Adhikāri*: an eligible, or competent, person. See *adhikāra*.

*Adhvaryu*: the priest who actually offers the oblations and does the cognate functions including preparation of the articles of offering.

*Adhyāsa*: superimposition (e.g. see p.410–11).

*Adhyātma*: the indwelling Self in the context of the body.

*Ādhyātmika*: concerning, or arising from, bodily and mental causes within oneself.

*Adhyavasāya*: deciding.

*Adṛṣṭa*: synonymous with *apūrva*. Unseen results of actions (p.84); merit or demerit attaching to a person's conduct in one state of existence and the corresponding reward or

1. Numerals such as these stand for the number of the chapter and verse in the *Gītā*, and imply, for example, *see under*, or *discussed under*, Chapter 7, verse 14.

2. Hereafter, f.n.

punishment with which he is visited in another. See p. 833.

*Āgāmīni(-karma-phala)*: (results of actions done in the present life of a person) due to accrue in the future (p. 23, f.n.).

*Agnihotra-sacrifice*: the lifelong offering of milk in the sacred fire, every morning and evening, by the married men of the upper three castes.

*Ahaṅkāra*: egoism; (according to the context, also) individual egoism, Cosmic Egoism, Hiranyagarbha, or *mahat* (4.27, 6.25, 13.8); regarding difference between *ahaṅkāra* and *asmitā*, see p. 400.

*Ajñāna*: synonymous with *avidyā*. See *ajñāna-samskāra* under *samskāra*.

*Ājya*: ghee.

*Ājyabhāga*: one of the subsidiaries of the Darśa and the Pūrṇa-māsa sacrifices. See Anuyāja and Prayāja.

*Ākāśa*: (according to the context) space; one of the five primary elements of creation, the other four being *vāyu* (air), *agni* (fire), *ap* (water) and *prthivī* (earth); Brahman.

*Akhaṇḍa*: unbroken; non-relational (p. 185, f.n.).

*Akliṣṭa*: not caused by the *kleśas*; non-painbearing.

*Akrta*: unrefined, uncultured; one devoid of the discrimination that arises from scriptural study, instructions of teachers, and reasoning.

*Akrta-abhyāgama*: fruition of unearned merit or demerit, without a why or a wherefore; acquisition of what one has not merited.

*Akrta-upāsti*: one who has not taken recourse to adoration, or worship, of God, as a step towards Knowledge; such a person acquires *tattva-jñāna* through *vicāra* alone, without simultaneously practising *manonāśa* and *vāsanā-kṣaya*. See pp. 450–1. Also see *kṛta-upāsti*.

*Akṣara*: indestructible, undecaying; or that which penetrates everything, which is all-pervading.

*Akṣauhiṇī*: f.n. under 1.3.

*Akusīda*: one not seeking the mystic fruits of *samādhi*.

*Alinga*: Prakṛti, Pradhāna; see p. 402, f.n.

*An-anyathā-siddha*: meaningful by virtue of being relevant.

*Anārabdha-karma*: results of actions done in past lives that have not commenced bearing their fruits.

*Andha-tāmisra*: see *avidyā*.

*Animā*: see *siddhis*.

*Anna*: food; it is of four classes (15.14).

*Antaḥkaraṇa*: the fourfold internal organ, consisting of *manas*, *buddhi*, *aḥāṅkāra* and *citta*.

*Antarāya*: obstacles (to Yoga—see *P. Y. Sū.*, 1.30, on pp. 438–9).

*Anukūla-vedanīya*: that which brings about desirable feelings.

*Anumāna*: inference.

*Anuśaya*: residual fruits of such sacrifices as the Citrā (not Jyotiṣṭoma etc.) (p. 962). A taint of the mind in the form of an expectation thus—‘I have done this; I shall enjoy its result’, which arises from the *vāsanās* of one’s sense of agentship.

*Anuvākyā (puronuvākyā)*: preliminary hymns of a sacrifice (p. 841). These, with *yājyā*, play a part in generating the body of the main sacrifice by imparting some purification to the deities. See *yājyā*.

*Anuvṛtti*: recurrence. See *bādhita-anuvṛtti*.

*Anuvyavasāya*: determinate knowledge (p. 117, f.n. 1; p. 144, f.n. 2).

*Anuyāja*: one of the subsidiaries of the Darśa and the Pūrṇamāsa sacrifices. See *Ājyabhāga* and *Prayāja*.

*Anvayī-kāraṇa*: material cause (p. 403).

*Anyathā-siddha*: superfluous; not meaningful; non-essential.

*Apāna*: one of the five vital forces in the body. Its movement consists in the flow of the external air into the body. Also see *Prāṇa*.

*Apara-vairāgya*: see *vairāgya*.

*Aparokṣa*: immediate (7.2).

*Apūrva*: synonymous with *adrṣṭa*. The remote or invisible consequence of an act; the invisible result of a sacrifice.

*Ārād-upakāraka*: directly helpful (p. 930, f.n. 4). See *sanni-*

*patya-upakāraka*.

*Artha-maryādā*: the law of causation.

*Arthāpatti*: implication; circumstantial evidence.

*Artha-śāstra*: the Science of Political Economy.

*Arthavāda*: corroborative or eulogistic statements. See p.915 ff.

*Ārya*: a cultured person, whose mental defects such as attachment etc. have been attenuated (2.2)

*Asambhāvanā*: the 'idea of impossibility': i. with regard to the *pramāṇas*, or the valid means of knowledge, in the form, 'The Upaniṣadic teachings such as "Thou art That" do not teach about the nondual Brahman; the Upaniṣads are not a proof of the existence of Brahman or Ātman'; ii. with regard to the *prameya*, or the object of knowledge, that the 'nondual Brahman is an absurdity; It does not exist; and oneself in reality cannot in anyway be identical with Brahman' (p.148; p.164, f.n.; p.355; also 7.2., 12.4, and 18.10, f.n.). Also see *viparīta-bhāvanā*.

*Asamprajñāta-samādhi*: a kind of *samādhi* that occurs on the full restraint, *nirodha*, of all mental modifications; in this state one's mind is not experienced. It is also known as the *nirbīja*, seedless, or objectless, *samādhi*. See Chapter 6.

*Āśaya*: repository, store; impressions of mental and physical actions.

*Asmitā*: egoism; in the context of *samādhi*, it means mere self-awareness. See *ahaṅkāra*.

*Āśrama*: stage of life; mainly four—as a Brahmacārin (Celibate), a Gṛhastha (Householder), a Vānaprastha (forest-dweller), and a Sannyāsin (Monk). There are some subclasses—Naiṣṭhika, Yāyāvāra, Ānujñāyika, Cāturāśramya-siddha, Bhikṣu, and Vaikhānasa (18.41–2, 44).

*Āsura* (*āsuri*): demoniacal. *Āsura-* (or, *āsuri-*)*sampat*: demoniacal disposition.

*Asūyā*: finding defects even in good qualities, resulting in one's inventing them.



*Āvaraṇa*: covering—one of the powers of *Māyā*. See *vikṣepa*.  
*Aviḍyā*: nescience, ignorance. It is said to have five divisions—*tamas*, *moha* or *asmitā*, *mahāmoha* or *rāga*, *tāmisra* or *dveṣa*, and *andha-tāmisra* or *abhiniveśa* (5.22).

*Avyakta*: the Unmanifest, the Undifferentiated; *Prakṛti*, *Avyākṛta*, or *Pradhāna* (of the Sāṅkhyas); *Māyā*, or primeval Nescience (of Vedānta). In certain contexts it also means the absolute Consciousness as conditioned by nescience as its limiting adjunct (2.28); or *Hiraṇyagarbha* (8.20); or the state of sleep of *Prajāpati* (8.18); or the *nirguṇa* (attributeless), unconditioned, absolute Brahman (12.5). For the Vedantic view, see 13.5–6.

*Avyākṛta*: see *avyakta*.

*Bādhā*: sublation.

*Bādhā-samādhi*: the *samādhi* attained through the process of sublating the world of duality (4.27).

*Bādhita-anuvṛtti*: recurrence of what has been sublating through Knowledge (p. 900, f.n. 2).

*Bhaga*: divine glories (2.2).

*Bhagavān*: one who possesses the *bhagas*, or divine glories; i.e. the supreme Lord (2.2).

*Bhāgavata-dharma*: the conduct of a God's devotee; religious practices of a devotee of Śrī Kṛṣṇa or Lord Viṣṇu (9.14, 18.65).

*Bhājana*: worship in the sense of self-surrender, see 9.26–7, 10.9.

*Bhakti*: devotion (18.54, 66).

*Bhāva*: tendency (8.6); see *bhāvanā*.

*Bhāvanā*: synonymous with *samskāra*, *vāsanā*—mental impressions or tendencies gathered from one's physical or mental actions; see *bhāva*. In the context of Pātañjala Yoga, it means meditation. It also means creative urge (p. 290, f.n. 1; p. 906 ff.).

*Bhava-pratyaya*: the *samādhi* (attained by the Videhas and the *Prakṛtilayas*) caused by *bhava*, transmigratory existence,

i.e. by non-discrimination between the Self and the non-Self (p. 370, f.n. 1; pp. 408–9). See *upāya-pratyaya*.

*Bhāvya*: a scripturally specified object of meditation. It also means something to be brought about, some objective to be attained (p. 906 ff.).

*Bheda*: difference. The philosophy of dualism mentions five types of differences: between individual souls; between an individual soul and God; between an individual soul and the insentient things; between the insentient and God; and among the insentient things (pp. 96–7). Also see *pariccheda*.

*Bhikṣu*: mendicant. See *āśrama*.

*Bhrama*: false cognition, error.

*Bhūmi*: levels, stages, planes. See *citta-bhūmi* and *jñāna-bhūmi*.

*Bimba*: the entity reflected; the supreme Lord (7.14).

*Brahma*: as Veda, see 3.15.

*Brahmacārin*: a celibate. See *āśrama*. Regarding his duties, see 6.14.

*Brahmaṛṣi*: a sage born from the mind of Brahmā (10.6, 25).

*Brahma-sūtras*: Upaniṣadic sentences indicative of Brahman (13.4).

*Brahma-vādi*: one who expounds Vedānta.

*Brahmavit*: a knower of Brahman. Regarding *brahma-vid-vara*, *brahma-vid-variṃyān* and *brahma-vid-variṣṭha*, see 3.18, 6.32.

*Buddhi*: intellect; the faculty of judging; the power of the internal organ to discern subtle matters.

*Camū*: a vast army (p. 31, f.n. 1).

*Cāndrāyaṇa*: a penance consisting in increasing or decreasing the number of morsels of one's food in accordance with the phases of the moon, with a view to warding off evil from one's inadvertent acts as also from some wrong actions one may have committed unknowingly and is unaware of (4.28, 6.46, 9.27).

*Cetanā*: a modification of the intellect (*buddhi*) that is expressive of Consciousness (10.22); sentience—a mental modification, called knowledge, expressing the knowledge of

the true nature of a thing (13.6).

*Cidābhāsa*: light of Consciousness; semblance of Consciousness.

*Citta*: usually translated as *mind*. It also means mind-stuff; or internal organ; or the investigative, inquiring, doubting faculty of the internal organ. (See *V. S.*)

*Citta-bhūmi*: states, levels, or stages of the mind. The five stages mentioned in Pātañjala Yoga are *kṣipta* (scattered), *vikṣipta* (restless), *mūḍha* (stupefied), *ekāgra* (onepointed) and *niruddha* (fully restrained) (4.26, 6.10); also see *jñāna-bhūmi*.

*Citta-nāśa*: elimination of the mind; becoming oblivious of the mind (6.29); same as *manonāśa*.

*Citta-śuddhi*: purification of the mind.

*Daiva* (*daivī*): divine; meant for the gods; it also means a divinity. *Daiva-* (or *daivī-*)*sampat*: divine disposition.

*Dama*: restraint, control, of the external sense-organs from their objects; also translated as calmness. See *śama*.

*Darśa-sacrifice*: a type of sacrifice to be performed on the new moon days (4.25).

*Datta-karma*: a class of duties enjoined on the householders by the Vedas (p.309).

*Devarṣis*: Nārada and such others who, themselves being gods, attained ṛṣi-hood by virtue of their visualizing Vedic *mantras*.

*Devayāna*: the Path of the Gods (8.23-4).

*Dhanañjaya*: an epithet of Arjuna (1.15, 9.9).

*Dhāraṇā*: concentration.

*Dharma*: righteousness; attribute; (according to the Mīmāṃsakas) mainly the sacrifices and other religious duties, including the moral duties, prescribed by the Vedas.

*Dharma-śāstra*: the Science of Morals.

*Dharmi*: substratum.

*Dhṛti*: fortitude (10.34).

*Dhvamsābhāva*: nonexistence caused by destruction.

*Dhyāna*: meditation; it is sometimes equated with *nididhyāsana* (12.12).

*Dravya*: substance.

*Dr̥ṣṭi-sr̥ṣṭi*: coexistent with cognition (p.140, f.n.)

*Dvāra-bheda*: difference in the means.

*Dvijāti*: lit. twice-born, first from one's mother, and the second time on being invested with the sacred-thread. The Brāhmins, Kṣatriyas and Vaiśyas are called *dvijas*, the Śūdras being debarred from the 'second birth'.

*Dvyanuka*: a diad.

*Ekāgra*: the 'onepointed' state of mind; see *citta-bhūmi*.

*Eka-vākyatā*: unity of the idea in the introduction and the conclusion (13.4). See *upakrama*, *upasaṁhāra*.

*Ekendriya*: 'centred in one organ'; see *vairāgya* (p.467).

*Gārhapatya*: lit. relating to the master of the house. This was the sacred fire in which the daily Agnihotra-sacrifice was performed by the married men of the three upper castes.

*Gaurava*: (the fault of) cumbrousness (i.e. the violation of the law of brevity in interpreting a text, the scriptures or the Vedic injunctions) (p.94; p.888, f.n.2). See *lāghava*.

*Govinda*: an epithet of Śrī Kṛṣṇa (2.9).

*Gr̥hastha*: a householder. See *āśrama*.

*Guḍākeśa*: an epithet of Arjuna (1.24, 2.9).

*Guṇas*: attributes. It also means qualities, viz. *sattva*, *rajas* and *taṁas*, which constitute Prakṛti or Māyā—they are not born from it—and are noticed when Māyā is in a state of imbalance (18.40). According to the Vaiśeṣikas the nine *guṇas* endowed in the self are intelligence (*buddhi*), happiness (*sukha*), sorrow (*duḥkha*), will (*icchā*), aversion (*dveṣa*), effort (*prayatna*), merit (*dharma*), demerit (*adharma*), and mental impressions (*bhāvanā*) (p.86; p.91, f.n.).

*Hetu*: ground of inference.

*Homa*: those sacrifices while enjoining which the Veda uses



the verb-root *hū*. In these the one making the offerings has to be seated—not standing as in a *yāga*—, and the *mantras* chanted end with *svāhā* (17.7). See *yajña*.  
*Hṛṣikeśa*: an epithet of Śrī Kṛṣṇa (1.15).

*Iṣṭa-karma*: a class of duties enjoined on the householders by the Vedas (p.309).

*Īśvara-praṇidhāna*: self-surrender to, remembrance of, special devotion to, God (p.440, p.585).

*Janārdana*: an epithet of Śrī Kṛṣṇa (3.1).

*Japa*: repetition of certain sacred *mantras*.

*Jāti*: genus; species (p.312); caste, Brāhminhood etc. (9.14).  
 Also see p.687, f.n.2; p.723; p.921, f.n.1.

*Jiva*: individual soul.

*Jivan-mukta*: one who has attained Liberation even while still alive.

*Jivan-mukti*: Liberation while still alive (pp.24–5, verses 24, 29, 37; 2.29, 70; 3.18; 6.31, 32, 34; 18.55)

*Jñāna*: knowledge. In certain contexts it means the instrument of knowledge, viz. the internal organ (3.39). It also means the discriminating knowledge. Sometimes it means the knowledge of the Self gained from the scriptures (16.1), and also the disciplines necessary to attain Knowledge, i.e. for the direct realization of the Self.

*Jñāna-bhūmi*: stages of enlightenment. In Vedānta they are seven: good resolve (*śubhecchā*), deliberation (*vicāraṇā*), fineness of the mind (*tanumānasā*), experience of Reality (*sattvāpatti*), non-relationship (*asamsakti*), absence of objects (*padārthābhāvanī*), and reaching the *turiya* (*turyagā*).  
 See *citta-bhūmi*.

*Jñāna-niṣṭhā*: steadfastness in Knowledge.

*Kalañja*: meat of an animal or bird killed with a poisoned weapon. It also means red onion or tobacco.

*Kāmya-karma* (*kāmya-yajña*): motivated rites, optional rites,

meant for achieving some desirable end, for some personal gain; e.g. the Putreṣṭi-sacrifice for getting a son. These are found enjoined in the Vedas, together with their results. Besides, they are to be performed according to the principal rules, and with perfection in all the components, and after collecting all the necessary accessories (17.11). See *sarvāṅga-upasamhāra* and *nitya-karma*.

*Karma*: action; result of an action; or latent result of an action.

*Karmāśaya*: subliminal impressions of one's right and wrong actions; store of the latent impressions of one's actions physical and mental.

*Kaṣāya*: taint, defect (of the mind caused by powerful impressions of attachment, aversion, etc., leading to a kind of stupefaction) (pp.432-6).

*Kaunteya*: son of Kuntī; an epithet of Arjuna.

*Kavi*: one who is omniscient; one capable of discerning subtle things.

*Keśava*: an epithet of Śrī Kṛṣṇa (1.31, 10.14).

*Kleśa*: affliction; pain-bearing obstruction. There are five *kleśas*: ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*), and clinging to life (*abhiniveśa*) (p. 367 ff.). It also means struggle (12.5). Under 6.2, M. S. equates *kleśa* and *viparyaya*.

*Kliṣṭa*: (mental modifications) caused by the *kleśas*.

*Krama-mukti*: gradual Liberation (8.16).

*Kratu*: a sacrifice, particularly those enjoined by the Śrutis (9.16). See *yajña*. (It also means a sacrifice in which *soma* is not used, and which is associated with a sacrificial post; also, an action in general; a resolve; intelligence; the vital forces in the body. These meanings are from the *Nighaṇṭu*, quoted in the *Avigītā*-commentary on the *Bhagavad-Gītā*.)

*Kṛcchra*: austerities consisting in bodily mortification (4.28). See *Cāndrāyaṇa*.

*Kriyā*: action. Something being subject to 'action' means it can be produced (*utpādyā*), acquired (*prāpyā*), transformed,

refined (*samskārya*), and changed, mutated (*vikārya*) (2.24; p.905).

**Kṛṣṇa**: a name of the Lord; for its various meanings see 1.31, 5.1, 6.34. In Pātañjala Yoga it means black, or unrighteous.

**Kṛtanāśa** (*kṛtahāni*): loss of acquired merit and demerit, without their results being experienced; non-acquisition of what one has merited.

**Kṛta-upāsti**: one who has taken recourse to adoration, worship, as a step towards Knowledge (p.450). See *akṛta-upāsti*.

**Kṣamā**: forgiveness (pp.956–7). It also means the ability to hold one's mind unchanged even in the presence of causes for rejoicing or becoming dejected (10.34).

**Kṣipta**: the 'scattered' state of mind, in which *rajas* predominates. See *citta-bhūmi*.

**Kumbhaka**: holding the breath (4.29).

**Kutarka**: sophism.

**Kūṭastha**: the Immutable (Reality). *Kūṭa* means something unreal that appears as real, e.g. *Māyā*, or the primordial neuroscience. *Kūṭastha* means the Reality (Brahman) which is the substratum of *Māyā* and its effects.

**Lāghava**: (the fault of parsimony or too much) brevity (in interpreting a text, the scriptures, or the Vedic injunctions). See *gaurava*.

**Laghimā**: see *siddhis*.

**Laya**: a state of mind in which *taṃas* predominates and all mental modifications are absent. According to the context it can also mean sleep, deep sleep, mental inactivity, or dissolution.

**Laya-samādhi**: the *samādhi* attained through the process of *laya*, dissolution (4.26-7).

**Liṅga**: that by which something is indicated. It also means that which can be resolved into its cause or source; it also implies *mahat*, Cosmic Intelligence. See *aliṅga*.

*Loka*: this or a higher world. It also means an object of enjoyment (p. 765, f.n.).

*Loka-saṅgraha*: making people undertake their duties and prevent them from following the wrong path.

*Madhusūdāna*: one who killed the demon Madhu; an epithet of Śrī Kṛṣṇa (1.35, 2.1, 6.33).

*Mahābhūtas*: the five compounded gross elements. See *bhūtas*.

*Maharṣi*: a great sage; one who has visualized Vedic *mantras* and their import, who is omniscient and has initiated a line of successive transmission of Vedic knowledge (10.6).

*Mahat*: Cosmic Intelligence (Intellect), Cosmic Egoism, Hiraṇyagarbha, *Mahān-ātmā* (Great Soul). Compared with all the transformations of Prakṛti, it is the greatest and hence termed so. For the Vedantic view, see 13.5–6. See *avyakta*.

*Mahāvṛata*: (*sārva-bhauma*, universal) great vows (pp. 311–12; p. 584).

*Manana*: contemplation, deliberation, on the Vedantic teachings (9.14).

*Manas*: mind; so called since it consists of thoughts. It is the faculty of the internal organ to consider the pros and cons of a subject (see *V. S.*). Sometimes it is synonymous with *citta*.

*Manonāśa*: obliviousness of the mind; synonymous with *cittanāśa*.

*Manus*: the four Manus are Sāvarṇi, Dharma-sāvarṇi, Dakṣa-sāvarṇi, and Sāvarṇa (10.6).

*Mātrā*: in Pātāñjala Yoga, the time taken for circling one's knee-cap three times with one's palm and then immediately snapping one's finger.

*Māyā*: the limiting adjunct of Brahman, on account of which not only does It remain unperceived but also appears as the Universe. It is also the divine power of the Lord through which He manifests this universe. It is made up of three *guṇas*—*sattva*, *rajas* and *taṃas*, and is the material cause



- of the Universe. From the standpoint of the *jīvas*, whom it obstructs from knowing properly the Reality that is Brahman, it is called primal nescience.
- Medhā*: Knowledge of the identity of the Self and Brahman (18.10). It also means the ability to know the meaning of many scriptures.
- Moha*: delusion, non-discrimination, error (p.369).
- Mūḍha*: the 'stupefied' state of mind, in which *tamas* predominates.
- Mumukṣu*: one intensely desirous of *mokṣa*, Liberation.
- Naimittika-karma*: occasional rites and duties, such as the obsequial rites.
- Nididhyāsana*: profound meditation; an unbroken flow of mental modifications in the form of Brahman and without any idea of egoism; equated with *samprajñāta-samādhi*, under 6.12; also see 9.14, 12.12, 17.16.
- Nidrā*: sleep or deep sleep.
- Nigraha*: control, restraint (of the mind). There are two types of *nigraha*—*haṭha* and *krama* (p.462 ff.).
- Niḥśreyasa*: the highest good, i.e. absolute Liberation.
- Nirbija-samādhi*: the *samādhi* without *bija*, seed, i.e. unassociated with the objects of perception.
- Nirmanaska*: one who is oblivious of his mind.
- Nirodha*: full restraint of the mental modifications.
- Nirodha-samādhi*: the *samādhi* attained through the full restraint of the mind through practice (4.27; 6.19, 20, 25, 28–30).
- Niruddha*: the 'restrained' state of the mind, in which all the modifications have been eliminated and only the *samskāras* remain in seed-form, in a potent form.
- Nirvicāra-samādhi*: the *samādhi* devoid of *vicāra*; in it the subtle objects stand revealed merely as substrata, unassociated with *vikalpa* (false notions), and as unconditioned by space, time, quality, etc. (pp.402–4).
- Nirvikalpa*: indeterminate; not recognizing any such distinc-

tion as 'subject' and 'object', or 'knower' and 'known'.

*Nirvikalpa-samādhi*: the *samādhi* in which the awareness of the distinction among 'subject' ('knower'), 'object' ('known'), and 'knowledge' ('experience') is obliterated (see p.24, verses 23 and 26). It is a total spiritual absorption in which the subject-object relationship vanishes; this state is also called *asamsakti* (non-relationship) and 'sleep', because the yogi in this state emerges from it by himself (pp.232-3).

*Nirvitarka-samādhi*: the *samādhi* devoid of *vitarka*; it has for its content the gross objects and is without *vikalpa* (false notions) (pp.401-4).

*Niṣiddha-karma*: actions prohibited by the scriptures.

*Niṣkāma-karma*: selfless work.

*Niṣṭhā*: steadfastness.

*Nitya-karmas* (*nitya-yajñas*): see 2.38, f.n. They are the obligatory or compulsory rites and duties such as performance of the Agnihotra, Darśapūrṇamāsa and Jyotiṣṭoma sacrifices, which lead to purification of the mind. Not that their non-performance produces sin, as held by the Mīmāṃsakas. In the Vedas they are found enjoined without being related to any result (17.11), and can be performed according to the secondary rules, and using substitutes if all the prescribed accessories cannot be collected. See *kāmya-karma* (*kāmya-yajña*); also *pratyavāya*.

*Niyama*: one of the eight limbs of Pātañjala Yoga. It consists of five disciplines—cleanliness (*śauca*), contentment (*santoṣa*), austerities (*tapas*), scriptural study, repetition of *Om*, etc. (*svādhyāya*), and special devotion to God (*īśvara-pranidhāna*) (p.310).

*Paramahansa*: a monk of the highest order. It also means a monk who has renounced all actions, as also a monk from whom all actions have fallen off as a result of his attaining Knowledge (12.13; 18.12, 17, 49). See *parivrājaka*.

*Parantapa*: a 'scorcher' of enemies; an epithet of Arjuna. It

also means one who 'scorches' the enemies, viz. desire, greed, etc. (10.40).

*Para-vairāgya*: supreme detachment.

*Pariccheda*: limitation. There are three kinds of it: *kāla-pariccheda*, temporal limitation; *deśa-pariccheda*, spatial limitation; *vastu-pariccheda*, objective limitation. The last, again, implies the three or the five kinds of *bhedas* (pp. 96-8).

*Parigraha*: possessions.

*Parivrāt* (*parivrajaka*): a mendicant, one who has espoused monasticism. See *paramahansa*.

*Parokṣa*: mediate.

*Phala*: result; derivatively, it is that which ceases to exist (*la*) on account of its being insubstantial (*pha*) (p.885).

*Piṭṛyāna*: the Path of the Manes; also known as the *Dakṣiṇāyana* and *Kṛṣṇa-gati*. See *krama-mukti*.

*Pradhāna*: see *Prakṛti*.

*Prāgabhāva*: antecedent nonexistence (2.12; p.91, f.n.; p.98, f.n.2).

*Prāgbhāra*: (in *P. Y. Sū.*, 4.25) a highland (6.15, 35, etc.).

*Prajñā*: realization; Wisdom; insight; discrimination.

*Prakṛti*: Nature; *Māyā*; it is constituted by the three *guṇas*—*sattva*, *rajas* and *tamas*—, and is the power of God, according to the Vedantins. The Sāṅkhyas, however, do not consider it to be a power of God, but simply the material cause of the Universe. See *aliṅga*, *avyakta*. To the Vedantins the *Prakṛti* constituted by the three *guṇas* is the lower; the higher is that constituted by the *jīvas*. It also means 'source' (7.4-5), or cause. See *vikṛti*.

*Prakṛti-laya*: one merged in *Prakṛti*; one whose mind, unable to realize the *Puruṣa*, gets merged in *Prakṛti* (6.15, 35).

See *bhava-pratyaya*.

*Pramā* (*pramiti*): right knowledge.

*Pramābhāsa*: semblance of validity; doubt.

*Pramāṇa*: valid means of knowledge. In the Yoga system they are three in number: direct perception (*pratyakṣa*), inference (*anumāna*), and scripture (*āgama*, or *śāsrta*). In Vedānta

they are six: direct perception (*pratyakṣa*), inference (*anumāna*), scripture (*āgama*), analogy (*upamāna*), implication (*arthāpatti*), and nonexistence or absence (*abhāva*) (6.2).

*Pramāṭr*: a knower; the absolute Consciousness as 'knower' (p.119–20). See *sākṣi*.

*Prāṇa*: one of the vital forces in the body; its movement consists in the outward flow of the internal air through the mouth and the nostrils. In certain contexts it also means the organs of the body (10.9).

*Prāṇāyāma*: control of the two vital forces, *Prāṇa* and *Apāna* (4.29, 30).

*Prārabdha(-karma-phala)*: (results of) past actions that have set up the present body, i.e. the present life, of a person and commenced bearing their fruits.

*Prasāda*: clearness; tranquillity; purity.

*Prasaṅkhyāna*: immediate knowledge of the distinction between the intellect (*buddhi*) and the *Puruṣa*; unalloyed Knowledge of the Self.

*Prasānta-vāhitā*: a steady flow; cessation of the mind that is devoid of modifications (p.308; p.409).

*Prasupta*: the dormant state of the *kleśas* (pp.366–71).

*Pratibimba*: reflection of an object. It also means the *jīva* (7.14).

*Pratikūla-vedanīya*: that which brings undesirable feelings.

*Pratiprasava*: resolving into the causal state.

*Pratīyogika*: counter-correlative.

*Pratyabhijñā*: awareness of self-identity; recognition.

*Pratyāhāra*: restraining the organs (4.26).

*Pratyavāya*: sin.

*Pratyaya*: idea; notion; perception; cause.

*Prayāja*: one of the subsidiaries of the *Darśa* and the *Pūrṇamāsa* sacrifices. See *Anuyāja* and *Ājyabhāga*.

*Pretyabhāva*: future life of a *jīva*, consisting of its *janma*, taking up a fresh body, organs, etc., and *vyaya*, loss of, separation from, the body, organs, etc. that were assumed.

*Pūraka*: filling the external air into the body (4.29).



*Puronuvākyā*: see *anuvākyā*.

*Pūrta-karma*: a class of duties enjoined on the householders by the Vedas (4.28).

*Puruṣa*: soul; Self. The word derivatively means He who is *pūrṇa* (full, perfect, complete) by Himself; or He who resides in the *puri*, town, i.e. body.

*Puruṣa-kāra* (*paūruṣa*): human effort (p.470, f.n.1).

*Puruṣarṣabha*: foremost among men (2.15).

*Puruṣārtha*: human goals, which are four—*dharma*, religious merit; *artha*, wealth; *kāma*, enjoyment; *mokṣa*, Liberation.

*Rajas*: one of the *guṇas*, qualities, that constitute Prakṛti; *rājasika* or *rājasa* means 'possessed of, having a predominance of, *rajas*'.

*Recaka*: expulsion of air from within the body (4.29).

*Ṛk*: a Vedic sentence that has its letters and feet regulated (9.17).

*Ṛtambharā-prajñā*: Truth-filled insight (pp.404–15).

*Śabda*: a word; and a word can be used only with the aid of *jāti* (genus), *guṇa* (quality), *kriyā* (action), and *sambandha* (relationship). (Brahman, being without *jāti* etc., is beyond the range of words. See 13.12.)

*Śabda-maryāda*: the canon of words.

*Sabija-samādhi*: the *samādhi* with *bija*, seed, i.e. associated with the objects of perception (pp.305–6; pp.403–8).

*Sādhana-catustaya*: the group of the four disciplines necessary for a seeker of Liberation (6.37).

*Sādhū-saṅga*: the company of holy persons, which is a means to control one's mind (6.35, 47). Also see *nigraha*.

*Sākṣi*: witness. (Regarding the absolute Consciousness as *sākṣi*, see pp.119–20). Also see *pramāṭr*.

*Śama*: selfcontrol; curbing the mind; control of the internal organ.

*Sāma*: a *Ṛk* set to tune; any song in general (9.17).

*Samādhāna*: concentration of the mind; one of the group of

the six disciplines to be followed by a person seeking Liberation (p.22, f.n.2).

**Samādhi:** spiritual absorption of the mind. In the context of Pātañjala Yoga it means onepointedness (*ekāgratā*) or the practice to attain *samādhi* (p.397). In some contexts it means the internal organ; also, the supreme Self (p.173; 2.53). See *samāpatti* and yoga. There are various types of *samādhis*, about which see under their respective entries: *asamprajñāta*, *bādhā*, *laya*, *nirodha*, *nirbīja*, *nirvicāra*, *nirvikalpa*, *nirvitarka*, *śabīja*, *samprajñāta*, *śavikalpa*, *śānanda*, *śavicāra* and *śavitarka samādhis*.

**Sāmagrī-maryadā:** concurrence of causes.

**Sāmānya:** generality (p.99).

**Samāpatti:** a pure mind's acquiring fixity in, and identity with, the *perceiver*, the *means of perception*, and the *perceived*. It is synonymous with *samādhi*.

**Samavāya:** inherence (p.99, f.n.2).

**Sāmavāyika-** (*samavāyi-*)*kāraṇa*: material cause; inseparable concomitant.

**Sampad** (*sampatti*): (according to the context) perfection (in *śama*, *dama*, *uparati*, *titikṣā* and *mumukṣutva*) (p.22, verse 14; 6.37); abundance (6.43).

**Sampatti:** see *sampad*.

**Samprajñāta-samādhi:** the *samādhi* in which i. the mental modifications in the form of the object meditated on also continue to be present in one's awareness; ii. the object of meditation is known (*jñā*) clearly, specifically (*pra*), in its totality (*sam*, *samyak*), without doubt, misapprehension and uncertainty (4.26, 6.14, 15 [p.398], 29).

**Samsāra:** transmigratory existence. It is of nine characteristics—the knower, object of knowledge, means of knowledge, agent, object, instrument, enjoyer, enjoyable and enjoyment.

**Samśaya:** doubt.

**Samskāra:** tendency; impression of action, physical or mental. It is synonymous with *bhāvanā*, *vāsanā*. (*Ajñāna-sam-*

- skāra*, or *ajñāna-leśa*, means 'trace of nescience', which is a *samskāra* that is the cause of the persistence of one's body even after one has attained Knowledge; p.977.)
- Samuccaya*: combination.
- Samvit* (*samvitti*): Consciousness.
- Samyama*: *dhāraṇā* (concentration), *dhyāna* (contemplation, meditation), and *samādhi* (absorption) together constitute *saṁyama* (4.26–8).
- Sānanda-samādhi*: the *samādhi* that comes as the culmination of *saṁyama* on one's internal organ in which the quality of *sattva* has been made to predominate, *rajas* and *tamas* having been almost totally suppressed (p.399).
- Sañcita-karma*: see *anārabdha-karma*. *Sañcita-karma-phala*: results of actions done in past lives, which are destined to fructify in future lives.
- Saṅkalpa*: thinking; motive; volition.
- Saṅkhyā*: complete Knowledge of the Self. It is that (the Upaniṣads) in which the supreme Self is presented fully, established, as bereft of all limiting adjuncts.
- Sāṅkhya*: the all-pervading Entity; those who have complete Knowledge of the Self. (*Sāṅkhya-buddhi* means, Knowledge about the Reality that is the Self.)
- Sannipatya-upakāraka*: indirectly helpful (p.930, f.n.4). See *ārād-upakāraka*.
- Sannyāsa*: renunciation; monasticism; renunciation of all actions so as to be able to devote one's time for the practice of *vicāra* on Vedanta (18.4). *Krama-sannyāsa* means, resorting to monasticism after having lived in the previous three *āśramas* successively; *akrama-sannyāsa* means, resorting to monasticism just when one feels intense dispassion towards the world and a strong desire for Liberation (pp.335–6); *vividiṣā-sannyāsa* means, formally resorting to monasticism with a desire for enlightenment; *vidvat-sannyāsa* means, the natural, spontaneous falling off of all actions as a result of one's having become Enlightened (p.331; 18.12, 17; introduction to 18.63).

*Sannyāsin*: a monk. See *āśrama*.

*Sarvāṅga-upasamhāra*: perfection in all the components (3.35, f.n.). It also means, 'adopting all the constituent means together' (p.168, f.n.); 'collection of all the necessary accessories' (17.11).

*Sāsmīta-samādhi*: the *samādhi* that comes as the culmination of *saṁyama* on the pure *sattva*-quality; in this state a mere awareness of one's existence remains (pp.399-400).

*Śāstra*: scripture; that through which the subject-matters not known through the ordinary means is taught (16.23-4).

*Sattva*: one of the *guṇas* that constitute Prakṛti. *Sāttvika* means 'possessed of, having a predominance of, *sattva*'.

*Satya*: truth; reality (p.97, f.n. 2).

*Savana*: the act of pressing out the Soma-juice, performed at the three periods of the day; the pressed out Soma-juice and its libation; *savanas*: the three periods of the day—morning, noon and evening (9.20; also see 10.35).

*Savicāra-samādhi*: the *samādhi* with *vicāra*, in which a subtle object becomes revealed, together with *vikalpa* (false notion), and as conditioned by space, time quality, etc. (pp. 402-3).

*Savikalpa-samādhi*: the *samādhi* in which the awareness of the distinction among 'subject' ('knower'), 'object' ('known'), and 'knowledge' ('experience') remains; in this *samādhi* the subject-object relationship persists (p.233).

*Savitarka-samādhi*: the *samādhi* with *vitarka*; it concerns gross objects and is a mental modification involving *vikalpa*, false notion (p.399).

*Śeṣa*: residue; residual fruits of actions (pp.962-3); necessary part (p.968).

*Siddhi*: success. *A-parama-siddhi* means the fitness for steadfastness in Knowledge, which is attained by a mind purified by the proper performance of one's duties; *parama-siddhi* means supreme success, i.e. direct realization of Brahman (18.49).

*Siddhis*: the eight supernatural yogic powers of i. *aṇimā*,



becoming subtle or atomic; ii. *laghimā*, becoming extremely light; iii. *vyāpti*, ubiquity; iv. *prākāmya*, irresistible will; v. *mahimā*, increasing one's size at will; vi. *īśitva*, dominion; vii. *vaśitva*, subduing others to one's will; viii. *kāmāvasāyitā*, full control over, suppressing, one's desires.

*Smṛti*: recollection; in the context of Pātañjala Yoga, it means the recollection of the stages of Yoga one has passed over. It also means the post-Vedic literature on spirituality, rituals, morals, etc.

*Soma*: an annual creeper yielding an invigorating and slightly intoxicating juice, held sacred in ancient times.

*Sphuraṇa*: (according to the context) Self-effulgence; Consciousness; revelation. (*Sphuraṇa-rūpa*: of the nature of Self-effulgence; self-evident by nature.)

*Sphūrti*: manifestation; self-manifestation.

*Śraddhā*: faith in the teachings of one's guru and the scriptures; the idea that 'this is so indeed', the conviction in the form of *pramā*, right knowledge, with regard to what is taught by one's guru and the scriptures, even though it might not have as yet been made a matter of personal experience. In Pātañjala Yoga it also means delightfulness of the mind.

*Śravaṇa*: hearing and understanding of the Vedantic teachings (9.14; 12.20; 18.10).

*Śruti*: the Vedas, including the Upaniṣads.

*Sthita-prajñā*: a man of steady Wisdom.

*Śukla*: white; righteous.

*Suṣupti*: deep sleep (pp.105-6; pp.894-5).

*Svabhāva*: one's nature; one's good and bad *samskāras* of righteousness and unrighteousness, which were acquired in past lives and produced one's present life (17.2; 18.41).

*Śyena-sacrifice*: a sacrifice performed to cast an evil magical spell on others.

*Tamas*: one of the *guṇas* that constitute Prakṛti; it is sometimes

translated as 'darkness'. *Tāmasika* means 'possessed of, having a predominance of, *tamas*.'

*Tāmisra*: aversion. See *avidyā*.

*Tanmātras*: monads; uncompounded subtle elements, viz. smell, taste, colour, touch and sound, which are the subtle states of earth, water, fire, air and space (7.4).

*Tanu*: the attenuated state of the *kleśas* (pp. 366–71).

*Tāpa*: heat, warmth. In Pātañjala Yoga it means the anticipation of loss.

*Tattva*: reality; truth. In the context of the Sāṅkhya philosophy, it is translated as *principle*; according to them, there are twenty-four principles which constitute the Universe (7.4; 13.5–6).

*Tattva-jñāna*: Knowledge of Reality. See *manonāśa*.

*Titikṣā*: forbearance, endurance. See *śama*.

*Tuccha*: unreal.

*Udāra*: the manifest state of the *kleśas* (pp. 366–71).

*Udghāta*: In Pātañjala Yoga, it means the striking at one's head by the air while it is expelled on being pushed up from the root of one's navel.

*Upādhi*: adjunct; that which particularizes (p. 921, f.n. 1). See *jāti*.

*Upakrama*: introduction. See *upasamhāra* and *ekavākyatā*.

*Upapatti*: reason.

*Uparati*: not allowing the sense-organs to drift back to their respective objects. See *śama*.

*Upasamhāra*: conclusion. See *upakrama* and *eka-vākyatā*.

*Upāsana*: worship; adoration; meditation; devotional practices. See *krta-upāsti*.

*Upasarjana*: a subordinate factor; something that plays a secondary part.

*Upāya-pratyaya*: that (*samādhi*) which has the *upāyas*, means, viz. *śraddhā*, *vīrya* (enthusiasm), *smṛti* (recollection), *samādhi* (concentration), and *prajñā* (insight) as its *pratyaya*, cause (p. 370, f.n. 1; pp. 408–9). See *bhava-pratyaya*.

**Vaikhānasa:** a particular stage of life. See *āśrama*.

**Vairāgya:** detachment, dispassion. It is of two classes, *para* and *apara*. *Para-vairāgya* means supreme detachment; *apara-vairāgya*, or the lower, relative, detachment, has four degrees—*yatamāna*, *vyatireka*, *ekendriya* and *vaśikāra*, which terms see under their respective entries. (6.35.)

**Vākya:** a sentence; *mahā-vākya* means a great Upaniṣadic sentence such as 'Thou art That', 'I am Brahman', etc.

**Vānaprastha:** a forest-dweller. See *āśrama*.

**Vāsanā:** mostly used synonymously with *samskāra*, *bhāvanā*; past impressions, i.e. impressions, tendencies, left behind in one's mind by past physical and mental activities (p. 449 ff.).

**Vāsanā-kṣaya:** dissipation of past impressions. See *manonāśa*.

**Vaśikāra:** complete control over one's mind and organs—the final stage of *vairāgya*; total detachment, mental and physical (p. 374, f.n.; pp. 467–8; p. 689). See *vairāgya*.

**Vibhūti:** divine manifestation.

**Vicāra:** deliberation. It consists of *śravaṇa*, *manana* and *nididhyāsana*, which terms see under their respective entries.

**Vicchinna:** the overpowered state of the *kleśas* (pp. 367–71).

**Videha:** one devoid of self-identity with one's body as a result of perfection in the *sānanda-samādhi* (pp. 399). See *sānanda-samādhi*. See *bhava-pratyaya*.

**Videha-kaivalya:** Liberation after the fall of one's present body; same as *videha-mukti*.

**Videha-mukti:** Freedom of the disembodied (p. 234); same as *videha-kaivalya*.

**Vidhi:** a Vedic injunction, identified by the verbs with suffixes of the Potential Mood (*liṅ*) etc. They tell one what he should and should not do in temporal, ritualistic and spiritual matters. There are three principal types: *apūrva-vidhi*, an original injunction; *niyama-vidhi*, a restrictive injunction; and *parisaṅkhyā-vidhi*, an exclusive injunction (p. 333, f.n. 3).

**Vidvat-sannyāsa:** see *sannyāsa*.

*Vikalpa*: doubt; fancy; verbal delusion consequent on word-sense; false notion; imaginary relationship between a word, its meaning (i.e. the object signified by it), and the corresponding ideation (mental impression).

*Vikṛti*, *vikāra*: transformation. The Sāṅkhyas hold that there are sixteen principal *vikṛtis*—five each of the gross compounded elements, sense-organs and the motor-organs, and lastly the mind (7.4). It also means effect. See *prakṛti*.

*Vikṣepa*: distortion—one of the powers of *Māyā*; bewilderment; distraction. See *āvarana*, and *vikṣipta*.

*Vikṣipta*: the 'restless' state of the mind caused by *rajas*, which (mind) nevertheless becomes steady on rare occasions for very short periods of time. See *citta-bhūmi*.

*Vipāka*: result; a synonym of *phala*.

*Viparīta-bhāvanā*: contrary thought, that one is a human being and not Brahman; contrary thought of the separateness of the individual self and Brahman (p.164, f.n.1; 5.17, 20). See *asambhāvanā*.

*Viparyāsa*: distorted conception.

*Viparyaya*: illusion; misapprehension; misconception. Under 6.2, M.S. equates it with the five *kleśas*.

*Virāma-pratyaya*: the *pratyaya* (cause or means) of *virāma* (cessation of the mental modifications (pp.308, 407)).

*Viśeṣa*: particularity; specific characteristic (p.99 ff.).

*Viśokā*: a mystic power (pp.413–14).

*Vitarka*: examination.

*Viveka*: discrimination.

*Viveka-khyāti*: discriminative knowledge which perceives the *Puruṣa* as distinct from *Prakṛti* (pp.400, 413).

*Viveka-nimna*: channel of discrimination (p.412).

*Vividiṣā*: hankering for Knowledge, for Enlightenment; desire to have direct Knowledge of the Self. See *sannyāsa*.

*Vrata*: vows. See *mahā-vrata*.

*Vṛtti*: a mental modification.

*Vyāna*: one of the vital forces in the body.

*Vyāpti*: invariable concomitance. Also see *siddhis*.



*Vyatireka*: exclusion—the second stage of *vairāgya*. See *vairāgya*. In a figure of speech, it also means contrast (2.50). It also means sense of absence; contrary proof (p.114).

*Vyavahita*: concealed.

*Vyavasāya*: objective knowledge. See *anu-vyavasāya*.

*Vyutthāna*: emergence (from *samādhi*) (p. 233); for one in the initial stages of Yoga, it comprises the *kṣipta*, *mūḍha* and *vikṣipta* states of the mind (p.307–8).

*Yāga*: See *yajña*. In a *yāga*, the one making the offerings has to be standing—not seated as in a *homa*—, and the *mantras* chanted end with *vaṣaṭ*. These sacrifices are enjoined by the Vedas using the verb *yaji* (17.7).

*Yajña*: offering to the gods the prescribed materials in a sacrificial fire. It is of two types—*homa* and *yāga*, which terms see under their respective entries. The *yajñas* prescribed by the Vedas are called *śrauta*; they are the sacrifices called Agnihotra, Darśapūrṇamāsa, Cāturmāsya, Paśubandha, Jyotiṣṭoma, etc. Those prescribed by the Smṛtis are called *smārta*; they are the five *maha-yajñas* (great sacrifices): *deva-yajña*, *pitṛ-yajña*, *manuṣya-yajña*, *bhūta-yajña* and *brahma-yajña* (3.13, f.n.). In certain contexts, *yajña* also means Ātman (Self), and Lord Viṣṇu.

*Yajus*: a Vedic sentence that is not set to tune, and whose letters and feet are not regulated (9.17).

*Yājyā*: sacrificial hymns. See *anuvākyā*.

*Yama*: restraint. It consists of five disciplines—*ahiṃsā* (non-injury), *satya* (truthfulness), *asteya* (non-stealing), *brahmacharya* (continence), and *aparigraha* (non-acceptance of gifts) (4.28, 9.14).

*Yatamāna*: ‘engaged in effort’—the first stage of *vairāgya*. See *vairāgya*.

*Yati*: a diligent ascetic.

*Yāyāvāra*: one of the stages of life. See *āśrama*.

*Yoga*: usually it refers to the Pātañjala Yoga; in some contexts, to the eight limbs of Yoga (for details, see 4.28 and

Chapter 6). At some places it is interpreted as *samādhi* (8.8, 9), or as the Lord's unsurpassing power of Sovereignty etc. (10.17); or His uncommon power of bringing about the impossible.

*Yoga-bhraṣṭa*: one who has failed in or fallen from Yoga; one whose Yoga has become interrupted.

*Yoga-kṣema*: *yoga*—acquisition of what is not in hand; *kṣema*—preservation of what has been acquired. In certain contexts it is also translated as 'the objective and the result', 'the objects and the results of experience'.

*Yoga-māyā*: Yoga here means the will of the supreme Lord; so the phrase means: Māyā which is under the control of the Lord's will (7.25).

*Yogaiśvarya*: power of Yoga (p. 83, f.n.).

*Yogeśvara*: Lord of the yogis (11.4).

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अथवा योगिनामेव	6	42	अनेकबाहूदरवक्त्रनेत्रम्	11	16
अथवा बहुनैतेन	10	42	अनेकवक्त्रनयनम्	11	10
अथ व्यवस्थितान्दृष्ट्वा	1	20	अन्तकाले च मामेव	8	5
अथैतदप्यशक्तोऽसि	12	11	अन्तवत्तु फलं तेषाम्	7	23
अदृष्टपूर्वं हृषितोऽस्मि	11	45	अन्तवन्त इमे देहाः	2	18
अदेशकाले यद्दानम्	17	22	अन्नाद्भवन्ति भूतानि	3	14
अद्वेष्टा सर्वभूतानाम्	12	13	अन्ये च बहवः शूराः	1	9
अधर्मं धर्ममिति या	18	32	अन्ये त्वेवमजानन्तः	13	25
अधर्माभिभवात्कृष्ण	1	41	अपरं भवतो जन्मः	4	4
अधश्चोर्ध्वं प्रसृतास्तस्य	15	2	अपरे नियताहाराः	4	30
अधिभूतं क्षरो भावः	8	4	अपरेयमितस्त्वन्याम्	7	5
अधियज्ञः कथं कोऽत्र	8	2	अपर्याप्तं तदस्माकम्	1	10
अधिष्ठानं तथा कर्ता	18	14	अपाने जुहति प्राणम्	4	29
			अपि चेत्सुदुराचारः	9	30

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अपि चेदसि पापेभ्यः	4	36	अहं क्रतुरहं यज्ञः	9	16
अप्रकाशोऽप्रवृत्तिश्च	14	13	अहंकारं बलं दर्पम्	16	18
अफलाकाङ्क्षिभिर्यज्ञः	17	11	” ” ”	18	53
अभयं सत्त्वसंशुद्धिः	16	1	अहमात्मा गुडाकेश	10	20
अभिसंधाय तु फलम्	17	12	अहं वैश्वानरो भूत्वा	15	14
अभ्यासयोगयुक्तेन	8	8	अहं सर्वस्य प्रभवः	10	8
अभ्यासेऽप्यसमर्थोऽसि	12	10	अहं हि सर्वयज्ञानाम्	9	24
अमानित्वमदम्भित्वम्	13	7	अहिंसा सत्यमक्रोधः	16	2
अमी च त्वां धृतराष्ट्रस्य	11	26	अहिंसा समता तुष्टिः	10	5
अमी हि त्वा सुरसंघाः	11	21	अहो बत महत्पापम्	1	45
अयनेषु तु सर्वेषु	1	11			
अयतिः श्रद्धयोपेतः	6	37	आ		
अयुक्तः प्राकृतः स्तब्धः	18	28			
अवजानन्ति मां मूढाः	9	11	आख्याहि मे को भवान्	11	31
अवाच्यवादांश्च बहून्	2	36	आचार्याः पितरः पुत्राः	1	34
अविनाशि तु तद्विद्धि	2	17	आढ्योऽभिजनवानस्मि	16	15
अविभक्तं च भूतेषु	13	16	आत्मसंभाविताः स्तब्धाः	16	17
अव्यक्तादीनि भूतानि	2	28	आत्मौपम्येन सर्वत्र	6	32
अव्यक्ताद्व्यक्तयः सर्वाः	8	18	आदित्यानामहं विष्णुः	10	21
अव्यक्तोऽक्षर इत्युक्तः	8	21	आपूर्यमाणमचलप्रतिष्ठम्	2	70
अव्यक्तोऽयमचिन्त्योऽयम्	2	25	आब्रह्मभुवानल्लोकाः	8	16
अव्यक्तं व्यक्तिमापन्नम्	7	24	आयुधानामहं वज्रम्	10	28
अशाल्वविहितं घोरम्	17	5	आयुःसत्त्वबलारोग्य	17	8
अशोक्यानन्वशोचस्त्वम्	2	11	आरुरुक्षोर्मुनेर्योगम्	6	3
अश्रद्धाः पुरुषाः	9	3	आवृतं ज्ञानमेतेन	3	39
अश्रद्धया हुतं दत्तम्	17	28	आशापाशशतैर्बद्धाः	16	12
अश्वत्थः सर्ववृक्षानाम्	10	26	आश्चर्यवत्प्रशयति	2	29
असक्तबुद्धिः सर्वत्र	18	49	आसुरीं योनिमापन्नाः	16	20
असक्तिरनभिष्वङ्गः	13	9	आहारस्त्वपि सर्वस्य	17	7
असत्यमप्रतिष्ठं ते	16	8	आहुस्त्वामृषयः सर्वे	10	13
असौ मया हतः शत्रुः	16	14			
असंयतात्मना योगः	6	36	इ		
असंशयं महाबाहो	6	35			
अस्माकं तु विशिष्टा ये	1	7	इच्छाद्वेषसमुत्थेन	7	27



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इच्छा द्वेषः सुखम्	13	6	उद्धरेदात्मनात्मानम्	6	5
इति गुह्यतमं शास्त्रम्	15	20	उपद्रष्टानुमन्ता च	13	22
इति ते ज्ञानमाख्यातम्	18	63	ऊ		
इति क्षेत्रं तथा ज्ञानम्	13	18			
इत्यर्जुनं वासुदेवः	11	50	ऊर्ध्वं गच्छन्ति सत्त्वस्थाः	14	18
इत्यहं वासुदेवस्य	18	74	ऊर्ध्वमूलमधःशाखम्	15	1
इदमद्य मया लब्धम्	16	13			
इदं तु ते गुह्यतमम्	9	1	ऋ		
इदं ते नातपस्काय	18	67			
इदं शरीरं कौन्तेय	13	1	ऋषिभिर्बहुधा गीतम्	13	4
इदं ज्ञानमुपाश्रित्य	14	2			
इन्द्रियस्येन्द्रियस्यार्थे	3	34	ए		
इन्द्रियाणां हि चरताम्	2	67			
इन्द्रियाणि पराण्याहुः	3	42	एतच्छ्रुत्वा वचनं	11	35
इन्द्रियाणि मनो बुद्धिः	3	40	एतद्योनीनि भूतानि	7	6
इन्द्रियार्थेषु वैराग्यम्	13	8	एतन्मे संशयं कृष्ण	6	39
इमं विवस्वते योगम्	4	1	एतान्न हन्तुमिच्छामि	1	35
इष्टान्मोगान्हि वो देवाः	3	12	एतान्यपि तु कर्माणि	18	6
इहैकस्थं जगत्कृत्स्नम्	11	7	एतां दृष्टिमवष्टभ्यः	16	9
इहैव तैर्जितः सर्गः	5	19	एतां विभूतिं योगं च	10	7
			एतैर्विमुक्तः कौन्तेय	16	22
			एवमुक्तो हृषीकेशः	1	24
ई			एवमुक्त्वाऽर्जुन संख्ये	1	47
ईश्वरः सर्वभूतानाम्	18	61	एवमुक्त्वा ततो राजन्	11	9
			एवमुक्त्वा हृषीकेशम्	2	9
उ			एवमेतद्यथात्थ त्वम्	11	3
			एवं परम्पराप्राप्तम्	4	2
उच्चैःश्रवसमश्नानाम्	10	27	एवं प्रवर्तितं चक्रम्	3	16
उत्क्रामन्तं स्थितम्	15	10	एवं बहुविधा यज्ञाः	4	32
उत्तमः पुरुषस्त्वन्यः	15	17	एवं बुद्धेः परं बुद्ध्वा	3	43
उत्सन्नकुलधर्माणाम्	1	44	एवं सततयुक्ता ये	12	1
उत्सीदेयुरिमे लोकाः	3	24	एवं ज्ञात्वा कृतं कर्म	4	15
उदारः सर्व एवैते	7	18	एषा तेऽभिहिता सांख्ये	2	39
उदासीनवदासीनः	14	23	एषा ब्राह्मी स्थितिः पार्थ	2	72

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ओ			कार्यमित्येव यत्कर्म	18	9
ओमित्येकाक्षरं ब्रह्म	8	13	कालोऽस्मि लोकक्षयकृत्प्रवृद्धः	11	32
ओं तत्सदिति निर्देशः	17	23	काश्यश्च परमेष्वासः	1	17
क			किरीटिनं गदिनं चक्रहस्तम्	11	46
कच्चित्रोभयविघ्नघ्नः	6	38	किरीटिनं गदिनं चक्रिणं च	11	17
कच्चिदेतच्छ्रुतं पार्थ	18	72	किं कर्म किमकर्मेति	4	16
कट्वम्ललवणात्युष्ण	17	9	किं तद्ब्रह्म किमध्यात्मम्	8	1
कथं न ज्ञेयमस्माभिः	1	39	किं पुनर्ब्राह्मणाः पुण्याः	9	33
कथं भीष्ममहं संख्ये	2	4	कुतस्त्वा कश्मलमिदम्	2	2
कथं विद्यामहं योगिन्	10	17	कुलक्षये प्रणश्यन्ति	1	40
कर्मजं बुद्धियुक्ता हि	2	51	कृपया परयाविष्टः	1	28
कर्मणः सुकृतस्याहुः	14	16	कृषिगौरक्ष्यवाणिज्यम्	18	44
कर्मणैव हि संसिद्धिम्	3	20	कैर्लिङ्गैस्त्रीनगुणानेतान्	14	21
कर्मणो ह्यापि बोद्धव्यम्	4	17	क्रोधाद्भवति संमोहः	2	63
कर्मण्यकर्म यः पश्येत्	4	18	क्लेशोऽधिकतरस्तेषाम्	12	5
कर्मण्येवाधिकारस्ते	2	47	क्लैब्यं मा स्म गमः पार्थ	2	3
कर्म ब्रह्मोद्भवं विद्धि	3	15	क्षिप्रं भवति धर्मात्मा	9	31
कर्मेन्द्रियाणि संयम्य	3	6	क्षेत्रक्षेत्रज्ञयोरेवम्	13	34
कर्शयन्तः शरीरस्थम्	17	6	क्षेत्रज्ञं चापि मां विद्धि	13	2
कविं पुराणमनुशासितारम्	8	9	ग		
कस्माच्च ते न नमेरन्	11	37	गाण्डीवं खंसते हस्तात्	1	30
काङ्क्षन्तः कर्मणां सिद्धिम्	4	12	गतसङ्गस्य मुक्तस्य	4	23
काम एष क्रोध एषः	3	37	गतिर्भर्ता प्रभुः साक्षी	9	18
कामक्रोधवियुक्तानाम्	5	26	गामाविश्य च भूतानि	15	13
काममाश्रित्य दुष्पूरम्	16	10	गुणानेतानतीत्य त्रीन्	14	20
कामात्मानः स्वर्गपराः	2	43	गुरूनहत्वा हि महानुभावान्	2	5
कामैस्तैस्तैर्हृतज्ञानाः	7	20	च		
काम्यानां कर्मणां न्यासम्	18	2	चञ्चलं हि मनः कृष्ण	6	34
कायेन मनसा बुद्ध्या	5	11	चतुर्विधा भजन्ते माम्	7	16
कार्पण्यदोषोपहतस्वभावः	2	7	चातुर्वर्ण्यं मया सृष्टम्	4	13
कार्यकरणकर्तृत्वे	13	20			

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चिन्तामपरिमेयां च	16	11	तत्क्षेत्रं यच्च यादृक्च	13	3
चेतसा सर्ववकर्माणि	18	57	तदित्यनभिसंधाय	17	25
			तद्बुद्धयस्तदात्मानः	5	17
ज			तद्विद्धि प्रणिपातेन	4	34
जन्म कर्म च मे दिव्यम्	4	9	तपस्विभ्योऽधिको योगी	6	46
जरामरणमोक्षाय	7	29	तपाभ्यहमहं वर्षम्	9	19
जातस्य हि ध्रुवो मृत्युः	2	27	तमस्त्वज्ञानजं विद्धि	14	8
जितात्मनः प्रशान्तस्य	6	7	तमुवाच हृषीकेशः	2	10
ज्ञानयज्ञेन चाप्यन्ये	9	15	तमेव शरणं गच्छ	18	62
ज्ञानविज्ञानतृप्तात्मा	6	8	तस्माच्छास्त्रं प्रमाणं ते	16	24
ज्ञानेन तु तदज्ञानम्	5	16	तस्मात्प्रणम्य प्रणिधाय कायम्	11	44
ज्ञानं कर्म च कर्ता च	18	19	तस्मात्त्वमिन्द्रियाण्यादौ	3	41
ज्ञानं तेऽहं सविज्ञानम्	7	2	तस्मात्त्वमुत्तिष्ठ यशो लभस्व	11	33
ज्ञानं ज्ञेयं परिज्ञाता	18	18	तस्मात्सर्वेषु कालेषु	8	7
ज्ञेयः स नित्यसंन्यासी	5	3	तस्मादसक्तः सततम्	3	19
ज्ञेयं यत्तत्प्रवक्ष्यामि	13	12	तस्मादज्ञानसंभूतम्	4	42
ज्यायसी चेत् कर्मणस्ते	3	1	तस्मादोमित्युदाहृत्य	17	24
ज्योतिषामपि तज्जयोतिः	13	17	तस्माद्यस्य महाबाहो	2	68
			तस्मान्नार्हा वयं हन्तुम्	1	37
त			तस्य संजनयन् हर्षम्	1	12
तच्च संस्मृत्य संस्मृत्य	18	77	तं विद्याद्दुःखसंयोग	6	23
ततः पदं तत्परिमार्गितव्यम्	15	4	तं तथा कृपयाविष्टम्	2	1
ततः शङ्काश्च भेर्यश्च	1	13	तानहं द्विषतः क्रूराण्	16	19
ततः श्वेतैर्हयैर्युक्ते	1	14	तानि सर्वाणि संयम्य	2	61
ततः स विस्मयाविष्टः	11	14	तुल्यमिन्द्रास्तुतिर्मीनी	12	19
तत्त्ववित्तु महाबाहो	3	28	तेजः क्षमा धृतिः शौचम्	16	3
तत्र तं बुद्धिसंयोगम्	6	43	ते तं भुक्त्वा स्वर्गलोकम्	9	21
तत्र सत्त्वं निर्मलत्वात्	14	6	तेषामहं समुद्धर्ता	12	7
तत्रापश्यत्स्थितान्पार्थः	1	26	तेषामेवानुकम्पार्थम्	10	11
तत्रैकस्थं जगत्कृत्स्नम्	11	13	तेषां सततयुक्तानाम्	10	10
तत्रैकाग्रं मनः कृत्वा	6	12	तेषां ज्ञानी नित्ययुक्तः	7	17
तत्रैवं सति कर्तारम्	18	16	त्यक्त्वा कर्मफलासङ्गम्	4	20
			त्याज्यं दोषवदित्येके	18	3
			त्रिभिर्गुणमयैर्भावैः	7	13

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त्रिविधा भवति श्रद्धा	17 2	द्वौ भूतसर्गौ लोकेऽस्मिन्	16 6
त्रिविधं नरकस्येदम्	16 21		
त्रैगुण्यविषया वेदाः	2 45	ध	
त्रैविद्या मां सोमपाः	9 20		
त्वमक्षरं परमं वेदितव्यं	11 18	धर्मक्षेत्रे कुरुक्षेत्रे	1 1
त्वमादिदेवः पुरुषः	11 38	धूमेनाव्रियते वह्निः	3 38
		धूमो रात्रिस्तथा कृष्णः	8 25
द		धृत्या यया धारयते	18 33
		धृष्टकेतुश्चेकितानः	1 5
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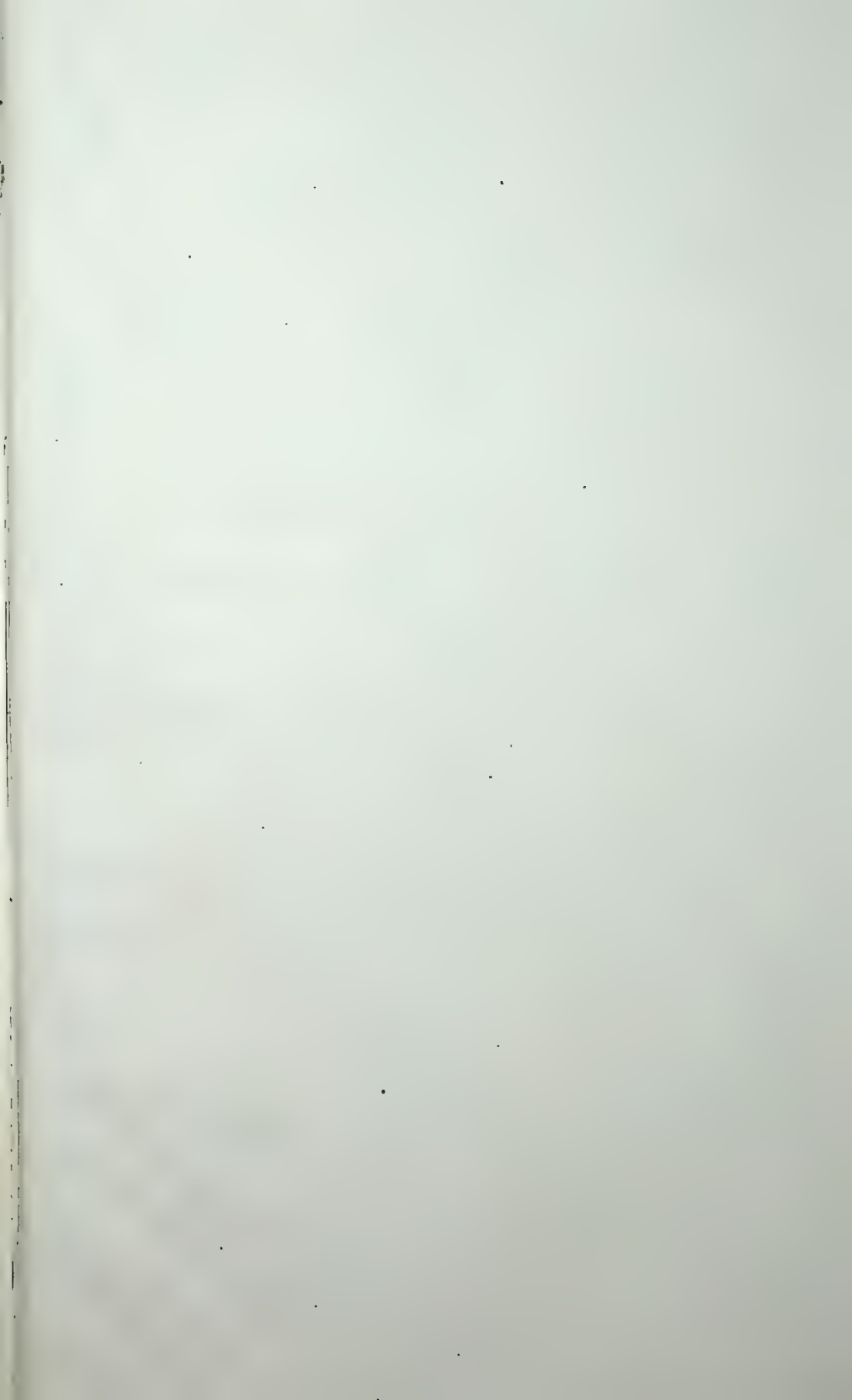
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यतन्तो योगिनश्चैनम्	15	11	यदृच्छालाभसंतुष्टः	4	22
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# bhagavad gita

*With the Commentary of Shankaracharya  
Translated by Swami Gambhirananda*

pp. 848

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विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।  
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

*That man who lives devoid of longing, abandoning all desires, without the sense of "I" and "mine", he attains to peace.*

---

**T**his is the one cause of our misery: we are attached, we are being caught. Therefore, says the Gita, work constantly. Work but be not attached, be not caught. Reserve unto yourself the power of detaching yourself from everything, however beloved, however much the soul might yearn for it; however great the pangs of misery you feel if you are going to leave it, still, reserve the power of leaving it whenever you want.

**A**y, if there is anything in the Gita that I like, it is the two verses, coming out strong as the very gist, the very essence, of Krishna's teaching: "He who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, he sees indeed. For, seeing the Lord as the same, everywhere present, he does not destroy the self by the self, and thus he goes to the highest goal."

—Swami Vivekananda

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